

The Revisionist

Journal for Critical Historical Inquiry

Volume 2 • Number 1 • February 2004



◀ Robert Faurisson Turns 75:

Collection in Honor of a Hero, *i.a.:*

Jesus is Buddha, p. 12

Faurisson and Italian Revisionism, p. 24

Scientists against Science, p. 28

Revisionism in Cartoons, p. 39

Homage by an Internet Hostage, p. 53

Cremation Experiments:

Combustions in Open Pits, p. 64

Smoking and Flaming Chimneys, p. 73

Treblinka:

Revelations of a Witness, p. 78

New Thorough Study, p. 97

Typhus – the Phantom Disease:

Killer Disease in German Camps, p. 84

Polish Bio-Weapon in WWII, p. 88



The Revisionist, Volume 2, Number 1, February 2004

Castle Hill Publishers



Jürgen Graf, *GIANT With Feet of Clay. Raul Hilberg and his Standard Work on the “Holocaust”*

Raul Hilbergs major work “The Destruction of European Jewry” is generally considered the standard work on the Holocaust. The critical reader might ask: what evidence does Hilberg provide to back his thesis that there was a German plan to exterminate Jews, to be carried out in the legendary gas chambers? And what evidence supports his estimate of 5.1 million Jewish victims?

Jürgen Graf applies the methods of critical analysis to Hilberg’s evidence and examines the results in the light of Revisionist historiography. The results of Graf’s critical analysis are devastating for Hilberg.

Graf’s *Giant With Feet of Clay* is the first comprehensive and systematic examination of the leading spokesperson for the orthodox version of the Jewish fate during the Third Reich. **160 pp. pb, 6"×9", ill., bibl., index, \$/€9.95-; £7.-**

Jürgen Graf, Carlo Mattogno, *Concentration Camp Stutthof and its Function in National Socialist Jewish Policy*

The concentration camp at Stutthof near Danzig in western Prussia is another camp which had never been scientifically investigated by Western historians. Officially sanctioned Polish authors long maintained that in 1944, Stutthof was converted to an “auxiliary extermination camp” with the mission of carrying out the lurid, so-called “Final Solution to the Jewish Problem.” Now, Jürgen Graf and Carlo Mattogno have subjected this concept of Stutthoff to rigorous critical investigation based on Polish literature and documents from various archives.

Their investigations lead to unambiguous conclusions about the camp which are radically different from the official theses. Again they have produced a standard and methodical investigative work which authentic historiography can not ignore.

122 pp. pb, 6"×9", b/w & color ill., bibl., index, \$/€15.-/£10.-

Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek. A Historical and Technical Study*

Little scientific research had been directed toward the concentration camp Majdanek in central Poland, even though it is claimed that up to a million Jews were murdered there. The only information available is discredited Polish Communists propaganda.

This glaring research gap has finally been filled. After exhaustive research of primary sources, Mattogno and Graf created a monumental study which expertly dissects and repudiates the myth of homicidal gas chambers at Majdanek. They also investigated the legendary mass executions of Jews in tank trenches (“*Operation Harvest Festival*”) critically and prove them groundless.

The authors’ investigations lead to unambiguous conclusions about the camp which are radically different from the official theses. Again they have produced a standard and methodical investigative work which authentic historiography can not ignore.

320 pp pb, A5, 6"×9", b/w & color ill., bibl., index, \$/€25.-/£18.-

Don Heddeshheimer, *The First Holocaust. Jewish Fund Raising Campaigns With Holocaust Claims During And After World War One*

We all know that the suffering and death of Six Million Jews during the second world war was an event unparalleled in world history. But do we really?

The First Holocaust is an extremely irritating book, because it proves us all wrong. Supported with many publications from mainstream US media, in particular *The New York Times*, Don Heddeshheimer provides the evidence to show that between 1916 and the late 1920s, mainly American Jewish organizations were claiming that up to *six million Jews*(!) would suffer terribly in poverty stricken Eastern Europe.

In this context, it was claimed that eastern European Jewry would face a Holocaust if they did not receive massive aid. With such claims, millions of dollars were raised in the United States, which were partly used to finance the Bolshevik revolution in Russia.

This book is a key to understand the much more successful Holocaust propaganda which was unleashed during World War II.

ca. 140 pp. pb., 6"×9", ill., bibl., index, \$/€9.95-/£7.-

Arthur R. Butz, *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry*

With his book *Hoax of the Twentieth Century*, A. R. Butz was the first (and so far the only) writer to treat the entire Holocaust complex from the Revisionist perspective, in a precise scientific manner. This book exhibits the overwhelming force of historical and logical arguments which Revisionism had accumulated by the middle of the 70s. It was the first book published in the US which won for Revisionism the academic dignity to which it is entitled. It continues to be a major revisionist reference work, frequently cited by prominent personalities.

Because of its prestige, no library can forbear offering *The Hoax of the Twentieth Century*, and no historian of modern times can ignore it. A “must read” for every Revisionist and every newcomer to the issue who wants to thoroughly learn about revisionist arguments. This issue is a revised version with a new preface.

506 pp. pb, 6"×9", ill., bibl., index, \$/€25.-; £18.-

C. Mattogno, J. Graf, *Treblinka. Extermination Camp or Transit Camp?*

Holocaust historians alleged that at Treblinka in East Poland, between 700,000 and 3,000,000 persons were murdered in 1942 and 1943. The weapons used were alleged to have been stationary and/or mobile gas chambers, poison gases of both fast acting and slow acting varieties, unslaked lime, superheated steam, electricity, diesel exhaust fumes, etc. Holocaust historians alleged that bodies were piled as high as multistoried buildings and burned without a trace, using little or no fuel. Graf and Mattogno have now analyzed the origins, logic and technical feasibility of the official version of Treblinka. On the basis of numerous documents they reveal Treblinka’s true identity: it was a transit camp.

Even longtime Revisionism buffs will find a lot that is new in this book, while Graf’s animated style guarantees a pleasant reading experience. The original testimony of witnesses enlivens the reader, as does the skill with which the authors expose the absurdities of Holocaust historiography.

370 pp. pb, 6"×9", ill., bibl., index, \$/€25.-/£18.-

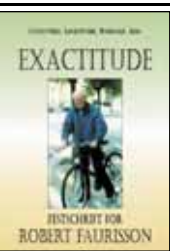
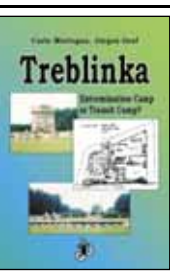
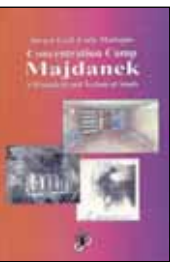
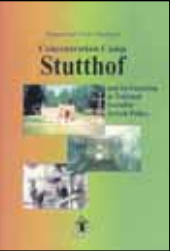
Countess, Lindtner, Rudolf (eds.), *Exactitude. Festschrift for Robert Faurisson to his 75th birthday*

On January 25, 1929, 75 years before this book was published, a man was born, who probably deserves the title of the most courageous intellectual of the last third of the 20th century and the beginning of the 21st century: Robert Faurisson.

With hitherto unheard of bravery and steadfastness, he challenged the dark forces of historical and political fraud, deception, and deceit with his unrelenting exposure of their lies and hoaxes. His method of analytical exactitude in historiography and his striving for clear brevity in presenting the results of his research have become both famous and infamous at once. Over the last 30 years, Robert Faurisson has become a role model of character strength to many, a lodestar for his method to his disciples, an idol for his breathtaking research activities to his admirers. This Festschrift is dedicated to him by some of his closest friends in his struggle for exactitude in historiography and his ongoing fight not only for historical and political, but also for individual justice. **140 pp. pb, 6"×9", ill., \$/€15.-/£10.-**

For US: Place CC-Orders 24/7 with Archer Ellison: ph: 1(800) 655-8912; fax: 1(800) 366-4086

Order per check/MO through Archer Ellison at POB 5795, Winter Park, FL 32792, USA; online: www.vho.org/store



The Revisionist • Journal for Critical Historical Inquiry

Publisher: Castle Hill Publishers, PO Box 257768, Chicago IL 60625, USA; chp@vho.org
PO Box 118, Hastings, TN34 3ZQ, UK

Established: in Fall 2002, first edition in February 2003
Chief Editor: Germar Rudolf; tr@vho.org
News & Civil Rights Editor: Dr. Fredrick Töben; news@vho.org
Copy Editor: Perry Huntoon; proof@vho.org
Subscriptions: chporder@vho.org; phone: 1(773) 769 1121
Fax: USA: ++1(413) 778-5749; UK: ++44(8701) 387263 (faxes to both numbers reach us immediately by email)
Internet: http://www.vho.org/tr;
Advertisements: price list from Jan. 1, 2003; please ask us for our Media Data (www.vho.org/tr/MediaData.pdf).
ISSN: 1542-376X

Publication Dates: quarterly: February, May, August, November; each issue currently has some 120 pages, perfect bound.
Subscriptions (including shipping and handling):
– Normal: \$55 (3 years: \$150).
– Students: \$38 (3 years: \$96) (please send photocopy of ID).
– Supporter: \$100 (3 years: \$270).
– Free: donators with a yearly donation volume ≥\$55 receive *The Revisionist* for free for one year, but are then asked to convert this into a normal subscription.
Single Issues: \$15*
Trial Issues: free. Just ask us for one!**
Promotion Copies: We can send you free promotion copies as well as promotional material for *The Revisionist* on request. Please get in touch with us.
Shipping: *The Revisionist* is currently printed in, and shipped from, the UK; all subscription prices include airmail delivery worldwide. Single issues come with a shipping fee.*
Payment terms: 60 days net.
– cash: preferably US\$; we can also accept €and GB£.
– checks: make payable to Castle Hill Publishers
• in US\$ only if drawn on a Canadian or U.S. bank!

Requirements for the Publication of Articles in *The Revisionist*

Requirements of Content:
Topics: History, especially modern history; also freedom of speech and freedom of science. If possible, new and hitherto unpublished reports, overviews, and research papers;
Style: Systematic structure; objective; backing up of factual statements with references; separation of opinion from factual statements.

External Requirements: For understandable reasons, we will also publish articles written under a pen name, which will, of course, be treated as highly confidential. Contributions sent in anonymously, which are also welcome, can only be published if their content is ready for print.
There is no restriction regarding the length of contributions. However, contributions which exceed 10 pages of our journal (some 50,000 characters or 9,000 words), may be split in several parts and published in consecutive issues. In such cases, the structuring of articles should allow such a partition.
Articles of two pages and more should include illustrations to break up the text (covers of works dealt with, document facsimiles, portraits of personalities and authors, pictures of historical events, maps, etc.).

Procedure: Except for articles sent in anonymously, proofs of all

• in GB£ only if drawn on a British bank!
• in €only if drawn on a bank within the European Currency Union.
– online with credit card: www.vho.org/chp.
– transfer: please contact us for our bank accounts in Germany, the UK, and the U.S.A.
Cancellation: 3 months before the end of your current subscription, otherwise the subscription will renew automatically for another (3) year(s).
Copyrights: Reprint of published articles only with written permission. All rights reserved.
Royalties: We pay scholars suffering persecution a royalty for contributions published in our periodical. This seems to be the most appropriate way to help them.
Support: Should you consider our work valuable, we cordially ask you to support us according to your possibilities, be it by subscribing to our periodical, by donating subscriptions to others, by hiring new (potential) subscribers, by volunteering for our editorial efforts (proof-reading, translations, marketing), or even by donating funds. Any financial surplus will flow 100% into researching important historical topics.

articles considered for publications will be sent to the authors; no right for publication arises from this. The editors reserve their right to determine in which issue such articles will be published. Royalties are paid only in case the author(s) suffer under social and/or legal persecution for expressing her/his opinions. Authors receive only one proof copy. If expressively wished, we can send up to five proof copies.

Data: We prefer to receive contributions per email. We can process various data carriers (PC, 3.5”/1.44MB, and ZIP/100 or 250 MB, CD ROM). The file formats of all major type-setting and DTP programs can be read; for reasons of portability, file formats of *.rtf (Rich Text Format), *.html (HyperTextMarkupLanguage, i.e., Internet files) and MS-Word files are preferred. Please do not send manuscripts by fax, as this renders optical character recognition almost impossible. Images can be sent in all usual data formats (*.gif, *.jpg, *.png, *.tif...) and also as hard copies. 3.5” floppy disks as well as unsolicited manuscripts will not be sent back; solicited manuscript as well as image hard copy only if expressively desired.

Should you agree to these conditions, we are looking forward to receiving your papers.

GET A CURRENT TRIAL COPY NOW!

☐ Yes, I want a ***FREE*** trial copy of **The Revisionist** (Only one copy for each new customer!)

SUBSCRIBE NOW!

☐ Yes, I want to ***subscribe*** to **The Revisionist** (TR). The subscription starts with the next issue published after I subscribed. I will receive a renewal notice each time my subscription expires.

(Please check the subscription type you prefer. When sending in this slip, you can include payment by check/money order made out to Castle Hill Publishers, or you can wait until we send you an invoice with further instructions on how to pay.):

Ship to:	United States		Canada Air/Overseas Ground		Overseas Air	
Subscription	1 yr	3 yrs	1 yr	3yrs	1 yr	3yrs
Support:	<input type="checkbox"/> \$ 100.-	<input type="checkbox"/> \$ 270.-	<input type="checkbox"/> \$ 125.-	<input type="checkbox"/> \$ 337.50	<input type="checkbox"/> \$140.-	<input type="checkbox"/> \$378.-
Normal:	<input type="checkbox"/> \$ 55.-	<input type="checkbox"/> \$ 150.-	<input type="checkbox"/> \$ 68.75	<input type="checkbox"/> \$ 187.50	<input type="checkbox"/> \$ 77.-	<input type="checkbox"/> \$210.-
Student [†] :	<input type="checkbox"/> \$ 38.-	<input type="checkbox"/> \$ 96.-	<input type="checkbox"/> \$ 47.50	<input type="checkbox"/> \$ 127.50	<input type="checkbox"/> \$ 53.20	<input type="checkbox"/> \$142.80

Prices in US-Dollars, including shipping; [†] Proof required. Please send in a photocopy of your student ID.

Name

Address


Town, State/Province, ZIP/Postal Code

Country, if not USA


Date

Signature

Send your order to:
Castle Hill Publishers
USA: PO Box 257768, Chicago, IL 60625
Fax: ++1 (413) 778-5749
UK: PO Box 118, Hastings, TN34 3ZQ
Fax: ++44 (8701) 38 72 63
Email: chporder@vho.org



Did you miss earlier issues of *The Revisionist*?
There is no need to worry. All issues are still available, and we will keep them in print. You can order them from us at any time for just \$/€15.- or £10.- per copy.



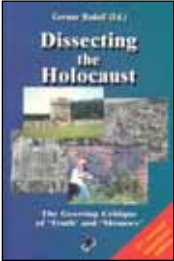
Germar Rudolf (ed.), ***Dissecting the Holocaust. The Growing Critique of ‘Truth’ and ‘Memory’***

“There is at present no other single volume that so provides a serious reader with a broad understanding of the contemporary state of historical issues that influential people would rather not have examined.” —Prof. Dr. A. R. Butz, Evanston, IL
“Read this book and you will know where revisionism is today.... revisionism has done away with the exterminationist case.” —Andrew Gray, *The Barnes Review*

Dissecting the Holocaust applies state-of-the-art scientific technique and classic methods of detection to investigate the alleged murder of millions of Jews by Germans during World War II. In 22 contributions of each ca. 30 pages, the 17 authors dissect generally accepted paradigms of the ‘Holocaust’. It reads as exciting as a crime novel: so many lies, forgeries, and deceptions by politicians, historians and scientists. This is *the* intellectual adventure of the 21st century. Be part of it!
2nd, revised paperback edition! 616 pp. pb, 6"×9", b/w ill., bibl., index: \$/€30.-, £20.-

Germar Rudolf, ***The Rudolf Report. Expert Report on Chemical and Technical Aspects of the ‘Gas Chambers’ of Auschwitz***

In 1988, Fred Leuchter, American expert for execution technologies, investigated the alleged gas chambers of Auchwitz and Majdanek and concluded that they could not have functioned as claimed. Ever since, Leuchter’s claims have been massively criticized. In 1993, Rudolf, a researcher from a prestigious German Max-Planck-Institute, published a thorough forensic study about the alleged gas chambers of Auschwitz, which irons out the deficiencies and discrepancies of the *Leuchter Report*.
The Rudolf Report is the first English edition of this sensational scientific work. It analyzes all existing evidence on the Auschwitz gas chambers. The conclusions are quite clear: The alleged gas chambers of Auschwitz could not have existed. In the appendix, Rudolf describes his unique persecution.
455 pp. A5, b/w & color ill., bibl., index; pb: \$/€30.-/£20.-; hardcover: \$/€45.-/£30.-



If you do not want to cut the cover of this issue of *The Revisionist*, simply photocopy this page and fill out the copy.

* plus a shipping fee of \$1.- for each started \$12.50 of your entire order, if your order is not paid in advance. / ** Only one copy for each new customer

Contents

Upward and Onward.....	2
<i>By Germar Rudolf</i>	
Exactitude – Robert Faurisson Turns 75.....	5
<i>By Dr. Christian Lindtner</i>	
Robert Faurisson – A Long View	7
<i>By Arthur R. Butz, PhD</i>	
Robert Faurisson – A Profile in Integrity.....	10
<i>By Jürgen Graf</i>	
A New Buddhist-Christian Parable.....	12
<i>By Dr. Christian Lindtner</i>	
Robert Faurisson and Revisionism in Italy	24
<i>By Carlo Mattogno</i>	
Scientists against Science	28
<i>By Carl O. Nordling</i>	
Revisionism in Cartoons.....	39
<i>By Germar Rudolf</i>	
Robert Faurisson – The Man, the Scientist, and his Method of ‘Exactitude’.....	44
<i>By Dr. Fredrick Töben</i>	
Director of the Exactitude Symphony.....	53
<i>By Ernst C.F. Zündel</i>	
The Kula Kolumn – Exactitude in Action	56
<i>By Robert H. Countess, PhD</i>	
Congratulations, by T. O’Keefe and T. Sunic	62
Biography of Robert Faurisson	63
Combustion Experiments with Flesh and Animal Fat	64
<i>By Carlo Mattogno</i>	
Flames and Smoke from the Chimneys of Crematoria	73
<i>By Carlo Mattogno</i>	
Treblinka: An Exceptional Guide	78
<i>By Dr. Robert Faurisson</i>	
Research News	
<i>Palm Trees Never Lie, by Mohammed A. Hegazi</i>	<i>83</i>
<i>Typhus – The Phantom Disease, by Otto Humm, MD</i>	<i>84</i>
<i>Aspects of Biological Warfare During World War II, by Germar Rudolf</i>	<i>88</i>
Book Reviews	
<i>Three Revisionist Classics, by Eric Janson</i>	<i>91</i>
<i>A Small Fraud that Betrays a Bigger Hoax, by Francis Dixon</i>	<i>95</i>
<i>Treblinka: Extermination Camp or Transit Camp?, by Jürgen Graf</i>	<i>97</i>
<i>The Other Auschwitz, by Francis Dixon</i>	<i>102</i>
<i>The Holocaust before It Happened, by Bill Wright.....</i>	<i>104</i>
<i>The Man who Knew too Much, by Thomas Dunskus</i>	<i>105</i>
<i>Wagner-Bashing: Are Germans as ‘Screwed Up’ as Jews?, by Robert H. Countess, Ph.D.....</i>	<i>107</i>
<i>Jewish Involvement in Black American Affairs, by Paul Grubach</i>	<i>110</i>
<i>Book Notices, by Francis Dixon</i>	<i>111</i>
Letter to the Editor	113
In Brief.....	116

Upward and Onward

By Germar Rudolf

When I published my first revisionist book as a one-man-publisher back in late 1998 while still residing in England,¹ it took only a few months to get a very positive feedback from a well-known revisionist in the U.S., who was not only excited about such a fine study being written and published, but who also wondered who might translate it into English and publish it so that the rest of the world could read it as well. At that time, of course, I was unable to do it myself, both because my English language skills were rather wanting and because I had basically no access to the English language market, to which I used to pay no attention. I produced solely for the German market from my English exile. But the question was of course valid: Who would bring out the fine research, which scholars like Carlo Mattogno and Jürgen Graf were doing, in a language read and understood by billions?

When the tide of European persecution washed me ashore the United States in late 1999, my attitude did change swiftly, and within a year I had published the anthology *Dissecting the Holocaust* with the organizational help of my friend Dr. Robert H. Countess and with the indispensable help of a few other very dear friends. Printing 2,000 copies of this huge, 608 page, letter size hard cover volume was quite a financial risk for somebody who had just fled Europe and whose very future was at risk, but it turned out to have been a success, as almost all copies were sold in less than two years. To a certain degree, however, it was a treacherous success, because it made me believe I could sell other books on a similar order of magnitude.

Thus, in 2001, I published two more books with a similar investment: Jürgen Graf's *Giant with Feet of Clay*, in which the foremost Holocaust scholar, Raul Hilberg, is exposed as a trick-

ster, and *Stalin's War of Extermination* by German mainstream historian Dr. Joachim Hoffmann. Although I am very proud of the later book, as it is – in my eyes – one of the finest books on the German-Russian war ever published, it also turned out to be a millstone around my neck, because I hardly could sell any copies of it. Still today, after almost three years, I am sitting on $\frac{2}{3}$ of all copies printed. The same holds for Graf's book, which I considered a splendid introduction to revisionism. But I never really managed to place it in the market. It seemed like having sold one book had satisfied all the needs the U.S. market had for books published by me.

What was the reason for these failures? Finding out why I had these problems was crucial for any future activity, as I wanted to keep publishing books, but could not afford such investment failures again.

In 2002, I tried it the other way around by publishing a book on a mainstream topic – the JFK assassination² – with a new imprint not associated with revisionism. I thought that this way I would be able to get access to mainstream book sellers. But that did not work either, mainly for two reasons.

First, the American book wholesale market is a strictly controlled monopoly. Most people might be unaware of this, and so was I, until I tried to place this book: Almost every bookstore orders their books from the wholesaler Ingram Books. There are other wholesalers, but they have such a minute market share that they can almost be ignored. I estimate that Ingram controls 95% of the wholesale market. This would, of course, not be a problem, if they treated everybody the same way. And that was exactly what Ingram did when I, as Theses & Dissertations Press, placed *Dissecting*, *Stalin's War*, and *Gi-*



Excellent books with a bad spell on them. In the meantime, Castle Hill Publishers uses them to promote their products.

ant with them previously: they gladly accepted it. But one month *after* I had brought my JFK book to the printers, they changed their policy. As I applied to have my new imprint *Monte Sano Media* accepted as a vendor to them, with the JFK book being the first book published by it, they explained that they would no longer deal with self-published authors and small publishers with less than ten books in their program. Instead, I had to get a contract with one of the roughly 25 distributors in the U.S. who had a contract with Ingram and who would collect all the books from small publishers in order to offer them as an assortment of their own to Ingram.

Being a new kid on the block, I could only convince one of those 25 distributors to accept my upcoming JFK book, and as it is common in this market, they demanded an exclusive contract with me and a 60% discount on all books. However, some two months after I contracted with this distributor, they declared insolvency and stated that they could pay only 10% of the amounts on all outstanding invoices. In other words: they demanded a 96% discount, which would have covered only 20% of my production costs. The exclusive contract I had signed with this distributor was so neatly written that I could not get out of it, *i.e.*, I could not sign a contract with another distributor unless I risked legal difficulties.

To get out from underneath this, the author of said JFK book managed to get a contract with a different distributor under his name. He also accepted to store the books for the time being in his garages so that I would save on storage costs.

What followed was a somewhat eccentric behavior of the author, who felt betrayed, because the promised royalties were not coming in. As a reaction to this, he thought he could do better and started to sell my books himself by the thousands mostly at prices under production cost, while keeping me in the dark about it and also keeping the money for himself. After realizing this, things got a little ugly, of course, but I managed to secure my possessions and get some of the books 'sold' back. By that time, the author was so antagonistic that he badmouthed me to 'his' distributor, telling them that I was a criminal on the run, a Holocaust denier, an anti-Semite, neo-Nazi, etc., so that this distributor has refused to deal with me ever since. So in early 2003 I stood there with lots of books and still no distributor or access to the market, except for Amazon, which is the only major outlet not controlled by Ingram. Even though the author, after a somewhat difficult reconciliation, promised to keep functioning as an intermediary between me and the antagonized distributor, he never forwarded any payments due, and each time I pressed for it, he came up with different excuses. I therefore decided to take action and to include the JFK book in my assortment of books as Theses & Dissertations Press, which had a vendor contract with Ingram. In other words: I decided to give up the attempt to go mainstream.

In spring of 2003, however, Ingram tightened its thumb screws on the First Amendment one more turn: Instead of demanding 55% discount, they now asked for 60% discount from all small publishers. Next in late 2003, they declared that all their vendors must spend at least \$1,200 per year on promotion with Ingram to have a free account with them, or they would be charged fees for every book placed in Ingram's database. In other words: they prepared for the final blow against all self-

published authors and small publishers who had signed vendor agreements with them prior to 2002.

My sales records show that revisionist books are hardly sold via Ingram. Normal book store never carry such books, and placing ads in mainstream media is close to impossible. My turnover of revisionist books with Ingram Books was therefore ridiculously low, neither justifying an advertisement budget of \$1,200 with them – if they would accept any ads for my books in the first place – nor the payment of a stiff fee for each book. To make matters worse, the contract with Ingram provides that all books are returnable at publisher's expense. Since many orders coming from bookstores are placed by people who do not know or expect to receive a revisionist book, I estimate that almost 25% of all orders placed by Ingram are being returned – with my having to pay the UPS shipping fees and to deal with damaged books, etc.

In other words: I decided that my books are no longer available in normal book stores, because I cannot afford the horrendous conditions that Ingram has forced upon the market.

Aren't there laws in the U.S. outlawing monopolies? Why is nobody fighting against this one? And why is nobody standing up to protest against this most deadly assault on the First Amendment since its introduction? Thousands of self-published authors and small publishers publishing books with contents running contrary to the mainstream are affected by this. Their opinions are the reason why the U.S. has a First Amendment, because mainstream opinions hardly need to be protected.

Yet the world stays silent.

There are, of course, other problems as well. When I had just published Hoffmann's book *Stalin's War of Extermination*, I placed a half-page ad for it in the world's largest historical magazine with the title *World War II*. When the issue with my ad came out, there were extremely strong rain falls in north-eastern Alabama, leading to my phone line going dead. It took over a week to get me back online, only to find out days later that my toll free number wasn't working, which I had included in the ad so people could order the book. The long distance company that I had just switched my service to had accidentally forgotten to tick a box on the screen of their computer to switch it free...

So it happened that in the first two weeks after I had placed my ad no reader of this fine magazine could reach me by phone. Talking about bad luck...

In late 2003, a representative of *World War II* magazine contacted me, asking me if I wanted to place another ad in their February 2004 issue, coming out in January. I gladly accepted, praying that this time things would work out better, and I designed an ad with all of my books included with a very brief description. It took only a few days after I had sent in this ad to receive an email back from them stating that they could not accept any ads from me anymore, since readers had massively complained after I had place my first ad back in summer 2001. To my inquiry to specify what the readers had complained about, I did not receive an answer.

So why would anybody want to be a revisionist publisher? One might just as well bring the cash directly to the waste incinerator without a lengthy diversion.

Of course, it is not that easy. There were lessons to be learned, and the year 2003 shows that I did learn. I decided not

to publish fewer books, but more; not to publish thousands of them at a time, but only a few hundreds. Although this would increase the costs per book, it would still lower the overall costs per book and lead to a faster return of investment. I also abandoned the illusion that I could remain a one-man-publisher and hired a secretary in early 2003 in order to take over customer care and order fulfillment (so blame her if something is wrong with your orders ☺). This way I could focus my energy on the production of new books and, of course, *The Revisionist*. The result of this new policy in terms of books published during 2003 is easily summarized:

- *The Rudolf Report*;
- *Dissecting the Holocaust*;
- *Concentration Camp Majdanek*;
- *Concentration Camp Stuffhof*;
- *The Hoax of the Twentieth Century*;
- *The First Holocaust*;
- and last but not least the German edition of *Special Treatment in Auschwitz*, which is due in spring 2004 in its English edition.

To introduce these books to you, we have dedicated large parts of the book review section of this issue to review them. As you can spot from their independent style, some of these reviews were *not* written by an in-house writer, and none of them are uncritically promoting our books. I dared to have scholars write them who are just as independent as I am, because only if revisionist books can stand up to independent criticism, they are worth your bucks.

Yet this ambitious book publishing program of last year was only the beginning, because by the time this issue of *TR* will be in your hands, two more books will have appeared:

- *Exactitude – Festschrift for Robert Faurisson*;
- *Treblinka – Extermination Camp or Transit Camp*;

I mention the first one here because the contents of it is reprinted in this issue in its entirety. It is a homage to Robert Faurisson, who is justly called the most influential revisionist ever and who celebrated his 75th birthday on January 25th of this year. This 140 pages book was presented to him as a gift from his best friends from around the world, and it was a pleasure for me to have had the honor of being a contributing editor to, and the publisher of this work. I would, of course, appreciate if you would consider purchasing this book as a special print of the anniversary contributions included in this issue of *TR*, although it does not contain anything, not already included here as well. As a matter of fact, since this issue of *TR* was published later than this book, we were able to include a few contributions more than are included in the book (those by T. Sunic and R.H. Countess). But as a signal of support for my work – or in order to use it as a gift yourself – you might want to consider purchasing the book after all.

The second book, that on the Treblinka camp, has quite a history of its own. I received the German manuscript of this book – 432 pages long – back in early 2002. The prospect of

having to read, correct, format, and layout this vast amount of in-depth studies did not really create any enthusiasm for me at that time, so I put it aside for a few months. After all, what revelation could I expect from such a book, after I had read and edited so many books and papers on this or similar issues before and considered myself quite well-versed?

But when Jürgen Graf and his lovely wife Olga came to visit me and stayed at my place during the entire month of July 2002, there was of course no excuse anymore not to work on this manuscript. Once I had started, I must admit that it was even fun. I was positively surprised about both the quality of the research results presented by Graf and Mattogno as well as the fact that the book contained many new and sometimes even startling revelations even for me. Thus, I hardly noticed how time passed by while I worked my way through it. Of course, part of the joy was also the fact that I had Jürgen and Olga with me during this month. Just recently Jürgen confessed that this one month was the most beautiful time he and his wife had ever spent together – and I am glad to join this in the sense that I, too, hardly ever felt as comfortable as I did while we were all together. That's what real friendship is all about.

As to the contents of the book, one probably needs to have a somewhat relaxed attitude to be able to laugh about the many absurdities, which both authors expose both within many eyewitness accounts in particular and within the 'official' history of the camp in general. At any rate, I could not help laughing out loud once in a while working on this book.

Objectively seen, this new book by this most productive author tandem is not just about the alleged extermination camp Treblinka, but as a side dish, it also deals briefly with the Belzec and Sobibor camps, whose official history is quite similar to that of Treblinka. Moreover, the mass shootings of Jews by the *Einsatzgruppen* at the eastern front – real or invented – are covered just as well as are deportations of western

Jews via transit camps into "*the Russian swamps*," as Hitler used to express it during his table talks.

In this issue of *TR* you find a short introduction to this book by one of the authors, Jürgen Graf. The translation and copy editing of this book turned out to be quite an effort, not only because of its volume, but also because I have the reputation of trying to get it right, and that requires reading and re-reading, editing and re-editing. One might think that after editing it so many times – in German and in English – I should be sick of it. I sure was glad to see it go to the printer, but during my second editing of this book I again learned so much from this excellent book, despite thinking I had learned and understood everything while editing the German version. Real good books simply need to be read several times; you will always get something out of them, just like it is with this one.

All in all, this book is probably the most complete study ever written by these two revisionist authors, and I must say that after having read it, it increases ones appetite for more. And indeed, in the meantime I convinced Carlo Mattogno to prepare a book with focus a on the Belzec camp, where exter-



Germar Rudolf

minationist researchers claim to have discovered mass graves several years ago. This book will be exciting reading as well, I am sure, and we hope to get it out later this year or during 2005.

Several other books are currently being worked on, the details of which I am not yet prepared to publish here, but you can see from my activities over the last year that something has profoundly changed: Things finally seem to work out more favorably. I have a foot in the door to the English language market, and my products seem to gain acceptance.

And indeed, if I had followed the same behavioral patterns that I did with the first four books published since I came to the U.S., I would be bankrupt by now. But I am not, because I finally seem to have found a way to manage a revisionist publishing company, if not necessarily profitably, so at least without running it against the wall. I heard rumors going around

that I can pursue this ambitious publishing activity only because I probably received massive funding from donors. The truth is that my level of donations reached a record *low* in 2003. The reason behind this success and progress on all fronts is that I learned my lessons well, keep control over my own business affairs, and make small steps instead of trying to leap ahead.

Patience and diligence are the parents of success. And I intend to keep it that way, hoping that you as my valued customers will honor my efforts.

Notes

¹ J. Graf, C. Mattogno, *KL Majdanek. Eine historische und technische Studie*, Castle Hill Publishers, Hastings, East Sussex, September 1998.

² Gregory Douglas, *Regicide. The Official Assassination of JFK*, Monte Sano Media, Huntsville 2002.

Exactitude – Robert Faurisson Turns 75

By Dr. Christian Lindtner

On January 25, 1929, 75 years before this book was published, an extraordinarily courageous man was born: Robert Faurisson. When it comes to the remarkable scholarly work of Robert Faurisson, there are several matters to be kept distinctly in mind.

First of all is his method. Here, this French scholar follows traditional methods in historical research. He makes a distinction between primary and secondary sources. He submits the primary sources to a critical examination. If the primary sources are contradictory, unclear, or in conflict with logic or with the facts of natural sciences, he declares that they cannot be used for establishing how things really were. The primary sources in such cases tell us more about the individuals than about the matters, about which those individuals express themselves, be it by written or spoken words.

Faurisson's method is to a very large extent negative in the sense that it is critical and analytical. It points out errors, misunderstandings, plain nonsense, historical lies, and the like. In the field that he has chosen, there is at present not much room for purely constructive work. Negative criticism must clear away huge mountains of myth and legend and lies and distortions and, of course, that which is 'politically correct' in the field of the Jewish Holocaust Story. But what remains after the negative critique can be considered solid and reliable. Synthesis can only be made once critical scrutiny of a sharp analysis has finished its task.

Secondly, there is the main topic of research forced upon Faurisson: the question of the so-called gas chambers. About three decades of research have confirmed his initial suspicions: There is no scientific evidence available in support of the widespread belief in the existence of 'Nazi gas chambers' allegedly used for the deliberate murder of millions of Jews during WW II.

Had Faurisson limited his method to less emotional, to less controversial issues, he would have had no problems. He would

have been merely another respectable French scholar. But he and other scholars, whose personal research has led them to the same or similar conclusions, have had nothing but problems.

The third matter is what is called 'the moral issue.' Clearly, it takes courage to advance and to defend the position that the so-called homicidal gas chambers – that is, extermination facilities designed, planned, budgeted, constructed, and used to murder human beings – are mere 'rumors.' Taking this position, one is immediately brought into conflict with the monster of public opinion. It takes strength and determination but also prudence to withstand the pressure of public opinion under such circumstances. But Robert Faurisson has withstood. His experience has led him to sum up the importance of the homicidal gas chamber issue in his famous four-words in English: "*No holes? No Holocaust!*" For only in English do "*holes*" and "*Holo-*" possess their powerfully homophonic capability to express Faurisson's findings.

The moral matter also has another and a broader aspect. It has to do with honor. If we are scholars, and if we are convinced that our method and our results are correct, we also have the duty to defend ourselves and to not defect from our positions. It is a well-known fact that Faurisson has stood almost alone, rejected by virtually all other scholars.

Here I see his greatest problem. Faurisson is not a madman. He is a man of intelligence, of wit, and of reason. The well-known French university professor Pierre Vidal-Naquet has said that if he could, he would kill Faurisson. It would have been better had he said that if he could he would refute Faurisson's stand on the gas chamber issue.

Thirty-four French scholars signed a public declaration to the effect that one must not ask how such a mass murder was technically possible. It was technically possible because it took place.

Today, in several countries it is even illegal to state publicly that there is no scientific evidence to support the rumors of the

alleged gas chambers. The law courts, as a rule, consider it a given, an obvious datum of reality like the sun shining or rain falling that such instruments of mass murder once existed.

Faurisson has also boiled the results of his research down to powerful slogans, the most important being the above-quoted "*No Holes? No Holocaust!*" If there were no holes in the roofs of the alleged gas chambers of the crematoria II and III at Birkenau, and if this fact is not open to scientific examination by experts, then how can we trust 'survivors' as reliable 'witnesses' who claim that the lethal gas materials were poured down through non-existent holes? One might as well claim to be a survivor of an imaginary sinking ship on an imaginary ocean and then be angry when scientists refuse to accept the tale after being unable to locate the ship and the ocean.

In the recent book by Robert Jan van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, there is a wonderful photo (authentic, no doubt!) showing: "*Mark Bateman, Richard Rampton, the author, and Deborah Lipstadt discussing the problem of the holes, 1999.*"¹ So, at least some scholars are willing to discuss how "*it was technically possible*". They seem to have grasped the no-holes-no-holocaust logic of Robert Faurisson, who is mentioned as the author of that slogan.²

Now, what is van Pelt's solution to "*the problem of the holes*"? He does understand that they had to have been there if the Holocaust story is to be believed. But in 1999 they were not visible. For van Pelt, the holes, therefore, must have been made invisible by the crafty and evil Germans. Who, exactly, made them invisible? Why? How? When? These are questions, to which van Pelt and his little group give no answers. Many months later, van Pelt received a report. In it the authors claimed that they "*had been able to identify precisely the location of the holes in the plan of the building.*"³

So here we are now: The holes were there, but they cannot be seen. They can only be seen "*by a computer model.*" Unfortunately, the report itself that makes the invisible visible has, to the best of my knowledge, not itself been made visible for scholars to see for themselves. These are strange behaviors!

Van Pelt's reasoning is, of course, illogical and absurd. Why not in similar fashion infer that because there were no African lions to be seen around crematoria II and III when van Pelt and his scholarly friends were there in 1999, there must, many years ago, if witnesses say so, have been lions around? What if other witnesses say that there were no lions?

But why waste more words on these absurdities! 'Holosophists' – if I may coin such a term – now claim the existence of transcendental holes! Holocaust becomes mysticism. What is really disturbing is that most establishment scholars are willing to deny the applicability of scientific methods and sound traditional source-criticism as a requirement for the Jewish Holocaust Story, and they seem to do this from fear of arriving at controversial results. If they are prepared to do so in one field, why should they not be prone to do so in other fields of research also? And, if so, how can we rely on the results they seem to have arrived at?

To put it briefly: freedom of research has become a serious problem. Perhaps the most important outcome of Faurisson's research and tenacity is our sad but necessary recognition that the old conflict between science and religion, between reason

and faith is still very much alive. I once discussed the issue of freedom of speech and research with Faurisson. Faurisson insisted that freedom of research is the most important thing. He is right. What is the great value of freedom of speech if your opinions lack a firm scientific foundation?

Scholars should be the first to strike the alarm when freedom of research is at stake. They should defend the method used by Faurisson, even if it brings about results that are highly controversial and dangerous. The scholarly issue cannot be separated from the moral issue. Scholars must be willing to engage in an open, a free, and a rational debate even about controversial issues.

Experience has shown that scholars rarely are prepared to do so. In the long run their failure is bound to have serious consequences for our society. If sound scientific methods come under attack from Jewish or Christian or Moslem or Buddhist or Hindu mysticism, it is our duty to intervene in defense of science.

Freedom of research is surely a prerequisite for freedom of mind. Faurisson has often extolled revisionism as the great adventure at the end of the 20th century (and at the beginning of the 21st century, I may add). If 'adventure' means not only risky but also exciting, he is right. It is always fascinating and liberating to revise old views, to advance from ignorance to knowledge, from uncertainty to certainty. Such advance is a sort of liberation, freedom of mind. But let us never forget that freedom of mind is a Greek ideal, not at all a common human ideal. It is intimately related to a scientific habit of mind. Who, apart from a very small minority, cares about radical freedom for the mind, after all? There will always be revisionists of various sorts in new conflicts between science and religion, between knowledge and superstition. They will always be in trouble, the same sort of trouble they have always been in. New knowledge will also create new superstitions. For this reason, revisionists will also do well in keeping an eye on the humorous elements of their work, as some of them now do. Without some freedom of mind there is – seriously speaking – not much room for any sense of humor. The odds that revisionists are up against are not just enormous, awesome – they are often also ridiculous. One day, when time is opportune, we will experience politicians, journalists, and even 'respectable scholars,' slightly irritated, declaring to the public that "*of course there were never any gas chambers.*" And there will be new lies. But there will be little or no humor, I fear!

Freedom of mind is also the only real source of tolerance. If you do not know from your own experience how difficult it can be to liberate yourself from ignorance – how can you be tolerant of the ignorance of others? So freedom of mind, it seems, is also a prerequisite for sympathy with other living creatures.

Where does hate come in? Revisionists are often condemned for the hate they harbor. The form of hate I can see is a strong aversion against stupidity, ignorance, intolerance, and similar vices. If so, then hate seems to serve as a synonym of a proper scholarly attitude.

Revisionists, I know, occasionally ask themselves: Why go on? Why always all these problems? Why lose your job? Why have your pension cut? Why not shut up? Why go to jail? Why be deprived of your civil rights? Why go into exile? For this is

what revisionists normally have to suffer. My own answer would be: Because freedom of mind is a very precious matter. I would be absolutely miserable without it. Can other revisionists come up with better answers?

When I first took the initiative to prepare this collection of articles to honor Robert Faurisson, it was because I admired Dr. Faurisson for showing the courage to uphold scholarly standards in spite of so much adversity. I was also very uneasy about the silence of other scholars. It was my hope that the perspective could be somewhat broadened, that scholars who struggle against ignorance and superstition in entirely different areas nevertheless would see that they belong to the same community. But I fear that there is still a long way ahead of us in this respect.

In particular, I think that historians of religion can learn much from the study of Holocaust revisionism. Clearly, 'the Jewish Holocaust Story' has become a religious movement, with popes, priests, apostles, prophets, institutions, rituals, ceremonies, myths, holy days of remembrance, dogmas, bans, persecutions, and inquisitions! We know much more about the genesis of this new religion than we know about the genesis and early history of other world religions that appeal to personal faith, rather than to reason. In the long run, Holocaust revisionism may, if I am not mistaken, have its greatest value in the contributions it can render to the scientific study of the history of the three religions of Abraham. The careful documentation provided by Dr. Faurisson, now collected in the four vol-

umes of the privately printed *Écrits révisionnistes*, 1999, covering the period from 1974-1998, will then prove to be a mine of precious scholarly information from many points of view.

The following articles in this issue of *The Revisionist* are dedicated to Dr. Robert Faurisson by his closest friends. That not all of his friends contributed to it, is mainly a result of restrictions of time and space. But we are sure that those, who were unable to contribute, join in with us in celebrating one of the greatest heroes of revisionist historiography, the greatest intellectual adventure of our times:

Happy Birthday, Robert!

Notes

¹ Indiana University Press, Bloomington, IN, 2002, p. 411.

² *Ibid.*, p. 501

³ *Ibid.*, p. 495; van Pelt presents on page 208 an artist's sketch of the alleged Michael Kula 'gas column,' of which eight are alleged to have been constructed in the metal fabrication shop by a Polish Catholic inmate from Auschwitz itself, Michael Kula. This very technical drawing was used as a basis for an actual model constructed in August 2002 for heuristic analysis by Robert H. Countess, which he designated 'the Kula Kolumn' and presented as a 'hands on' model at a lecture at a "Real History" conference near Cincinnati, OH, September 2nd. Along with Germar Rudolf, R. Countess concluded that the lack of documentary evidence, logic, as well as existing material traces indicate that such columns probably never existed, but certainly were never installed; see G. Rudolf, *The Rudolf Report*, Theses & Dissertations Press, Chicago 2003, pp. 113-133, as well as R.H. Countess' article in this issue of *The Revisionist*, p. 56.

Robert Faurisson – A Long View

By Arthur R. Butz, PhD

Great men do not need praise as much as they need an understanding of what they have done. I believe I have known Robert Faurisson longer than any other person currently active in 'Holocaust' revisionism, except for one relative of his, so it is incumbent on me to attempt to provide a long view of his work and the problem of its appreciation.

I Make the Acquaintance of Robert Faurisson

After my book *The Hoax of the Twentieth Century* was first published in 1976, I received many letters from people, most of

whom I have forgotten and who did not sustain their interest. Among these communications was a letter from a French literature professor I had never heard of. I corresponded with this Robert Faurisson for almost a year with somewhat mixed thoughts about him. On the one hand, it was clear that he was very active in researching the subject of our mutual interest. On the other hand, he had no finished work or even manuscript to show me. He said he intended to publish a book entitled *Le Mythe des Chambres à Gaz Hitlériennes*, but activity, wishes, and intentions do not equal results, as I have observed countless



Arthur R. Butz, U.S. citizen, was born and raised in New York City. He received the B.S. and M.S. degrees in Electrical Engineering from M.I.T. and his Ph.D. in Control Sciences from the University of Minnesota in 1965. In 1966 he joined the faculty of Northwestern University, Evanston, Illinois, where he is now Associate Professor of Electrical and Computer Engineering. He is the author of numerous technical papers. Dr. Butz is the author of the book *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry* (1976), one of the basic texts of 'Holocaust' revisionism. He has also published numerous revisionist articles, mostly in the *Journal of Historical Review*. For more details see pubweb.acns.nwu.edu/~abut/

times as a professional academic. This failure to show me evidence of significant work in 1976 is the major theme that I shall develop here; it is a key to understanding the problem of appreciating his work.

In the summer of 1977, I visited with him in Paris for a few days. That meeting with him was not the reason I went to Paris. During that trip, the principal points of my itinerary consisted in a visit to my publisher in Brighton, England, then a visit to Udo Walendy in Vlotho, Germany. Walendy was the distributor/translator of the German translation of my book. Beyond that, I had an intention to visit Wilhelm Stäglich in Hamburg and Robert Graham in Rome. Paris, mid-way between Brighton and Vlotho, was of interest to me mainly because I wanted to inquire into certain documents said to be held at the Centre de Documentation Juive Contemporaine (CDJC).¹ In addition, there was a man in Paris interested in publishing a French translation of my book.

Meeting Faurisson was not a principal concern of mine at the time, and it may be that his eagerness to be hospitable to me had a lot to do with my agreeing to meet him. As I left England and headed toward Paris, I must have wondered if this man would be worth any of my time. Though he professed great interest in the subject matter and even expended great energy pursuing it, he seemed to have made no significant contributions.

Faurisson had indicated to me earlier in our correspondence that he had written some letters, which caused angry and stupid reactions from some quarters. For example, his letters raising earnest questions about the alleged gas chambers, and requesting earnest replies resulted in accusations that he denied the existence of the camps. When I met him in 1977, there had been a recent column in *Le Monde* by Pierre Viansson-Ponté, criticizing the French version of the booklet *Did Six Million Really Die?*, and Faurisson attempted to publish a rebuttal there.²

My apprehensions concerning Faurisson were justified but were quickly dispelled. Faurisson was a regular researcher at the CDJC, and he took me there. I remember the lady at the reception desk when we entered together. She stared at me incredulously, pointed to Faurisson, and asked "*Vous êtes avec Monsieur?*" (Are you with this man?)

In our conversations, Robert described his work to me. He had interviewed Otto Frank, father of Anne Frank, and done additional work on that subject. He had visited Auschwitz, and he showed me engineering plans of crematoria, which he had obtained there and which he was not to publish until several years later. I realized that this man was resourceful and serious indeed. Bear in mind that my conversations with Robert are now being recollected after 26 years, and it may be that he showed me more of his work.

After I returned home in September 1977, I continued my correspondence with Robert with new respect. I may have been the only person in the world at that time who had any comprehension of his work. Faurisson continued his letter writing and attempts to publish an article of decent length and breadth expressing his views. As of mid-1978, he was unsuccessful in the latter, but in June 1978, he was able to publish a short article in Maurice Bardèche's obscure neo-fascist *Défense de l'Occident*.³

Robert Faurisson Becomes a Public Figure

In late 1978, there were two interesting developments in Europe. In Germany, Hellmut Diwald published his thick tome *Geschichte der Deutschen* (History of the Germans), which had a few pages that seemed to have an unacknowledged dependence on my book. Diwald's book did not last long in that form. As many copies as possible were recalled and the revisionist pages were replaced with politically acceptable ones.⁴

In France, the weekly *L'Express* published an interview, in its issue of 28 Oct. – 4 Nov. 1978, with Louis Darquier de Pellepois, who had been in charge of the Jewish policy of the Vichy regime during the German occupation. Darquier asserted that the only creatures gassed at Auschwitz had been lice and that the 6 million legend was "*An invention pure and simple. A Jewish invention.*" Of course there was a great uproar, but Darquier's enemies were frustrated by the fact that he was long and safely established in Spain. A substitute villain had to be found. Faurisson became the target.⁵ A vicious campaign against Faurisson ensued, but a consequence was that Faurisson was able to publish a well researched article in *Le Monde* (29 Dec. 1978).

Faurisson thus as a vicarious target became a public figure. In this he was handicapped by the fact that there existed no substantial corpus of writings of his that could accurately represent his views against the distortions of his enemies. In contrast, I remained silent until my book was published in 1976 so that, when the storm broke around me in early 1977, I was satisfactorily represented in print.

Faurisson In Print at Last

At my urging, Faurisson was invited to speak at the first conference of the newly-founded Institute for Historical Review (IHR) in California, held in September 1979. At about the same time, the Italian popular history magazine *Storia Illustrata* carried an interview with Faurisson.⁶ This interview was quite fair to him, but an interview is seldom an effective way to present one's views, as the journalist chooses what is to be discussed. Happily, the IHR established its new *Journal of Historical Review* in 1980, and Faurisson gained an English language outlet for his work that served well for about twenty years.

About simultaneously some of Faurisson's research became directly available to the French public in a book formally authored by Serge Thion, entitled *Vérité historique ou vérité politique? Le dossier de l'affaire Faurisson. La question des chambres à gaz.*, published in 1980 by the small leftist house La Vieille Taupe, Paris. In this book, which I have cited above, Thion related in detail the 1974-1980 events surrounding Faurisson.

However, Faurisson was the real author of this book, as only the first half is attributed to Thion, and that half consists mostly of reproductions of Faurisson's letters and some reactions to them. In the second half Faurisson presents the results of his research on gas chambers, Anne Frank, and related matters. Thus there was finally a Faurisson book, but it did not look like a Faurisson book, and its publication was a hasty defensive reaction to media hysteria.

In the aftermath of the Darquier affair Faurisson was denied use of the archives of the CDJC. However, I introduced him to Mark Weber, then a young historian living in Washington,

D.C., who was able to help Faurisson gain access to the resources of the U.S. National Archives.

Thus, by the year 1980, it seemed that Faurisson was finally situated to conduct and publish his research as he deemed appropriate.

Faurisson's Career a Sequence of Battles

That happy situation, commonplace in scholarship, was not attained. A good way to grasp Faurisson's career as a revisionist since 1978 is to understand that the post-Darquier affair never ended for him, except in the sense that he was quickly barred as a contributor to the major press outlets. The long past events I have described above have been the pattern for his entire career as a revisionist. Virtually everything he has produced for the public has come forth from him in the context of some battle. I am not saying that his research was purely a defensive response. Most of it was not. However, its expression in written works has been governed to a great extent by his running battles. On the day after I started writing this chapter with this 'battle' theme in mind, a 'speak of the devil' message came to me by e-mail, which brought an article on Treblinka that Faurisson dated 12 Oct. 2003. It opens with the words:⁷

"With regard to the wartime Treblinka camp, I have mentioned over the years – in a few conference addresses, in a video presentation, and in some correspondence – the testimony of Marian Olszuk. But because I have been absorbed in the ordeal of the revisionist struggle over the past 15 years, I have put off writing a report about my meeting with that exceptional Polish witness."

This largely proves what I am trying to say, but some of the implications may not be clear.

The main point is that, in gaining an appreciation of the work of Faurisson, the first problem is finding the work of Faurisson. Some has not been published and what has been published is largely scattered about in obscure journals or websites. Some of it is misleadingly labeled. A researcher who searches a library catalog for author Faurisson will not find the Thion book that was mostly authored by Faurisson.

Again to provide some contrast, I cannot describe any phase of my revisionist years as involvement in the 'revisionist struggle' in the sense that Faurisson uses the term.

I would say that Faurisson was 'the whole thing' in revisionism during the eighties, that assessment being close enough to being literally true for us to adopt it. However, I fear people who were not involved at the time could honestly fail to understand that fact, on account of the difficulty of determining both his intellectual output and its importance.

The most significant failure of his intellectual output to be properly credited to Faurisson came in 1988 at the second Zündel trial. It was Faurisson, in Toronto for the trial, who asked the vital questions that led directly to the famous *Leuchter Report* and furthered subsequent forensic investigations. I consider this activity to be essentially a product of Faurisson's work, and yet his name is not on it. As things stand now, it will be easy for even a conscientious researcher to miss Faurisson's crucial role in this important development. What actually happened is that, by asking the right questions of Fred Leuchter, Faurisson founded a fertile field of revisionist inves-

tigation. In the intellectual process the right questions are usually harder to determine than the right answers. When crucially important questions seem to follow from no pre-existing process of logical deduction, we call it 'genius,' and one of the purposes of the present book is to give the genius Faurisson the credit he deserves.

Historical circumstances obscured Faurisson's role – it was "*in the ordeal of the revisionist struggle*," namely in a court case. The *Leuchter Report* should have been a formal work co-authored by Faurisson and Fred Leuchter. As things turned out, the original version of the Report had an introduction authored by Faurisson, which was dropped in some later versions.⁸

A second 'speak of the devil' came to me from Faurisson while writing this chapter. It was his letter to the German lawyer Horst Mahler, dated 20 Oct. 2003. Faurisson briefly summarized his revisionist work and with regard to the *Leuchter Report*, he told Herr Mahler:

"In 1988, thanks to an investigation commissioned by the German-Canadian Ernst Zündel, the professor's [Faurisson's] findings were confirmed by the American Fred Leuchter, designer of the gas chambers used in several United States prisons and author of a report on the alleged gas chambers of Auschwitz and Majdanek."

Here there is not even a hint that Faurisson had anything to do with this trailblazing forensic investigation. The reader could reasonably infer, from Faurisson's own words, that Faurisson never heard of Leuchter until his Report was issued. The present inner circle of revisionists knows that is far from true, but can those who have not been close to such events be faulted for not understanding that?

The eighties – whose revisionist activity Faurisson utterly dominated – ended in France with the infamous Fabius-Gayssot law of 1990, a sort of *Lex Faurissonia*, if I may use Latin here for 'the Faurisson Law,' that is, the law specifically targeting Faurisson by the State. This was both a disaster for Faurisson and revisionism, but at the same time also a back-handed compliment to, and confirmation of, the intellectual significance of revisionism.

Faurisson Remains Inadequately Represented

It was not until 1999 that a serious compilation of Faurisson's writings appeared, as the four volume *Écrits révisionnistes*. The Fabius-Gayssot law forced the production of this set as an "*édition privée hors-commerce*", i.e., something printed by a private group of individuals strictly for its private use and not to be sold to the public. The arrangement of Faurisson's writings is chronological, implying that much of the presentation is not what Faurisson or most readers would consider optimum today. Moreover, these four volumes lack an ingredient that Faurisson has repeatedly stressed as important: pictures.

Here I am not being critical of the publishers of this set. I have some comprehension of the great difficulties the circle around Faurisson has faced in the post-Gayssot era. The fact remains that this four volume set does not satisfactorily represent the work and mature and refined views of this remarkable man.

For some time there has been an intention to publish an English language work entitled *Faurisson on the Holocaust*, whose schema, content, and progress as of today I am not well

informed about. If it is to amount to an English translation of the *Écrits révisionnistes*, then it will contribute to our understanding of Faurisson's work, but will not be what we might hope for.

Does Faurisson need a biographer? Though I suppose he will get one, I believe that a biographer would not be helpful as we would just be given an account of the 'struggle.' That account may be so interesting as to obscure for us that the main problem we, and even more so the future student, face today is the problem I faced as I left England in 1977 and headed toward Faurisson and Paris. What has Faurisson actually done? At this point Faurisson does not need a biographer as much as he needs somebody to summarize his work in a concise but thorough way. As we old comrades of Robert Faurisson gather here to honor him and his work, let us note that the expression of the latter remains both incomplete and cumbersome, and that others will come not filled with the awe that tends to obscure that fact for us. He is not in danger of being forgotten, but he is in danger of being misunderstood.

Notes

- ¹ My meeting with Graham was described in the *Journal of Historical Review*, March/April 1998. The immediate basis for my interest in the archives

of the CDJC is also described there. This material was reproduced in the 2003 printing of my book *The Hoax of the Twentieth Century*, Theses and Dissertations Press, Chicago, pp. 361ff. It is also posted at <http://pubweb.northwestern.edu/~abutz/di/vatican/graham.html>.

- ² These events are related by Serge Thion, *Vérité historique ou vérité politique*, La Vieille Taupe, Paris, 1980, Ch. 2.

³ *Ibid.*, pp. 83-89.

- ⁴ These events are related by Armin Mohler and Robert Hepp in Josef Eibicht (ed.), *Hellmut Diwald*, Hohenrain, Tübingen 1994, pp. 110-120, 121-147; online at www.vho.org/D/diwald. Editor's note.

⁵ Serge Thion, *op. cit.* (note 2), Ch. 3.

- ⁶ The interview was published in the August 1979 issue and controversy continued in the letters section in the September, October and December issues. The August interview appeared in a French translation, corrected and annotated by Faurisson, in S. Thion, *op. cit.* (note 2), pp. 171-212. Later posted at www.vho.org/aaargh/fran/archFaur/1974-1979/RF7908xx2.html. An English translation was published in the *Journal of Historical Review*, 2(4) (1981), pp. 319-373 and later posted at www.ihr.org/jhr/v02/v02p319_Faurisson.html.

⁷ R. Faurisson, "Treblinka: An Exceptional Guide," *The Revisionist*, 2(1) (2004), in preparation.

- ⁸ British Historian David Irving published a version with a preface of his own, *The Leuchter Report*, Focal Point Publications, London 1989; German Historian Udo Walendy published a German version with a lengthy introduction about his involvement in the second Zündel trial, "Ein Prozeß, der Geschichte macht," *Historische Tatsachen*, no. 36, Verlag für Volkstums und Zeitgeschichtsforschung, Vlotho 1988. Editor's note.

Robert Faurisson – A Profile in Integrity

By Jürgen Graf

History loves surprises. The man, who has made maybe the greatest contribution to the unmasking of the biggest historical lie of our time, is not an historian. Nor is he a politician, even if the results of his research have far-reaching political consequences. He was the first who called attention to the technical impossibilities that ensue from the official version of the 'Holocaust,' but he is not a technician either. He is a retired Professor of French Literature.

I remember very well that day in December 1978, when I read an article in *Le Monde* by a Frenchman called Robert Faurisson. I had bought *Le Monde* because the journal described in detail the situation in Cambodia, which interested me especially. Vietnam had invaded Cambodia in December 1978, and the Pol Pot government was on the way out. The monstrous cruelties of the Red Khmers were at the time often compared to

the alleged National Socialist genocide of the Jews. And now this Frenchman asserted that the extermination of the Jews was a myth. The gas chambers had never existed, he said.

The article troubled me. Obviously, this professor was no fool; he presented matter-of-fact arguments. But I decided to forget all about it anyway. I was not yet ready for the insight that the official version of the fate of the Jews during the Second World War is a myth. If I had decided then to check up on the problem and to study the literature of the revisionists, my life would no doubt have taken another course. I did not react, however. It was to take another 12 years before I got acquainted with the scientific research of revisionism. It happened thanks to Arthur Vogt, whom I got to know in 1991 and who gave me some revisionist books, among them also Faurisson's *Mémoire en Défense*.¹



Jürgen Graf, Swiss citizen, was born in 1951 in Basel. He studied French, English, and Scandinavian languages at the University of Basel and worked as a teacher for many years. In 1991, he became acquainted with revisionism and subsequently became active in this field. He has authored five revisionist books and has co-authored three more together with his friend Carlo Mattogno. In 1998, Switzerland prosecuted him and his publisher Gerhard Förster for denying the gas chambers and the six million figure. He was sentenced to an unsuspended term of 15 months in jail. Graf, however, did not serve this prison term, but went into exile instead in August 2000. In 2001, he married a Russian historian in Moscow. He earns his living as a translator, i.a. for the *Vierteljahreshefte für freie Geschichtsforschung*. See www.ety.com/tell/ for more.

In March 1992, I visited Robert Faurisson at Vichy. He had read and corrected the manuscript of my book *Der Holocaust-Schwindel*² and he gave me tangible advice for my future research. I was impressed by his acumen and even more so by his courage and untiring pursuit of the truth. Intelligence not backed up by courage and honesty often proves to be worthless. I realized that I stood before a man who was not amenable to enter into a compromise with falsehood. He would never lower himself to an act of public penitence.

Faurisson's unwillingness to compromise may now and then cause his friends and sympathizers some headaches. Sometimes he reacts rather emotionally. Our mutual relations have not always been free of exasperations, but we have always overcome them. Ever since 1992, I have often had the honor to aid Faurisson as a translator, sometimes also as an interpreter. Among other things, I have translated a number of his articles for the *Vierteljahreshefte für freie Geschichtsforschung*.

Faurisson has the talent for analyzing complicated problems in a clear and intelligible way. Contrary to many other French intellectuals, he has no use for florid phrases, and he never flaunts his erudition. He expresses himself precisely. He does not define 'the Holocaust' as an 'exaggeration' but as a falsehood and he does not speak of 'the Zionists' whenever he means the Jews.

Faurisson has always emphasized that whoever wants to investigate 'the Holocaust' should begin with the gas chambers. With this he hits the mark. Without the gas chambers there could not have been any systematic extermination of Jews, because the murder weapon and the alleged genocide are inseparable. Faurisson's adversaries, those who seek to uphold the orthodox version of 'the Holocaust,' understand it perfectly well. They would never use arguments such as 'Whether there were gas chambers or not does not make any fundamental difference' or 'It does not matter whether the victims were gassed or died from typhus.' Without chemical slaughterhouses, without a systematic mass murder, the tragedy of the Jews is just one out of the numerous tragedies that befell the nations of Europe during the Second World War. The Jewish people thus loses its martyr status, and the State of Israel, whose establishing was approved by the world under the impression of an alleged 'unparalleled genocide,' would lose its legitimacy.

The fact that revisionist research took an entirely new direction about the end of the 1980s with the main emphasis on technical aspects is first and foremost thanks to Faurisson. Without him Ernst Zündel – defending himself in 1988 in the Toronto trial – would hardly have hit upon the idea to send an execution expert to Poland to make a forensic investigation of the alleged 'gas chambers' in Auschwitz. Therefore, the *Leuchter Report* (which admittedly is marred by some faults but nonetheless contains wholly correct conclusions) would never have been written. And so Germar Rudolf would not have elaborated his brilliant expert's report about the cyanide sediments in the walls of the alleged 'gas chambers.' Without Rudolf's contribution to revisionism, its most important book, *Grundlagen zur Zeitgeschichte*³ (English version: *Dissecting the Holocaust*⁴) would have been non-existent. In short: The importance of Robert Faurisson to revisionism can hardly be overrated.

If we were to divide reflecting people into categories of 'synthetic reasoning' and 'analytic reasoning,' Faurisson would doubtless belong in the latter category. He never wrote any comprehensive study on 'Holocaust' in its entirety, like Arthur Butz's *The Hoax of the Twentieth Century*.⁵ Faurisson's sharp intellect becomes excellently apparent when he investigates a specific problem and analyzes it in all its details like a detective. A brilliant example of this is his magnificent essay "*Auschwitz. Technique and Operation of the Gas Chambers ou Bricolage et Gazouillage à Auschwitz et Birkenau selon J. C. Pressac*,"⁶ in which he dissects Pressac's gigantic work *Auschwitz. Technique and Operation of the Gas Chambers* with etching irony. In my opinion, this critic of Pressac is the best that Faurisson has ever written.

After all that he has done to promote historical truth, Faurisson would have a right to rest on his laurels; none of his friends would blame him for that. But he is not doing that. He is still writing, and his writings are always substantial. A striking example of this is his article "*Holocaust-Dynamik. Wie ein eingebildeter Holocaust zu einem echten Holocaust führen kann*" (Holocaust dynamics. How an imagined Holocaust can lead to a real Holocaust) that he wrote with reference to the terrorist attacks in New York.⁷ In this essay Faurisson ruthlessly demonstrates how the tragedy that the Americans experienced on September 11, 2001, is but a minor episode compared to the sufferings they have inflicted upon other people during the twentieth century. To be 'politically correct' has never been Faurisson's distinctive mark, whether we talk of 'Holocaust' or of other controversial issues.

To my great pleasure there appeared recently a new book by Robert Faurisson, his first since 1993 (without counting his four volumes of *Ecrits révisionnistes 1974-1999*, a collection of all his revisionist production so far). The name of the new book is *Le Révisionnisme de Pie XII* and it gives an incontestable answer to the often asked question, why the Pope remained silent about the extermination of the Jews during the entire World War.⁸ Faurisson gives evidence of Pius XII having been no 'Hitler's Pope' at all, but on the contrary a sympathizer of the Allies. He was extremely well informed about the situation in all the countries occupied by Germany, and if he had known about mass murder in extermination camps, he would immediately have called attention to this crime. But he did not do it, since he was convinced that the gruesome reports from Jewish organizations were nothing more than scaremongering. Ironically, it is not a Catholic but an agnostic who has written the best documented justification in defense of the most controversial Pope of the twentieth century.

In his essay "*Die Führer der islamischen Staaten sollten ihr Schweigen zum 'Holocaust'-Betrug brechen*,"⁹ (The leaders of Islamic nations should break their silence about the 'Holocaust' fraud) Faurisson, not without some embitterment, called attention to the fact that France often has treated her subtlest thinkers in a particularly merciless manner. He reminded of the brilliant French author Ferdinand Céline, who was banned after the war on behalf of the criticism that he had leveled against the Jews in three of his books. Faurisson has not written any books against the Jews; he has only tried to find out the historical truth and to expose falsifications of history that are apt to create

breeding ground for hatred and thus prevent a true reconciliation between nations. His life during the past twenty years has nevertheless been an almost unbroken run of persecution and judicial fights. He has been forced to pay astronomical amounts of fines and damages. He has been defamed as no other Frenchman after the war, not even Jean-Marie Le Pen, who after all is now and then given a forum on radio and TV. This opportunity is never given Faurisson; he is not permitted to defend himself publicly. The system knows that he is a very dangerous man. His weapon is veracity.

As early as our first meeting in 1992, Faurisson expressed himself rather pessimistically about the future of the revisionists. According to his opinion our adversaries are plainly too powerful. I hope that he will prove wrong. Arthur Butz wrote in the 1980s that the 'Holocaust'-story is going to crash at a moment that is unfavorable for Zionism. We are now experiencing such a situation; all over the world opposition is rising against the Zionist controlled USA and the criminal policy of the Washington government. As for Israel, it is today the most unpopular state in the world. In these circumstances the piper could soon change his tune. The enemies of historical truth are

standing with their backs to the wall. Let us hope that Robert Faurisson will live to witness the fall of the 'Holocaust'-myth.

But even if it should not happen in his lifetime, history will doubtlessly allow this noble and courageous man the justness he deserves.

Notes

- ¹ La Vieille Taupe, Paris 1980.
- ² Guideon Burg, Basel 1993.
- ³ Grabert, Tübingen 1994.
- ⁴ 2nd ed., Theses & Dissertations Press, Chicago 2003. See end of this book.
- ⁵ 3rd ed., Theses & Dissertations Press, Chicago 2003. See end of this book.
- ⁶ "Auschwitz : Technique and Operation of the Gas Chambers (1989) ou bricolage et 'gazouillages' à Auschwitz et Birkenau selon J.-C. Pressac (1989)," *Revue d'Histoire Révisionniste*, 3 (1990/91), pp 65-154 ; Engl.: "Pressac, Jean-Claude. Auschwitz: Technique and operation of the gas chambers. (part 1)," *Journal of Historical Review*, 11(1) (1991), pp. 25-66; part 1: *ibid.*, 11(2) (1991), pp. 133-176.
- ⁷ *Vierteljahreshefte für freie Geschichtsforschung*, 6(1) (2002), pp. 67-70.
- ⁸ Graphos, Campetto 4, I-16123 Genova, Italy, 2002. This book will be published in English and German by Theses & Dissertations Press/Castle Hill Publishers.
- ⁹ *Vierteljahreshefte für freie Geschichtsforschung* 5(2) (2001), pp. 136-145.

A New Buddhist-Christian Parable

By Dr. Christian Lindtner

Introduction

Most readers will probably be surprised to learn that more and more scholars are in agreement that it can no longer be denied that Buddhism has influenced Christianity in various ways. At the same time it must also be said that there is by no means any consensus when it comes to the nature and the extent of the influence that Buddhism has exerted upon Christianity.

One of the very few scholars familiar with the relevant Buddhist and Christian sources in the original languages is J. Duncan M. Derrett, who has devoted himself to the New Testament since 1957. His six learned volumes of *Studies in the New Testament* are a mine of information about difficult and obscure passages in the New Testament.¹

Derrett is one of the rare persons who is also familiar with the Buddhist sources, above all in Pāli and Sanskrit.² In 2000, he published the important book *The Bible and the Buddhists*.³

Since I have already published a long review of Dr. Derrett's book elsewhere,⁴ it will be sufficient here to say that Dr. Derrett believes that, being entrepreneurs in the same line of business, working in the same fields, Buddhists and Christian missionaries examined each other's stock, and 'put their heads together.' This is his basic assumption, and there is no lack of historical evidence in support of its likelihood.

It goes without saying that traditional theologians as a rule treat such 'revisionist' views of Christianity with silence or supercilious rejection without any arguments. Most historians of religions also tend to avoid the issue, mainly, I assume, because they lack the language skills that are absolutely necessary for comparing the Buddhist and the Christian sources. Without a good knowledge of Greek, Hebrew, Aramaic, and, above all, Sanskrit and Pāli – not to speak of Classical Tibetan and Chinese – one cannot seriously engage in this new field of studies



Christian Lindtner, Danish citizen, born in 1949. Doctor philosophiae 1982, University of Copenhagen – Buddhist studies. Has published numerous books of translations from Oriental languages. Edited many texts – mainly philosophical – for the first time from original manuscripts in Sanskrit and Tibetan (discovered in libraries in Tibet, Mongolia, and India). Contributor to many learned journals (history of religions, philosophy, history, philology). Taught and lectured at many universities in Europe, USA, and Asia. Visiting professor of Asian languages, University of Washington, of Religious studies, University of Virginia. First Dane to publish in major Danish newspaper: "The Holocaust in a New Light" (Berlingske Tidende, Jan. 24, 1998). This essay created an enormous uproar in Denmark. As a result of this, the author's research no longer received public support. Attempts were made to destroy his books, etc. Most recently, he published the book *Hemligheden om Kristus*, in which he points out how numerous passages in the Greek text of the New Testament have been translated directly from the original Sanskrit. The book was published in the Swedish language by a controversial publisher in Klavreström. Danish publishers came under pressure to not bring it out. For more information, please consult: www.jesusisbuddha.com

– Comparative Gospel Studies (CGS), if I may use that expression.

Dr. Derrett, as said, is convinced that there is a historical relationship and that this relationship, moreover, is a mutual one. In some cases, the NT has gained from Buddhist models. In other cases, the Buddhists seem to have adopted materials from the New Testament. There are also quite a few cases where Buddhists and Christians may have gained reciprocally, and finally there are cases where it seems impossible to claim that either influenced the other.

The reader who wishes to go further into this field will do well in starting out with Dr. Derrett's indispensable contribution.

Some other important books related to CGS have been published in recent decades. All of them are listed in Derrett's Bibliography, pp. 118-123, and there is no need for me to repeat them here. There are only two titles, to which I would want to call the reader's attention here: Zacharias P. Thundy, *Buddha and Christ*, Leiden 1993, and E.R. Gruber & Holger Kersten, *The Original Jesus*, Shaftesbury, Dorset 1995. Both of them are excellent introductions to CGS, and they are still in print.

Derrett sees himself as a detective not caring where evidence leads him. His work is not apologetic. (The author, who has conducted an extensive correspondence with Dr. Derrett for the last couple of years, can confirm that these words are true to fact.) With reference to the books published in the two decades 1975-1995, Dr. Derrett states that they, as a judge would say, "set up a case to be answered."⁵ This is true.

In many ways this author agrees with the results arrived at by previous researchers in the field of CGS. In general, however, these scholars have been satisfied if they could point out parallels, similar ideas, or similar motives.

This author asks for more. Parallels are not sufficient. To be on firm ground, we must "require close verbal similarity" – something that Derrett, with Garbe and virtually all other scholars, feel would be "to ask too much."⁶

When I insist that we must ask for close verbal similarity, I have a good reason for doing so. The main Buddhist source of the New Testament gospels is the bulky Sanskrit text of the *Mūlasarvāstivādinaya* (MSV), and this text was simply not available to previous scholars, including Derrett – who was, as he writes, "shocked" when he received a copy of that text, first published in 1977,⁷ from me not long ago, after he had published his own book.

I had published a review of the MSV way back in 1983 in the journal *Acta Orientalia*,⁸ and, of course, read the Sanskrit text before preparing the brief review. Then I turned to other matters. Six or seven years ago, I turned to New Testament studies. One late evening it struck me that what I now was reading in Greek I had already read some years ago, but in Sanskrit. Could the MSV really be a source of passages in the New Testament? So I started comparing systematically the Greek with the Sanskrit. It was a thrill; I could hardly believe my own eyes!

Comparing, then, the two sources carefully word for word, sentence for sentence, motive for motive, for some years, I came to the firm conclusion that the New Testament gospels could be well be described as 'Pirate copies' of the MSV.

Gradually it also became clear to me that other Buddhists texts had also been used by the otherwise unknown authors of the NT gospels. The most important source apart from the MSV, it is now clear to me, is the famous Lotus Sutra, known in Sanskrit as the *Saddharmapundarikāsūtram*. About this famous text, I need not do much more than refer the interested reader to the Internet. In October 2003, I found more than 41,000 references on Google to the famous Lotus Sutra, now easily available in several English versions (from the Sanskrit and the Chinese).

If asked for just "one proof" that the *Sad-dhar-ma-pun-da-rī-ka-sū-tram* was known to the authors of the New Testament, I may refer Revelations 13:18, which is, as explained below, a direct 'translation' of the title of the most important Buddhist source apart from MSV.

I wrote numerous papers about my new observations. Each day brought new discoveries. With the exception of some Indian journals, no editor in Europe dared to publish any of these papers! Finally, I managed to find a controversial Swedish publisher who was delighted to publish my first book in this field: *Hemligheten om Kristus*, Klavreström 2003.

It is clear, as one intelligent observed remarked, that my new thesis, if valid, is 'an atomic bomb.' It is perfectly understandable that my thesis is, as another colleague noted, a we-do-not-want-to-hear-this thesis. But more and more competent scholars – including Dr. Derrett – are now prepared to admit that "*Lindtner's initiative should be taken seriously.*"⁹

One excellent scholar who will not only not be offended but even be interested in my new thesis is Dr. Robert Faurisson. When I first met Dr. Faurisson in Vichy, we discussed, among other things, textual criticism. He did not have to tell me "to read what the text actually says" – this was only what I myself, as a Classical and Oriental philologist, had always been telling my own students to do.

The following contribution will, I hope, give the reader an impression of how I have read the Sanskrit and Greek texts that are here in the focus of New Testament revisionism. By tracing them to their primary sources, I have done my best to figure out what the Greek texts really say – not merely what they are generally assumed to say. I have done my best to present my observations in a simple fashion, showing, of course, only the tip of the iceberg. But in this regard I may have failed. The issue is, for reasons that will emerge in due course, extremely complex. We are in pioneer territory.

Apart from the discovery that the NT gospels depend on Buddhist sources in Sanskrit, there is something else that will come as a surprise even to learned theologians. The Greek text of the gospels is, on the whole, an extremely artificial work. Recent research has shown that each word and syllable has been carefully counted. Many names and words have been chosen only for their numerical value. Often, the gospels imitate the numerical patterns of the original Sanskrit – again a new observation not made by any previous Buddhologist.

For example, Peter is known as Kêphas, giving the numerical value of 20+8+500+1+200 = 729. Peter is also known as *petra*, 'Foundation Stone,' the numerical value (Greek *psêphos*) here being 80+5+300+100 +1 = 486. The figures 729 and 486 have something in common: Start by making a large cube of

9×9×9 smaller cubes, giving you a total of 729 cubes. This large cube has, of course, a total surface area of 6×9×9 = 486. The names Kêphas and petra, we may therefore suspect, were chosen for their numerical values, and these numerical values, again, were chosen for the geometrical figure, the cube, to which they refer. Peter, as known, was chosen by Jesus (whose own *psêphos* is 888, another extremely important figure) to be the foundation stone of the church.

The example is by no means unique. I have pointed out numerous other examples of the same sort in my book *Hemligheten om Kristus*, and in my paper “*Gematria in the Gospels*.”¹⁰ The examples of names, sentences, paragraphs, and chapters having been fabricated for a numerical value that corresponds to a given geometrical figure are so numerous that we are now allowed, on the basis of overwhelming cumulative evidence, to conclude that the gospels were, literally, ‘fabricated,’ or ‘made up.’ They do not reflect historical facts, they fabricate them.

As a whole, the gospels, therefore, are like a mosaic, or a collage. The little pebbles that they are made up of are, as a rule, either taken from the Buddhist sources or from the Old Testament.

Historically speaking, the unknown authors of the gospels were not the first to give numbers to persons. Among the Greeks, Aristotle was already aware of followers of Pythagoras, who calculated the word-numbers not only of men, but even of horses and plants. Gematria, as it is called, was also quite popular among the Jews.

In his book *Das Alphabet in Mystik und Magie*, Franz Dornseiff has called attention to a nice example of this.¹¹ Two rabbis disputed about the identity of the true Messiah among several candidates. Was his name Menahem or was it Semach? When it was seen, however, that both names have the same *psêphos*, viz. 138, there was an end to their disagreement.

So the decisive thing for these people was obviously the numerical value of names – their *psêphos*. It does not matter that it makes nonsense to compare two things. The important thing is that it does not make nonnumber to compare them.

The Meaning of ‘Parable’

Jesus is famous, if not notorious, among other things, for his parables. Typically, Jesus relates a parable, his disciples are puzzled, ask for an explanation, and Jesus then provides some sort of explanation. As a rule, his parables are intended to shed light on his curious idea of ‘the kingdom of God’ – a concept fundamental to his gospel, but, amazingly, never defined in plain words in the only sources we possess: The four Gospels of the New Testament. All the relevant sources concerning ‘Das Reich Gottes’ have been collected and discussed systematically.¹²

The Sanskrit original of ‘Das Reich Gottes’ – to which I shall come back in a moment – remains unknown to Feine and all his theological colleagues, however.

The Greek term for ‘parable’ found in Matthew, Mark, and Luke, is *para-bolê*. The precise references may be found in any NT dictionary or concordance.¹³ It translates Sanskrit *paryâyas*, which is a synonym, in which the original *pa-ri-* becomes *pa-ra-*, and in which the *-âyas* becomes *-bolê*. The Greek thus translates by imitating and combining the sound and the sense

of the original Sanskrit.

In John, we find the synonym *paroimia*, which not only renders San. *paryâyas*, but also, at the same time, San. *upamayâ*, ‘by way of a simile.’ The San. *upamayâ* is the instrumental case of *upamâ*, ‘simile.’ It is often found in the celebrated *Saddharmapundarikâsûtram* (SDP), one of the main Sanskrit sources of the New Testament. All the similes provided in the SDP can, in fact, be found, often distorted, in the Gospels of the NT. The purpose of providing an *upamâ* is stated in the sentence: *upamayâ iha ekatyâ vijñāpurusā bhāsitasyârtham âjānanti*, ‘For by means of a single example, intelligent men recognize the meaning of what was said.’¹⁴

In the Sanskrit text we often find the compound *aneka-paryâyena*, ‘by way of many a simile, in many ways.’ In the Greek version, the San. *aneka-paryâyena* as a rule becomes either:

- 1) *polla en parabolais*, ‘many (things) in parables,’ Matthew 13:3 etc.
- 2) *allên parabolên*, ‘another parable,’ Matthew 13:33 etc.
- 3) *en parabolais*, ‘in parables,’ Matthew 22:1 etc.

Clearly, the Sanskrit *aneka-* becomes either *polla*, ‘many,’ or *allên*, ‘another.’ The original instrumental case of *paryâyena* is retained in the Greek *parabolais*, now in the plural. Furthermore, the final -n in *parabolên* retains the -n in the original San. *paryâyena*.

We can therefore say that the Greek is an imitation of the Sanskrit.

In the Sanskrit texts we also frequently find the phrase:

asmin khalu dharmaparyâye bhāsyamāne... ‘When this Dharma-parable was being spoken (by Bhagavat)...’ (e.g. SBV I, 160). Along with the *Saddharmapundarika*, the *Samghabhedavastu* (SBV) is, as mentioned, one of the most important sources of the NT Gospels. The Sanskrit text was edited by R. Gnoli, Roma 1977-78. The SBV is again a part of the *Mûla-sarvâstivâda-Vinaya*, as are the *Catusparisatsûtra* and the *Ma-hâparinirvânasûtra* (both of which were previously edited by Ernst Waldschmidt).

This phrase consists of 13 syllables:

as-min kha-lu dhar-ma-par-yâ-ye bhâs-ya-mâ-ne.

It is imitated by Matthew 13:3, who also retains the original number of syllables:

e-la-lê-sen au-tois pol-la en pa-ra-bo-lais, ‘He spoke to them many (matters) in parables.’

Here the final *bhāsyamāne*, ‘being spoken,’ becomes the initial *elalêsen*, ‘he spoke.’ The subject of the sentence is left out in the Sanskrit as well as in the Greek. In both cases it is the same subject that is understood, namely Bhagavat or Jesus. Furthermore, the pronoun *asmin* becomes the pronoun *autois*. The *polla* of the Greek reflects the *dharm-* of the Sanskrit. At the same time, as said, the *polla* reflects the sense of *aneka-*, in *aneka-paryâyena*. Matthew, in other words, combines elements from two different sentences. The Greek *polla* for San. *dharm-* is not exact, but it is not wrong. It is a partial synonym.

The Sanskrit phrase consists of 5 different words and of 13 syllables. The Greek version, or imitation, likewise consists of 5 different words and of 13 syllables. There is a verb, two nouns and a pronoun in the original. The same observation applies to the Greek version. Furthermore, each group of words

consists of the same number of syllables, *bhâs-ya-mâ-ne* and *e-la-lê-sen* each consist of 4 syllables etc.

The only word in Sanskrit that is left out in the Greek imitation is *khalu*, meaning ‘in fact, actually, as it were, indeed.’

When Matthew was so meticulous that he counted each word and each syllable of the original, he cannot have been pleased with having to leave out the *kh* and the *l* of *khalu*.

I shall come back to the missing *khalu* in a moment.

When we go on reading our text, the next stop will be Matthew 13:34:

tauta panta elalêsen – ‘these all (he) spoke’

ho ‘Jêsous – ‘the Jesus’

en parabolais tois okhlois – ‘in parables to the crowds;’

kai khôris parabolês – ‘and without a parable’

ouden elalei autois – ‘nothing he spoke to them.’

Matthew 13:34, quoted here, consists of 5 ‘limbs,’ of 15 words and of $8+3+8+7+7 = 33$ syllables.

Basing himself exclusively on the Greek text, the Dutch theologian J. Smit Sibinga observed in 1970 that Matthew “arranged his text in such a way, that the size of the individual sections is fixed by a determined number of syllables. The individual parts of a sentence, the sentences themselves, sections of a smaller and larger size, they are, all of them, characterized in a purely quantitative way by their number of syllables.”¹⁵

This general observation has proved true, also by subsequent research, and it obviously also applies to Matthew 13:34.

What Smit Sibinga could offer no explanation for, however, was the crucial question: *Why* did Matthew let his text be fixed by a determined number of syllables?

The answer is simple, but only if one knows the Buddhist sources: Smit Sibinga was simply not aware of the fact that Matthew was imitating the determined number of syllables found in the corresponding Sanskrit text that he was translating or imitating.

In a very important book, M.J.J. Menken, a student of Smit Sibinga, arrived at the same result, namely that John, in many sections, also counted the syllables and the words.¹⁶

Like Smit Sibinga, Menken could offer no explanation why this was so. It is clear that the evangelists counted words and syllables, but it is not clear *why* they did so.

To repeat: The explanation is that the evangelists – not just Matthew and John – imitated the words and syllables of the Sanskrit original.

What Smit Sibinga and Menken, with their ignorance of Sanskrit, could not possibly know was that the evangelists also imitated the consonants of the original Sanskrit.

Coming back to Matthew 13:34, we note, as said, that it consists of $8+3+8$ plus $7+7 = 33$ syllables. There are 5 ‘limbs.’

Just as the 8 syllables of *tauta panta elalêsen* correspond to the 8 syllables of *en parabolais tois okhlois*, thus the 7 syllables of *kai khôris parabolês* match with the 7 syllables of *ouden elalei autois*.

The 3 syllables of *ho ‘Jêsous* are ‘inserted,’ and they correspond to the 3 syllables of *Bha-ga-vân*, understood as the agent in the original Sanskrit. The ‘the Jesus,’ therefore, translates the sense of *Bhagavân* (nominative form). The Greek *ho* is, therefore, a sort of *pâdapûranam*, a ‘filler.’ Without the *ho*, we would only have two syllables.

Setting aside the *ho ‘Jêsous*, we have two sentences, the first consists of $8+8$ syllables, the second of $7+7$ syllables.

Comparing each of them with the original Sanskrit, we cannot fail to notice that they are but two different versions of one and the same sentence:

asmin khalu dharma-paryâye bhâsyamâne.

Now we can come back to the *khalu* that was missing above.

The consonants of *khalu* are reflected in the *okhlois* as well as in the *khôris*. The *kh-l* of the Sanskrit becomes *kh-l* or *kh-r* in the Greek. The semivowels *l* and *r* are, as a rule, equivalent (as when *râjâ* becomes *lâjâ* etc.).

But there is also another observation to be made with regard to Matthew 13:34. Not only do we have two sentences consisting of $8+8$ plus $7+7$ syllables. We may also say that just as the initial 8 syllables of *tauta panta elalêsen* correspond to the final 7 syllables of *ouden elalei autois*, thus the 8 syllables of *en parabolais tois okhlois* correspond to the 7 syllables of *kai khôris parabolês*.

So we have not only an $8+8$ plus $7+7$ pattern but also an $8+7$ plus $8+7$ pattern.

Matthew was not just a man who counted words and syllables but also a man who made and measured his patterns. He was extremely orderly in handling his text. (When I say ‘Matthew’ I just mean the man, or those men, who are responsible for having fabricated our text, nothing more.)

Once the observation has been made that the *tauta panta elalêsen* corresponds to the *ouden elalei autois*, we can make yet another observation, namely that just as *elalêsen* corresponds to *elalei*, thus *tauta panta* corresponds to *ouden...autois*. This again implies that the original *dharma-* becomes *tauta* and *ouden*.

As said, the 8 syllables of *en parabolais tois okhlois* also correspond with the 7 syllables of *kai khôris parabolês*. The initial *parabolais* matches with the final *parabolês*, and the final *tois okhlois* matches with the initial *kai khôris*. This again means that the *parabolais/parabolês* reflects the San. *paryâ-ye/paryâyena*, and that *kai khôris/tois okhlois* reflects the *asmin khalu*.

This identification, however, leaves us with the problem that the Greek has 3 syllables where the San. *as-min kha-lu* has 4 syllables.

When we look at the Sanskrit phrase, however, we often find that the *khalu* has been left out. Thus the Sanskrit only has 2 syllables, *asmin* or even *tasmin*. With its 3 syllables, therefore, the Greek covers both possibilities. The final -s in *khôris* and *okhlois* is to be had from the s in *asmin* or *tasmin*.

The conclusion is that the Greek is a meticulous imitation of the Sanskrit.

Let it be added that Matthew 13:35 provides a quotation from LXX¹⁷ – sometimes wrongly ascribed to the prophet Isaiah. Actually it is from *Psalms* 77:2. The important thing for us is that it contains the words *en parabolais*, ‘in parables.’

This is the only case where we can ascertain the Hebrew equivalent – namely *mâshâl* – behind the Greek *parabolê*.

Without being able to point out any other direct Hebrew source for the Greek *parabolê* in the NT Gospels (where it occurs 48 times), the *opinio communis* among theologians is that

Greek *parabolê* always renders Hebrew *mâshâl*, the plural of which is *meshâlim*. It goes without saying that it is a logical fallacy to argue that if Hebrew *mashal* in one case becomes Greek *parabolê*, then Hebrew *mashal* in all other cases – without any kind of independent evidence in support of that claim – becomes Greek *parabolê*. (See e.g. Birger Gerhardsson, *Jesu liknelser*, Lund 1999, for a good discussion of the traditional views about the usage of *parabolê* etc.) For instance, Jesus does not always call Peter Peter.

Once we have identified the original Sanskrit sources, we can say for sure that Greek *parabolê* as a rule renders Sanskrit *paryâyas*, just as *paroimia* in John renders San. *paryâyas* and *upamayâ*.

At the same time – and this is also a new observation – it must be noted that *parabolê* also has the sense it has in Greek geometry, namely ‘application’ of a drawing.

The Turtle that Became a Camel

Having said so much about the Sanskrit originals of the term ‘parable,’ let us now look closer at one of the most famous Christian and Buddhist parables! All Christians are familiar with the story of the rich young man who came to Jesus wanting to know how he could have eternal life. Jesus explains that it is easier for a camel to go through a needle’s eye, than for a rich man to enter the kingdom of God. To judge from the context, the expressions ‘life eternal,’ ‘the kingdom of heaven,’ and ‘the kingdom of God’ are more or less synonyms.

The incident is related by Matthew 19:16-26; Mark 10:17-27, and Luke 18:18-27. Furthermore, the story has also been transmitted, in Latin, in the *Evangelium sec. Naz.* This source has some interesting additions such as: *coeptit autem dives scalpere caput suum et non placuit ei*, ‘The rich (man), however, started to scalp his head, and it did not please him.’

The point of the story is: *Simon, fili Ioanne, facilius est camelum intrare per foramen acus, quam divitem in regnum coelorum*, ‘Simon, son of J., it is easier for a camel to enter a needle’s eye, than for a rich man (to enter) the kingdom of the heavens.’

Likewise, all Buddhists are familiar with the parable of the fool (*bâla*) in hell, for whom it is extremely difficult to become reborn as a human being (*manusya*, *purusa*). It is easier for a tortoise in the ocean by chance to put its neck through the hole in a yoke flowing on the water.

The simile of the tortoise and the yoke-hole is given in various Buddhists sources, including *Therīgathâ* 500, *Satapancâsatka* 5, *Sûtrâlamkāra*, Nāgârjuna’s *Suhrillekha* 59, *Saddharmapundarikāsûtra* (ed. Kern, p. 463), *Dvâvimsatyavadâna* etc.

The Sanskrit as given in the *Satapancâsatka* 5 runs:¹⁸
so ‘ham prâpya manusyatvam sasaddharmamahotsavam / mahârnavayugacchidra-kûrmagrîvâranopanopamam //
‘I, having gained human estate, to which belongs the great joy of the Good Law,
even as a turtle’s neck might chance to thrust through a yoke hole in the mighty ocean...’

In the *Saddharmapundarikāsûtram*¹⁹ the simile is introduced to illustrate the rareness of the appearance of a Buddha:²⁰
durlabho hy amba tâta buddhotpâdah, udumbarapuspasardso mahârnavayugacchidrakûrmagrîvâpravesavat

‘For, father and mother, the appearance of a Buddha is rare to be met with as the blossom of the glomerated fig-tree, as the entering of the tortoise’s neck into the hole of the yoke formed by the great ocean.’

(The *saddharma-* in Mâtreceta probably contains a pun on the title of the SDP!)

A Pâli version – too long to be cited here – is found in the *Majjhima-Nikâya* III, p. 169.

The simile of the turtle (*kûrmas*) and the hole in the yoke (*yuga-cchidram*) is, in other words, used to illustrate the extreme rareness any sort of appearance or rebirth, be it as a human being or as a Buddha.

Here, then, are two different parables, the first familiar to many a Christian, the second to many a Buddhist.

But where is the Christian, and where is the Buddhist who is aware of the fact that the parable of the rich man and the camel is, in fact, but a distorted imitation of the parable of the man and the turtle?

Both parables have to do with the rareness of a good rebirth. The Greek text of Matthew 19:28 even provides the term for ‘rebirth,’ namely *palingenesia*. Modern versions understandably have problems with translating the *palingenesia*: ‘regeneration,’ ‘renewal (of creation),’ ‘the new world,’ ‘the renewal of all things,’ etc. The Latin *Vulgata* has ‘*regeneratio*’ for *palingenesia*.

It is, again, rather typical, and amusing, that Jesus introduces a heavily loaded technical term without any sort of definition.

It is only by comparing the Greek text with the original Sanskrit that we can see how the distortion came about, and what the Greek, therefore, really means. I trust that the reader has a Synopsis of the three first Gospels (e.g. Huck-Lietzmann) and a good Greek dictionary of the NT at hand:²¹

In Matthew 19:23, Jesus refers to the person in question as a *plousios*, ‘rich.’ There is no word for ‘man.’ The Sanskrit (and Pâli) speaks of a *manusyas*, ‘man,’ *purusas*, ‘man,’ or *bâlas*, ‘young man, boy, fool.’ This fellow is faced with a difficulty having to do with entering a higher state.

It is therefore clear that Gr. *plou-si-os* translates San. *pu-ru-sas* as well as the two syllables of *bâlas*. The San. p-r-s-s has become Gr. p-l-s-s. The Greek has an extended sense. San. l and r are semivowels and as such equivalent (cf. *râjâ/lâjâ*).

The *plousios* is compared to a *kamêlos*, ‘a camel.’ In the San. the entering man was compared to an entering *kûrmas*, ‘turtle.’ Without any doubt, the San. k-r-m-s has become Greek k-m-l-s. The turtle has become a camel. The r in the San. has again become l in the Greek.

In the original San., it is the neck of the turtle that enters the hole of the yoke. In the Greek it is the camel that enters the eye of the needle. So the hole in the yoke has become the eye of a needle. The image is clear and consistent. The San. image is vivid and possible, the Gr. distorted and impossible. (I need not waste words on how theologians have distorted the text in order to squeeze some sense out of it.)

Interestingly, some of the Greek manuscripts offer the variant *kamilos*, a rare word meaning ‘das Schiffstau’ (Bauer), ‘rope’ (Liddell & Scott). Bauer, s.v., thinks that it may be old but also that it does not belong to the NT. But considering the

fact that *kamilos* is a *lectio difficilior* and that the image of a rope for ship comes close to the neck of the turtle in the ocean, the *kamilos* may well be more authentic than the *kamêlos*. The *kamilos* retains the maritime imagery. In any case, we have *kûrmas* behind *kamêlos* as well as *kamilos*. Even the *grîvâ*, ‘neck,’ has left a trace in the Greek words (g-r = k-l).

But there is more.

The Greek text has some difficult words that can now be solved in the light of the Sanskrit:

Matthew 19:23, Mark 10:23, and Luke 18:24 say that it is ‘hard,’ to enter the kingdom of the heavens (Matthew) or the kingdom of God (Mark, Luke). The Greek word for ‘hard’ is *dus-kolôs*. The corresponding adjective is *dus-kolos*.

The Sanskritist has no problems in recognizing that Gr. *dus-kolos* is a perfect rendering of San. *dur-labhas*, ‘rare,’ and *dus-karas*, ‘difficult, hard to do.’ The *dur-labhas* was used in this very context in the quotation from the *Saddharmapundarikâsûtram* given above.

Many examples show that a given Greek term may be a translation of several different Sanskrit words at the same time.²²

Then we have the Gr. *eu-kopô-teron* in Matthew 19:24, Mark 10:25, and Luke 18:25. It means ‘it is easier.’ It is from *eu-kopos*, ‘easy, easy to do.’ In the NT it only occurs in the comparative form.

It is easy to think that Gr. *eu-kopô-teron* may be the comparative form of the common San. *su-karas*, ‘easy to do.’ But when we compare the original source, which corresponds to *Majjhima-Nikâya* III, p. 169, we see that the comparative form is *khippa-taram* (said of the movement of the turtle), corresponding to a San. *ksipra-taram*, ‘more quickly.’ The Pâli then goes on to say: *dullabhatarâham, bhikkhave, manussattam vadâmi sakim vinipâtagatena bâlena*. The San. would be *dur-labha-taram*, ‘even more difficult,’ confirming the *dur-labhas* above.

The Greek *eu-kopô-teron*, therefore, is intended to translate San. *su-ksipra-taram*, ‘far more quickly.’ It is difficult, but in the end merely a question of time.

The person who comes to Jesus is not only referred to as a *plousios* (= *purusas*, as said), but also as *neaniskos*, ‘a youngster,’ or rather *ho neaniskos*, ‘the youngster,’ Matthew 19:20.

One wonders how young this rich fellow actually was, for Luke 18:15 introduces him as *tis...arkhôn*, ‘a certain ruler,’ saying nothing about his age. We cannot, of course, at all be sure that Matthew, Mark, and Luke are speaking of one and the same person.

Behind the four syllables of *ho neaniskos* we easily recognize the Sanskrit technical term *navatarakas*, a younger Buddhist monk, e.g. *Mahâparinirvânasûtra* 41:3-4. The pentasyllabic *navatarakas* becomes the pentasyllabic Gr. synonym *ho ne-a-nis-kos*.

Now we also understand the point about him: *coepit autem dives scalpere caput suum*. This was the convert who *kesas-masrûny avatârya* etc. in order to become a monk (e.g. *Catus-parisatsûtra* 19:1). The reference to tonsure is omitted in the canonical Gospels, where the disciples are no longer Buddhist monks.

In the *Majjhima-Nikâya* it was a question of the *bâlas* in hell for whom it was so difficult to be reborn as a human being.

The San. *bâlas*, as known, not only means ‘young’ but also ‘naive, immature, ignorant.’ This means that *ho neaniskos* also translates San. *bâlas*, which again was also translated by *plousios* (which, again, translated San. *purusas*).

Note that Mark and Luke replace the *ho neaniskos* by *ek neotêtos*, ‘from youth.’ This is a new rendering of San. *navata-rakas*, but the sense changes. That one has done something from youth, is not the same as saying that one is still young! The *-kas* becomes an *ek*, and the *neotêtos* nicely represents the *navatara(s)*. (There are other examples where Greek *ek* represents an original *-kas* in San.)

One of the many synonyms of San. *bâlas* is *paras*, the gen. plural of which is *paresâm*. San. *paresâm* in *Catusparisatsûtra* 8:3 becomes *nêpiois* in Matthew 11:25 (p-r-s-m = n-p-s; the r is lost as often). When *paras* has the sense of *bâlas*, there is a pun in the Sanskrit itself: b-l-s = p-r-s.

Matthew speaks of entering the kingdom of heaven, *tên basileian tou ouranôn*, whereas Mark and Luke speak of entering the kingdom of God, *tên basileian tou theou*.

These variants have puzzled theologians for centuries.²³

The original San. speaks of entering the *deva-par(i)sadam*, the assembly of the gods. The San. *deva-* may either be taken as the plural, which gives us *devânâm* becoming *ouranôn*, or as the singular, which gives us *devasya* becoming *tou theou*.

We are, therefore, dealing with two different renderings of one and the same San. *deva-parisadam*.

In both cases San. *parisadam* becomes *tên basileian* (p-r-s-d-m = t-n-b-s-l-n). When the Greek has *tê basileiâ*, ‘in the kingdom,’ the San. is, as a rule, *parisadi*, or *parsadi* (p-r-s-d = t-b-s-l).

In other cases, by way of a fanciful but typical *nirukti*, ‘etymology,’ Gr. *our-a-nôn* simply renders *nir-vâ-nam*! As if the *our-* was a negation like *nir-* etc. Such puns are typical of the Buddhist texts.

Let it be added that Jesus never explains exactly *where* the kingdom of the heavens, or of God, is to be found. He merely says that it is ‘close by.’ In the SDP, *nirvâna* is often said to be ‘close by.’

He does, however, say *who* is present in that strange place, Matthew 8:11:

‘...Abraham, and Isaac, and Jacob, in the kingdom of heaven.’

This piece of information is priceless!

The Sanskrit original of Matthew 8:11 is to be found in the *Samghabhedavastu* I, p. 196:

Sakra-Brahmâdayo devâ...devaparisadi...Kuberas ca...

Brahmâ has become Abraham, Sakra has become Isaac, and Kubera(s) has become Jacob, Greek ‘Iakôbos. The kingdom of the gods, or of god, in which they were sitting, was a building in the kingdom of Kapilavastu.

What I am saying is that the mythical topography of Matthew 8:11 can only be understood in the light of the source that is being translated, viz. SBV I, p. 196. There is, to be sure, much more from that very source in what follows.

The conclusion is inevitable: The celebrated kingdom of God (*devasya*), or of the heavens (*devânâm*), is to be found in *Kapila-vastu* (which, again, always becomes *Kaphar-naoum*, a homonym).

Many shall come from the east and the west, says Matthew, but the sons of the kingdom shall be cast forth into the outer darkness, he adds.

This was originally king Suddhodana who tried to enter the building from the east and from the west etc., but he was cast forth. Mere humans were not permitted to enter the building!

Back to our young friend on his way to Kapilavastu!

As said, Luke 18:18 does not identify our friend as a youngster or as a rich (man), but as a certain ‘ruler,’ Gr. *arkhôn*: ‘And a ruler asked him, Good Teacher...’

The Greek runs: *kai epêrotêsen tis auton arkhôn legôn, didaskale agathe*. It consists of 13+4+3 syllables.

If one knows the Sanskrit, it is easy to see that the first 17 syllables translate the 17 syllables found in SBV I, p. 190:

atha rājā Suddhodanah...bhagavantam...prasnam prcchati, ‘And then king S. asks Bhagavat a question.’

The initial *atha* becomes the initial *kai*. The *prasnam prcchati*, ‘he asks a question,’ becomes *epêrotêsen*, ‘he asked,’ also 5 syllables. The *rājā* becomes the synonym *arkhôn*. The *legôn*, translating San. *prāha* (SBV I, p. 191), also contains an internal pun on the *arkhôn*. The *arkhôn-legôn* corresponds to the pattern *theleis-teleios*, Matthew 19:21 (r-kh-n/l-g-n; th-l-s/t-l-s). For more on *teleios*, see *infra*. The *Bhagavantam* becomes *didaskale*, a synonym, also 4 syllables. The *agathe* contains an obvious pun on (Tath) *āgatha* (vocative). There are numerous puns on Tathāgata/s/m in the Gospels.

Even the title of the NT contains puns on the San. *Tathāgata-sya kām*.²⁴ The numerical value of *Tathāgatas* is 300+1+9+1+3+1+300+1+200 = 816, and that of *kām* is 20+1+10+1+40 = 72. When we add 816+72, we get 888, and 888 is, in fact, the numerical value of ‘Iêsous’ = 10+8+200+70+400+200 = 888. This means that Jesus is the same as the body of the Tathāgatas. We have his own words for it! At the same time, San. *kām* is translated by *kainê*, ‘new’ (k-a-y-m = k-a-i-n), and the *tês diathêkês* in Matthew 26:28 = Mark 14:24 translates *Tathāgata-sya*, also a pentasyllabic genitive in the same position. In other words, Jesus is identical with the body of the Buddha, which is also the title of the New Testament as a whole. The book incorporates Tathāgatas, alias Jesus.

But back to our simile!

The *arkhôn*, therefore, was the father of Sākyamuni(s) from Kapilavastu, i.e., king Suddhodanas. There is a pun on the 4 syllables of his name in the Greek *-sen tis auton* (s-d-dh-d-n-s = s-n-t-s-t-n: n and t and d(h) are equivalent dentals). To be sure, in Matthew 16:16 *ho Khristos* (= *ksatriyas* = Sākyamunis) is said to be the son ‘of god the living,’ *theou tou zōntos*. Here *theou tou zōntos*, genitive, renders the genitive *Suddhodanasya* (s-d-dh-d-n-s = th-t-z-n-t-s).

To be sure again, in Matthew 21:19: *sukên mian*, ‘one fig’ renders San. Sākyamunim (s-k-m-n-m = s-k-n-m-n). And let me also here add, that the numerical value of Sākyamunis is 200+1+20+10+1+40+400+ 50+10+200 = 932. But 932 is also the numerical value of the celebrated *to haima mou*, ‘the blood of mine’ = 300+70+1+10+40+1+40+70+400 = 932.

This means, then, that the celebrated words of Jesus during the Last Supper provide the proof that the New Testament is identical with Sākyamunis, the body of Tathāgatas, with Jesus himself.

So the *arkhôn* is the *rājā* in Kapilavastu, king Suddhodanas (nominative form), the father of Sākyamunis, of Bhagavat, of Tathāgatas.

With this identification in mind it becomes possible to make sense of Matthew 19:26: “But Jesus looked (at them and) said to them, ‘With men this is impossible, but with God all things are possible.’”

The Greek: *emblepsas de ho ‘Iêsous eipen autois: para an-thrôpois touto adunaton estin; para de theô dunata panta*.

What, exactly, does the ‘this,’ Gr. *touto*, refer to?

The context suggests that it is ‘entering the kingdom of the heavens’ that is difficult for men but not for God.

And this is true as we can see from the original source, which is, as said, SBV.

Bhagavat is sitting in the building (*samsthâgâre* = *sunagogê*, four syllables in both cases) in Kapilavastu teaching the Dharma in the pure assembly of the gods (*suddhâyâm devaparsadi*). The king also wants to enter. But four guardians are posted at the gates, and when they see him, they say that a mere man, a simple human being, is not allowed to enter. Each of the four men at the entrances says the same in slightly different words: *nâtra mânusamâtrasya praveso ‘sti; nâtra manusyapra-veso ‘sti; yatra manusyabhûtasya na praveso labhyate; nâtra manusyabhûtasya praveso labhyate*; SBV I, p. 197).

The gods, on the other hand, are permitted to enter. They are in a kingdom of god(s) that is ‘pure’ (*suddhâyâm devaparsadi*).

Now it is easy to make sense of Matthew 19:26 and the parallels in Mark 10:27 and Luke 18:27. Even the *drstvá* becoming *emblepsas* is there. They look at him and prevent him from entering the ‘kingdom of the heavens’ – the assembly of the gods.

There is, in the San., also a pun on the name of the king, *Suddhodana*, who, as a mere human being, is considered *a-suddha*, namely as opposed to the pure assembly of the gods.

The story has, after all, a happy end: *Bhagavatâ yat tat catûratnamayam kûtâgâram tat sphatikamayam nîrmitam, yena rājā Suddhodana anâvrtam buddhasarîram pasyati* (SBV I, p. 198). Now the king can, at least, see the body of his son through the ‘windows’ of the ‘church.’

Summing up, we are dealing with two entirely different Buddhist sources that have, however, one motive or term in common, namely the enormous difficulty of entering – *pravesa* – a better or more attractive state of being. It was extremely difficult for the turtle by chance to put its neck through the hole in the yoke, and it was almost impossible for the king to enter the ‘church’ with the pure assembly of the gods.

Matthew, followed by Mark and Luke, combined elements from these two stories – themselves transmitted with many variants – and the result was the story of the rich man, or the young man, or the ruler, who had enormous difficulties in entering life eternal, or the kingdom of the heavens or the kingdom of (the) god(s).

Now that we have identified the main sources, it is not difficult to make minor identifications, some of which are:

The *para de theô* in Matthew 19:26, becoming *para tô theô* in Mark and Luke, is based on the *deva-parsadi* in the original. The *deva-* becomes *theô*, and the *par-sa-di* becomes either *para de* or *pa-ra tô*. The important thing for the evangelists is to

retain a dental (d or t) corresponding to the *-di* in *par-sa-di*. In other words, the *-di* becomes either *de* or *tô*. The *de* in Matthew is odd Greek, and was therefore changed by Mark and Luke to *tô*. But Matthew's *de* comes closer to the original *-di*. That is why he chose it. None of the evangelists managed to retain the *-sa-* of *par-sa-di*.

In order to 'enter life,' *eis tēn zōēn eiselthein*, Matthew 19:17, one must keep the commandments, Greek *entolas*. The *entolas* has a pun on San. *dharma*s (dh-r-m-s = n-t-l-s), and the commandments (not to kill, not to commit adultery, not to steal, not to tell lies etc.) are not only in accordance with those of Moses but, at the same time, with the five precepts (*panca-silāni*) of the Buddhists (not to take life, not to steal, not to commit adultery, not to tell lies, not to drink intoxicants).

The final precept about not to drink intoxicants had to be changed, for Jesus is presented as a man who drinks wine, an *oino-potēs*, Matthew 11:19, and as one who drinks the fruit of the *ampelos*, Matthew 26:29. In the Buddhist sources, the Tathāgatas is compared to the rare flower of the *udumbaras*. It is therefore clear that *oino-potēs* as well as *ampelos* (and many other terms) contain puns on San. *udumbaras* (d-m-b-r-s = n-p-t-s = m-p-l-s). The *udumbaras* being the fig and the fig-tree, the pun on *sukēn mian*, 'one fig,' quoted above, is also obvious. Sākyamunis is 'one fig,' for he is also like the *udumbaras*.

The Buddhist precepts are, in other words, not merely assimilated to but even identified with the commandments of Moses.

By keeping the five dharmas, a Buddhist may expect to be reborn in *svarga*, 'heaven.' This is also understood.

The odd *ti eti husterō* in Matthew 19:20 contains a pun on the *uttare* in SBV I, p. 197, our main source. Mark changes to *husterei*, but Luke replaces it by the synonym *leipei*.

In Matthew 19:27, Peter says 'we have left everything': *hēmeis aphēkamen panta*, 8 syllables. The San. original, also 8 syllables, is to be found in the same source, SBV I, p. 203:

vayam sarve pravrajāmah, 'We (*vayam*) all (*sarve*) set out (*pravrajāmah*, viz. from our homes etc.).'

The subject is still the *vayam*, which becomes the *hēmeis*. But the verb now becomes transitive and accordingly takes the *sarve* as an object, the *panta*. Matthew sticks to the words, not to the sense. The subject may become the object.

The following *ti ara estai hēmin* is based on the *tvam kim karisyasi* (SBV I, p. 203) etc.

In the original it is Devadatta who unwillingly becomes a *pravrajita* in the hope of getting the kingdom. He says: *pravrajāmi, pravratija eva rājyam kārāisyāmi* (SBV I, p. 203).

In Matthew 19:28, Jesus makes a strange promise: 'Truly, I say to you, you, following me, in the *palingenesia*, when the Son of man shall sit on his throne of glory, (you) will also sit on the twelve thrones...'

This is absolutely unintelligible without knowledge of the original source, which is here the *Saddharmapundarīka*.

The expression 'Son of man,' *ho huīos tou anthrōpou*, translates San. *saddharmapundarīka* as a whole, also 7 syllables. The *epi thronou doxēs autou* renders a *saddharmasya pundarīka*. The *epi thronou* renders the consonants of *anthrōpou*, for n-th-r-p = p-th-r-n – and the genitive *sad-dharmasya* becomes the genitive *doxēs autou*, also 4 syllables. He is

speaking of the glory of the *saddharma*. In Mahāyāna, the Tathāgata and his sons, the bodhisattvas, are typically depicted as sitting on lotus thrones. The lotus of the true dharma is thus a personification of the Tathāgata. The Buddha is the flower of the good Dharma.

In the SDP, Sākyamuni is surrounded by 1200 apostles (*vasībhūtas* = *apostolos*). The 1200 apostles sitting on lotus thrones are, of course, reduced to 12 apostles sitting on thrones, judging the 12 tribes of Israel.

In Matthew 19:25, the disciples express their great astonishment, *hoi mathētai exēplēssonto sphodra legontes*. This is a variant of the common phrase, cf. e.g. Matthew 9:33: *kai ethaumasān hoi okhloi legontes*, or Matthew 21:20: *hoi mathētai ethaumasān legontes*, etc.

The San. has two common phrases expressing astonishment on the part of the listeners:

...*param vismayam āpannāh kathayati* (e.g. SBV I, p. 202), or *bhiksavah samsayajātāh sarvasamsayacchetāram buddham bhagavantam prcchanti* (e.g. SBV I, p. 145).

In SDP, the *bhiksavah* of the Hīnayāna, are, as a rule, replaced by the *mahāsattvās* = *bodhisattvās* of Mahāyāna.

Matthew follows Mahāyāna, which 'includes' Hīnayāna.

The San. *mahāsattvās* becomes Greek *hoi mathētai*, 'the disciples.' Behind the *math-* we have San. *mah(ā)-*, as when *Mahasas* (i.e. *mahā* + *īsas*, 'great lord' becomes *Math-theios* etc.).

The *kathayati*, or *kathayanti*, at the end of the sentences of course becomes *legontes*, also at the end of the sentence. The Greek thus gives the sense, the sound and the position of the original at the same time.

The *param vismayam āpannāh* and *samsayajātāh* are more or less synonyms. In Greek they are translated by the synonyms *ethaumasān* and *exēplēssonto sphodra*, i.e. by 4 or 7 syllables, where the original has 5 or 8 syllables.

Now and then the San. verb *prcchanti*, 'they ask' is translated by the double expression *peirazontes epērôtēsān*, Matthew 16:1, or the like (see e.g. Schmoller, s.v. *peirazein*). The two words *peirazontes epērôtēsān* mean 'tempting, they asked.' But the context suggests nothing about any sort of 'temptation.'

Matthew was simply carried away by a San. original *prcchanti*, or rather *prcchantas*, 'asking.' First he gave the sound, then the sense.

Often the Greek *palin*, 'again' introduces a new paragraph, e.g. Matthew 19:24. In most cases such a Greek *palin* precisely renders the San. *punar*, 'again' (p-n-r = p-l-n). It also proves the identical value of l and r.

In the Gospels, the technical term *palin-genesia*, as said, only occurs in Matthew 19:28.

As the commentaries on that passage show, the understanding of *palin-genesia* has created enormous problems for Christian interpreters unwilling to accept any sort of Indian doctrine of 'rebirth' in their holy writ.

In the NT, there is only one other occurrence of the crucial term, namely Titus 3:5: *dia loutrou palin-genesias*, 'through (the) washing of regeneration, bath of rebirth' – an absolutely obscure expression!

The Greek combines two different Sanskrit terms, as often.

First of all, *palin-genesia* is a good literal translation of San.

punar-bhavas, know from so many Buddhist texts. It means ‘re-birth,’ viz. as god, human being etc. When one sees the truths, the *nâstîdânîm punarbhavah*, ‘now there is no rebirth’ (*Mahâparinirvânasûtra* 3:5 etc. etc.).

So here rebirth is something that one has to get rid of.

On the other hand, there is also rebirth in a positive sense, namely the *prâdur-bhâvas* of a Tathâgata.

In SDP 15 it is a fundamental doctrine that: *durlabha-prâdur-bhâvâ hi bhiksavas tathâgatâ iti* (Kern ed. 319 etc.). And from other sources we likewise learn that the Tathâgatas are only seen very rarely, just like the flower of the fig tree: *durlabhadarsanâs ...tathâgatâs, tadyathodumbare puspam* (*Mahâparinirvânasûtra* 42:10 etc.).

But their *prâdur-bhâvas*, or *utpâdas*, is nevertheless a fact. They are seen, albeit rarely. Again and again (*punah punah*), the Tathâgata is in the world of the living (*jîva-loke*) (SDP 15:7). The measure of his life is unlimited (*aparimitâyuspramânas*), and the measure of his life is not quite filled (*âyuspramânam apy aparipûrnam*) (SDP, p. 319-320).

Now we come to a better understanding of the initial question of the man who came to Sâkyamunis, alias Jesus: The pun *ti agathon on Tathâgatam*, and the question about life that is *aiônion*, ‘eternal.’ He would like to become a Tathâgata whose life is unlimited. This is, in fact, what the SDP promises that all living beings can attain.

Hence, his question makes sense in the light of the SDP.

Now we also finally understand the meaning of the *palin-genesia* when the Son of man etc. will be seen sitting on the lotus throne. Here, the *palin-genesia* of the Son of man is the *prâdurbhâvah* of the Tathâgata, quoted above from the SDP.

In the SDP, Sâkyamunis says that his death is merely a show. He does not really die. He is, all along, present with his disciples on the mountain Grdhrakûta (SDP 15:6).

Now Matthew 28:16-17 also begins to make some sense: ‘Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him...’

The mysterious mountain of Matthew, was, of course originally the Grdhrakûta mountain. Jesus, therefore, did not really die. The so-called crucifixion was only a show.

There is more – as if this was not enough!

The Greatest Commandment

In my book *Hemligheten om Kristus* and elsewhere, I have pointed out many puns on the sense and the sound of Tathâgatas/m and on *Saddharmapundarîka*, the title of the most important Mahâyâna source of the Gospels. Again and again, Jesus says that his disciples should take Tathâgatam (accusative) and the *Saddharmapundarîka* and give it to all living beings. If they receive the Dharma in this way, their faith will save them. Eventually all living beings will become Tathâgatas.

By reading the SDP for themselves and by comparing the Greek words in question, readers can confirm that I am speaking the truth.

Therefore I claim that the NT is propaganda for Mahâyâna.

I have already pointed out one example that speaks a thousand words:

Revelations 13:18:

a-rith-mos gar an-thrô-pou es-tin

is a direct imitation of the title of the main source of the NT: *sad-dhar-ma-pun-da-rî-ka-sû-tram*.

Leaving it to the reader to count the words and the syllables, to check the meaning etc., I only note that the numerical value of *pundarîka* – ‘the number of him’ is exactly 666.

If the skeptical reader were to ask for one proof, just one proof, that the SDP is a source of the NT, this would be a good piece of proof.

As will be recalled, the man who came to Jesus was asked to keep the commandments – the Buddhists precepts assimilated to those of Moses.

The young man said that he had in fact observed these commandments. ‘What do I still lack?’, he then asked.

Jesus says: ‘If you would be perfect, go, sell what you possess and give it to the poor, and you will have a treasure in heaven; and come, follow me.’

This is a strange and also an important passage.

Is Jesus really serious, when he says that one should sell ‘your belongings’ – the strange Greek is:

sou ta huparkhonta?

Usually Jesus demands that one should take his *stauron*, ‘cross.’

In this phrase, the *stauron*, ‘cross,’ as I have pointed out, translates San. *sûtram*. The San. s-û-t-r-m very nicely becomes Greek s-t-u-r-n. (I think it was Dr. Countess who first made me aware of this pun.)

It makes perfect sense that one should take the *sûtram*, the book that contains the Saddharma of Tathâgata, Sâkyamuni etc. It does not make sense that one should take the cross. The disciples are, of course, never reported to have done so.

Luke 9:23 even says that one should take the *stauron* daily! Daily crucifixion with all that such an absurdity would imply?!

In the light of this and many similar passages we would expect Jesus to say that one should sell or take the *sûtra*, the *Saddharmapundarîka-sûtram*. Who ever became ‘perfect’ merely by selling his belongings and giving (the money?) to the poor?

We would expect Jesus to make a pun on the famous *sûtra*.

And if we look closer at the strange Greek:

sou ta huparkhonta,

we immediately see that there is a wonderful pun on the *Pundarîka-sûtra*:

San. *sûtra* becomes Greek *sou ta*, and the *uparkhonta* contains all the original consonants of San. *pundarîka* (p-n-d-r-k = p-r-kh-n-t).

The *sou ta up-ar-khon-ta* is therefore, to repeat, a ‘translation’ of the Sanskrit:

sû-tra-pun-da-rî-ka.

A few words later, Jesus says that by giving it – the SDP – to the poor, one will have a *thêsaupon en ouranô*, ‘a treasure in heaven.’

What that *thêsaupon* actually refers to, can only be understood by one who has ears to hear the original Sanskrit:

The *thêsaupon* translates, again San. *sûtram* (s-t-r-m = th-s-r-n). Greek *thêsaupon* not only gives the sound but also the sense of San *sûtram*. It gives it perfectly, for a *sûtram* is also a treasury or storehouse, for it contains the treasure of the SDP.

Note that the wonderful pun on *sou ta huparkhonta* is totally lost in Mark and Luke! Like so many other examples, this again indicates that Matthew was the first evangelist.

Our evangelist must have been pleased with his pun on Pundarika, for it is repeated and expanded Matthew 25:14: *PaReDôKeN autois ta huPaRKHoNTa autou* – Pundarika, Pundarika.

His motive for making such puns on the SDP? According to the SDP one attains salvation by repeating the title of the SDP. Millions of Chinese and Japanese Buddhists still share this view. Look at the Internet under Lotus Sutra, and you will find that millions of devotees still believe that they will attain salvation merely by chanting ‘*Sad-dhar-ma-pun-da-rî-ka-sû-tram*’ – i.e. by chanting Revelations 13:18: *a-rith-mos-gar-an-thrô-pou-es-tin!*

The technical term for a Mahâyâna missionary who takes the SDP and gives it to others, is *sûtrânta-dhâarakas* (SDP, *pas-sim*). A *sûtrânta-dhâarakas* is, of course, also a *dharma-bhânakas* – found in the title of SDP 18.

Matthew has, as we would expect by now, also references to the *sûtrânta-dhâarakas*.

San. *-dhâarakas* becomes Gr. *ergates* in Matthew 9:38 (dh-r-k-s = r-g-t-s), which is quite according to the rules. The Lord of the harvest, *therismou*, who sends out the laborers, *ergates*, ‘into his harvest,’ *eis ton therismon autou*, is the Lord of the *sûtram* or *sûtrânta*, who sends out the *dhâarakas* for the *sûtram* or *sûtrântam* (s-t-r-m, s-t-r-n-t-m = s-t-n-th-r-s-m-n-t; only one r is lost).

In Matthew 10:10, we have the expression *ergatês tou tro-phês autou* which Luke 10:7 changes to *ergatês tou misthou autou*. The genitive forms are not just to be construed with the *axios*, ‘worthy of.’ The *ergatês* is still *dhâarakas*, and the *trophê* and the *misthos* are probably intended to account for the sense of the *sûtram*. The two Greek words are more or less synonyms of the *huparkhonta*, ‘the belongings,’ above. The *sûtra* is the food and the salary of a worthy *sûtrânta-dhâarakas*.

Finally, there is the interesting term *eu-aggelistês*. It is attested three times in the NT, but never in any of the four Gospels. The meaning is clear, ‘one who reports good (news).’

One of the many synonyms for the message of a *sûtram*, is *kalyânânam*.

The *sûtra-dhâarakas* brings *kalyânânam*. San. *kalyânânam* means ‘good,’ and is thus a synonym of San. *su-*, ‘good.’

Each of the four Gospels is called an *eu-aggelion*. This term therefore translates the sense as well as the sound of San. *kalyânânam*. The *kalyânânam* becomes *an-gelion* (k-l-y-n-m = n-g-l-i-n). The *su-* is a synonym of *kalyânânam*. San. *sûtram* is often understood as a synonym of *sûktam*, ‘well said.’ This is also the sense of *eu-aggelion*.

Greek *eu-aggelion* therefore also translates San. *sûtram* as well as *kalyânânam*.

The *eu-aggelistês* is one who brings the *kalyânânam* or the *sûtram*. An evangelist is therefore originally a *sûtrânta-dhâarakas*.

When we stop for a moment and look at the numerical value of San. *kalyânânam*, we learn something interesting. The numerical value of *kalyânânam* is 20+1+30+10+1+50+1+40 = 153. Now this figure, 153, is, as will be recalled, identical with the number

of large fish that Peter hauled ashore, according to John 21:11. What Peter therefore hauled ashore, was *kalyânânam*, i.e., the good news of the gospel. Again, the numerical value of the fishes and of the net is, in both cases, the same, viz. 1224. Moreover, the numerical value of Buddhas (Buthas) is 612 = 1/2 of 1224; and the numerical value of Tathâgatas is 816, or 2/3 of 1224. It was, therefore, largely the Buddhist gospel that was hauled ashore. (This episode, incidentally, also has a Buddhist source, MPS, to which I shall have to come back on another occasion.)

The SDP, it is said, contains the body of the Tathâgata.

The *sûtram* may be placed inside a *stûpa*. In this case, the *stûpa* contains the body of the Tathâgata.

The reader should have been puzzled when Jesus, with an obvious pun, said to the rich young man, ‘If you want to be perfect, then go and sell your belongings, and give (what?) to the poor...’ *ei theleis teleios einai, hupage, pôlêson sou ta huparkhonta kai dos ptôkhous...*

In the Gospels, the words *teleios*, ‘perfect’ only occurs here, Matthew 19:21, and in Matthew 5:48, where it is an attribute of the heavenly father, who is ‘perfect’: *ho patêr...ho ouranios teleios estin*.

To be *teleios*, we gather from Matthew 19:21, consists in selling the *sou ta huparkhonta* = *Pundarika-sûtra*, and in giving (it) to the poor – *kai dos ptôkhous*.

To understand this enigmatic statement, we must consult the original source, which, again, is the chapter on the *dharma-bhânaka* in the SDP.

Here we find the Sanskrit word for ‘perfect,’ namely *parinispannas*, which, therefore, is translated by the Greek *teleios* perfectly.

The Sanskrit text is in Kern, p. 226. A *kulaputras* (becoming Greek *paralutikos*, for k-l-p-t-r-s = p-r-l-t-k-s) is *parinispannas* when he puts the *Pundarika-sûtram* into a book, San. *pustake*, i.e. when he copies it in writing, or has another person, his ‘printer’ or ‘publisher,’ do so. The text of the *sûtram* can be transmitted either as *kâya-gatam*, ‘gone into one’s blood,’ or as *pustaka-gatam*, ‘in the form of a book.’ Such a perfect person is a messenger of the Tathâgata, a *tathâgata-dûtas*, an envoy of the Tathâgata, one who does the duty of a Tathâgata etc. In the end, such a person will also become a Tathâgata himself. For him, the text thus becomes a treasure in heaven. In SDP p. 219 we have the expression *Saddharma-kosa-dharas*, ‘a holder of the treasure of the Saddharma.’ (This also proves, cf. above, that *sûtra* = *kosa* = *thêsauros*.) The sound of the SDP is heard coming from heaven.

The message of the SDP can, in fact, be boiled down to this commandment: Publish the SDP widely, and you will be a perfect Tathâgata yourself. This, as known, is a common doctrine of virtually all Mahâyâna sûtras. Perfection consists in propaganda for the scriptures of Mahâyâna.

Now, with the Sanskrit original in our minds, we understand that the curious Greek phrase *kai dos ptôkhous* contains a pun of the Sanskrit *pustake* and *pustaka-gatam*. The *gatam*, nominative *gatas*, becomes *kai dos* (g-t-s = k-d-s), and behind the *ptôkhous* we have the San. *pustaka-* (p-s-t-k = p-t-kh-s). The sûtra should be ‘given to the books,’ and thereby also to ‘the poor,’ i.e. to all those who are in need of it.

By doing so one will become perfect.

In Matthew 5:43-48, the disciples could become perfect, like their father, by loving all people. They should send rain on the just and on the unjust, as it were. The source is the parable of the cloud of Dharma, that sends rain on all kinds of plants, SDP 5, also the source of the parable of the Sower.

So, perfection consists in spreading the SDP. The perfect man is the publisher of the Lotus Sûtra.

By doing so, one will turn up again along with the Son of man, *i.e.* along with other Tathâgatas.

The parables of the *kûrmas* and the *udumbaras* were also in the SDP, as already pointed out above. They are examples of the rareness and difficulty of rebirth as a human being or as a Tathâgata.

Going back to Matthew 19:18, Jesus said: *têrêson tas entolas*. 'Keep the commandments,' is a correct translation, but it is not the only translation.

We have already seen that the text of Matthew can be read at several levels at the same time – they are a sort of *dvi-samdhâna*, as a Sanskrit pundit might say, a union of two meanings at the same time. The same commandment can be translated as 'sell your belongings and give it to the poor,' and as 'publish the Lotus sûtra in books.'

We should therefore also expect the commandment *têrêson tas entolas* to be a case of *divisamdhâna*. And it is, for the t-r-s-n can be taken as s-t-r-m, and the t-s-n-t-l-s can be taken as s-d-dh-r-m-s, *i.e.* *sad-dharmasya*. So, first Jesus mentions the *sûtram* of the *Saddharmasya*, then he mentions the *sûtra* of the *pundarîka*, and by making another sort of *divisamdhâna* we end up with the most important of all *sûtras*:

Saddharma-pundarîka-sûtram.

This identification also solves another old puzzle, and, at the same time, corroborates my thesis, that the NT is SDP propaganda.

I am, of course, thinking of *Revelations* 13:18, where the number of man is said to be 666.

The Greek (already mentioned above) runs:

arithmos gar anthrôpou estin, 'the number, in fact, of man is.' The next sentence says, 'And the number of him is 666.'

But we see no man who has that number! Only when we see the Sanskrit do we see the number 666. Let me explain: The sentence consists of nine syllables:

a-rith-mos gar an-thrô-pou es-tin.

The following title likewise consists of nine syllables:

Sad-dhar-ma-pun-da-rî-ka-sû-tram.

The translation works at several levels at the same time. Without making the distinction clear, one becomes confused:

The *pun-da-rî-ka* becomes *gar an-thrô-pou* (p-n-d-r-k = g-n-th-r-p).

The *sû-tram* becomes *es-tin*, with the r from the (ga)r (s-t-r-m = g-s-t-n).

The *sad-dhar-ma* becomes *a-rith-mos* (s-ddh-m-s = r-th-m-s).

Greek *arithmos* is also a very interesting translation of *dharma*s, and its synonym *sad-dharma*s (three syllables as *a-rith-mos*).

Moving to another level, we ask: But what became of the *arithmos* 666?

Answer: The numerical value of

pundarîka = 80+400+50+4+1+100+10+20+1 = 666.

So, the numerical value of man is the numerical value of *pundarîka*.

The title of the SDP can be taken as meaning 'The sûtra of the Lotus man of the True Dharma.' The Lotus man is the Tathâgata born from and sitting in the Lotus. It also refers to his 1200 little sons, the bodhisattvas sitting in Lotus thrones. The Tathâgata is always spoken of as their heavenly father.

They also fly through the air sitting in their *padminî*, a lotus. That is why Jesus baptizes in the wind, *pneumati*. San. *padminî* becomes Greek *pneumati* (p-d-m-n = p-n-m-t).

It cannot, therefore, be denied that the *Saddharmapundarîkasûtram* is one of the main sources of the New Testament. The SDP repeatedly prescribes the use of symbolical language (*samdhâ-bhâsâ*, *samdhâ-vacana*) when the *dharma-bhânakas*, the evangelist, has to spread the Saddharma all over the world. He has to be good at using tricks (*upâya-kausalya*), which includes not only parables etc., but also fanciful etymologies – which is the sense of the frequently used term *nirukti*.

Matthew etc. followed this advice when they rendered *kûrmas* by *kamêlos* etc.

The NT – even the very title – is replete with such *samdhâ-bhâsâ*. One must have ears to hear the Sanskrit behind the Greek – the *samdhâ-bhâsâ* – otherwise one cannot understand it properly.

The Method of Matthew

When we compare the Greek text of Matthew with the corresponding original Sanskrit texts, we can see that Matthew's text is a sort of mosaic, a collage or patch-work consisting of words and sentences taken from various passages in the Sanskrit and then combined into a new whole. The individual units are always determined by a certain number of words or syllables reflecting the original.

About the 'historical' Matthew we know next to nothing. The most important piece of information about Matthew as a writer comes to us from a note ascribed to a certain Papias, said to have been bishop of Hierapolis around A.D. 130. This Papias himself is also somewhat of a suspicious character. His name may well contain a pun on San. Pâpîyâs – the 'Devil' of Buddhism.

Eusebius quotes Papias for saying: 'Matthew put together the words (logia) in the Hebrew dialect, and each one (of the other evangelists?) translated these as best he could.'

The Greek text runs: *Mat(h)thaios men oun Ebraïdi dialektô ta logia sunetaxato, hêrmêneusen d'auta hôs ên dunatos hekastos*.²⁵

The extremely significant notice of Papias has often been discussed – but never clearly understood.

It simply means what it says: Matthew combined the words (from the Sanskrit sources) in the Hebrew dialect (of the Greek language); each one of the others (Mark etc.) interpreted the same logia as best as he could.

This idea of 'combining,' which is what the Greek *sunetaxato* ('he arranged together') means, is so typical of the Buddhists *sûtras*. They combine familiar names, words and sentences from old *sûtras* into new *sûtras*. In this way we end up with a new *dharma-paryâya*.

In the SDP (p. 372) there is a very nice description of how the *dharmabhânaka* does his work: *ye kecil laukikâ lokavyava-*

hârâ bhâsyâni vâ mantrâ vâ, sarvâms tân dharmanayena sam-syandisyati. Kern translates (p. 351): ‘The popular maxims of common life, whether sayings or counsels, he will know how to combine with the rules of the law.’

Kern’s rendering of the verb *samsyandisyati* by ‘reconcile’ is not quite accurate. The San. means that ‘he will make them flow together.’ The verb, therefore, is a synonym of the Greek verb *sun-etaxato*. He combines worldly sayings etc. with the principle of the (Buddhist) Dharma.

By combining worldly expressions etc. with a deeper sense of the Dharma we not only end up with a sort of mosaic, but also with what the SDP often refers to as *samdhâ-bhâsâ*, symbolic language. This means that the worldly expression is symbolic of some principle of Dharma. You say a, but you mean b. If one does not have the key to the code language the worldly expression of this language inevitably becomes ‘secret’ or ‘mysterious’ and confusing. In fact, *samsyandisyati* can also be translated by ‘he will confuse.’ A *samdhâ-bhâsâ* is thus not only a symbolic language but also a secret and confusing language.

Confronted with *samdhâ-bhâsâ* it is only quite natural that the listener becomes perplexed and asks for a further explanation. As Mahâ-Kâsyapas says about Tathâgata (SDP, p. 118): *na bhâsate bhûtapadârthasamdhim*, ‘He does not explain the real connection of things.’

In Mahâyâna and in the Gospels the Lord simply loves to deceive or confuse his listeners! Quite correctly, Jesus is described as *ekeinos ho planos*, ‘that deceiver,’ Matthew 27:63.

Behind this is the SDP notion of *upâya-kausalya*, not merely ‘skill in means,’ but rather ‘being good at tricks.’ In the SDP the Tathâgata often tells ‘white lies.’ The reason is, so it is claimed, that his listeners would not understand him were he to speak the plain truth. Jesus also makes this distinction between insiders and outsiders: ‘To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given,’ Matthew 13:11.

Some readers or listeners know the secrets; others do not know the secrets. To those who do not know the secrets, Jesus speaks in parables, exactly as does the Lord in SDP.

As I have shown by means of a few examples, the NT is full of ‘hidden meanings’ – *samdhâ-bhâsâ*, just like the SDP.

Really, as historians, this should not come as a surprise to us.

As has been pointed out by several modern authors, the Jesus story is a myth. In an important recent book, Timothy Freke and Peter Gandy remind us that Mysteries dominated the Pagan world.²⁶

According to ancient philosophers, the Mystery myths had a ‘hidden meaning’.²⁷

“The ancient philosophers were not so foolish as to believe that the Mystery myths were literally true, but wise enough to recognize that they were an easy introduction to the profound

mystical philosophy at the heart of the Mysteries.”

A quotation from Sallustius, that could have been taken from SDP, explains why a distinction has to be made:

“To wish to teach all men the truth of the gods causes the foolish to despise, because they cannot learn, and the good to be slothful, whereas to conceal the truth by myths prevents the former from despising philosophy and compels the latter to study it.”

Heliodorus, himself a priest, shares the view of the SDP:

“Philosophers and theologians do not disclose the meanings embedded in these stories to laymen but simply give them preliminary instruction in the form of myth.”

For the – for good reasons – unknown authors of the New Testament it was extremely important to ‘conceal the truth by myths.’ They kept their own identity a secret. They concealed their Buddhist sources – but thereby also compelled some of us to study them without being slothful.

Jesus was a little bit too hasty when he thanked his Father for having ‘hidden these things from the wise and understanding,’ and for having ‘revealed them to babes,’ Matthew 11:25: The hidden source, it may now be revealed, is *Catusparisatsûtra* 8:2-3, q.v.

The deepest of all the secrets in the NT is, according to the *ipsissima verba* of Jesus, that of the true identity of *ho Khristos*: ‘The he strictly charged the disciples to tell no one that he was the Christ,’ Matthew 16:20.

Here, then, is a secret, a truth known to insiders, a profound truth that must never ever be revealed: The true identity of *ho Khristos*.

Since he only charged his disciples so strictly, I assume that there is but little harm in finally revealing that the three syllables of *ho Khristos*, all the consonants (kh-r-s-t-s), and the sense also, constitute a perfect rendering of the Sanskrit:

ksa-tri-yas (k-s-t-r-s = kh-r-s-t-s).

Likewise, the secret identity of the Son of man was the *Saddharmapundarîka*, where *Pundarîka* had the numerical value of 666, the number of ‘the Man’ – the Son of man, the *deva-putras*, the *theou huïos*, etc. etc.

The simile of the turtle that became a camel was intended to show that it was extremely difficult, but not quite impossible, to enter the assembly of the gods. To become perfect one had to propagate the *Saddharmapundarîkasûtra* – the Gospel of the Son of man.

For references to the original texts, see my book *Hemligheten om Kristus*, Klavreström 2003.

See also on the internet: www.jesusisbuddha.com

As briefly mentioned, the NT Gospels are not only to be seen as copies of Buddhist Sanskrit texts. The numerical patterns of syllables and words in the Greek text also refer to geometry – lines, squares, triangles, circles etc. – almost without end.



In the spring of 2000, Afghanistan’s Taliban destroyed colossal statues of the Buddha, carved from a living rock cliff at Bamiyan, 145 km west of Kabul, 53 meters high and dated to the 5th century.

Here is a nice and typical example, discovered by the author in December 2003:

The numerical value of Sâkyamunis is:

$$200+1+20+10+1+40+400+50+10+200 = 932.0$$

This is identical with the numerical value of 'my blood,' *to haima mou*: $300+70+1+10+40+1+40+70+400 = 932.0$, Matthew 26:28.

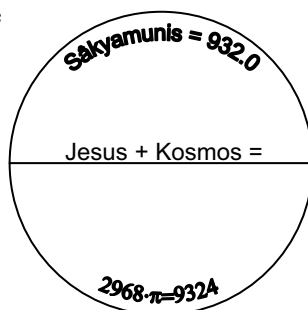
The title 'New Testament' is based on Sanskrit 'The Body of the Buddha' = 888 = the numerical value of Jesus (in Greek). The Sanskrit is Tathâgatas = 816 plus kâyam = 72 = 888.

The numerical value of Jesus Christ (in Greek) is 2368, and the numerical value of Greek kosmos is $20+70+200+40+70+200 = 600$.

Jesus is closely related to kosmos, John 1:9-10, even the light of the kosmos, John 8:12.

Adding Jesus Christ and kosmos we get 2968 – the diameter in the circle with the circumference 932.0 ($2968 \times \pi = 9324$):

The 932.0 circle of Sâkyamunis with the 2968 diameter of Jesus Christ with kosmos, can thus be seen as a sort of geometrical demonstration of the historical relationship between Buddhism and Christianity.



Notes

¹ Brill, Leiden, 1977-1995.

² In this paper I have used a simplified mode of transcribing the Sanskrit words. Diacritics have been omitted in case of the consonants, but long and short vowels have always been indicated. Sanskrit scholars will have no difficulties with this novel procedure. The most handy of the many good Sanskrit dictionaries is Klaus Mylius, *Langenscheidts Handwörterbuch: Sanskrit-Deutsch*, Berlin, München, Wien, Zürich, New York 2001. The Greek text of Nestle-Aland (Stuttgart, 1993), and the *Wörterbuch* of Walter Bauer (Berlin 1988) is, needless to say, available to all scholars. I also assume that the reader is familiar with the some of the numerous standard commentaries on the NT gospels. Cheap, handy, and convenient is the Sonderausgabe, in

ten volumes, of *Herders theologischer Kommentar zum Neuen Testament*, Freiburg in Breisgau, Basel, Wien 2001. The Buddhist sources and the numerical techniques are, however, not mentioned at all.

³ Casa Editrice Sardini, Bornato in Franciacorta, Italy. Now difficult to procure!

⁴ *Buddhist Studies Review*, 18(2) (2001), pp. 229-242.

⁵ Derret, *op. cit.* (note 3), p. 17.

⁶ *Ibid.*, p. 30.

⁷ Raniero Gnoli, *The Gilgit Manuscript of the Sanghabhedavastu*, Part i-ii, Roma 1977-1978.

⁸ *Acta Orientalia* 43 (1983), pp. 124-126.

⁹ *Journal of the Royal Asiatic Society*, 3rd ser., vol. 12, July 2002, p. 225.

¹⁰ *Acta Orientalia* 64 (2003).

¹¹ Leipzig, Berlin 1925 (reprint Leipzig 1979), p. 95.

¹² E.g. by Paul Feine, *Theologie des Neuen Testaments*, Berlin 1953, pp. 68-88.

¹³ The best of which is Alfred Schmoller, *Handkonkordanz zum griechischen Neuen Testament*, Stuttgart 1951.

¹⁴ SDP, ed. H. Kern, p. 71 etc.

¹⁵ J. Smit Sibinga, *Literair Handwerk in Handlingen. Rede uitgesproken bij de aanvaarding van het ambt van gewoon hoogleraar in de uitlegging van de geschriften van het Nieuwe Testament en de oud-christelijke letterkunde aan de Universiteit van Amsterdam op maandag 20 April 1970*, E.J. Brill, Leiden 1970.

¹⁶ *Numerical Literary Techniques in John. The Fourth Evangelist's Use of Numbers of Words and Syllables*, Leiden 1985.

¹⁷ LXX it is the common term for Septuaginta – the Greek version of the Old Testament. It refers to the book having been translated by a team of exactly 70 = LXX rabbis. They were placed in 70 different rooms, and, imagine, came out with exactly the same translation into Greek from the Hebrew. So the story goes...

¹⁸ D.R. Shackleton Bailey, *The Satapancâsatka of Mâtrceta*, Cambridge 1951, p. 153; cf. *ibid.*, p. 13 for more references to the other Sanskrit sources.

¹⁹ Kern, ed., p. 463.

²⁰ Kern, transl., p. 423.

²¹ E.g. Walter Bauer, *Wörterbuch zum Neuen Testament*, Berlin 1988.

²² For instance, Greek BaPTiSMa translates Sa. aBhSaMBoDhi and uPaSaM-PaDâ at the same time, see my book *Hemligheten om Kristus*, Klaveström 2003, for a discussion of the relevant passages

²³ Cf. e.g. P. Feine, *op. cit.* (note 12).

²⁴ See *infra*, and my paper "Gematria in the Gospels," *op. cit.* (note 10).

²⁵ For the text and translation see e.g. A.F.J. Klijn, *An Introduction to the New Testament*, Leiden 1980, p. 199.

²⁶ *The Jesus Mysteries*, London 1999.

²⁷ *Ibid.*, p. 25.

Robert Faurisson and Revisionism in Italy

By Carlo Mattogno

In August 1979, the well-established magazine "*Storia Illustrata*" published an interview given to Antonio Pitamitz by Robert Faurisson,¹ which has become a milestone along the road of historical revisionism. At the time, I had already started to devote myself to revisionism, and through this text with its clear, essential, and convincing statements I really became involved. My first contact with Prof. Faurisson was in writing and took place in April, 1981. In 1980, he had published his first major revisionist work,² which I read with great interest. In December, I wrote a letter to the publisher of the book, Serge Thion, which he passed on to Prof. Faurisson who answered me personally in April, 1981. From early 1984 onwards, we entertained an intensive correspondence that lasted until 1995. When

it began, I was about to publish, after more than six years of preparation, my first revisionist book, which came out in the following year. Faurisson always stood by me with help and advice, which contributed to the development of my historical approach. His versatile mind, his great capacity of intuition, his fine critical sense, and his mastery of the daily press and periodic publications were extraordinary and fascinating.

In the spring of 1987, the first issue of the review *Annales de l'Histoire Révisionniste* was published in France; the main article was the translation of one of my first books,³ entitled "*The Myth of the Extermination of the Jews. Historical and Biographical Introduction to Revisionist Historical Writings*".⁴ That led to my first personal meeting with Prof. Faurisson. Be-

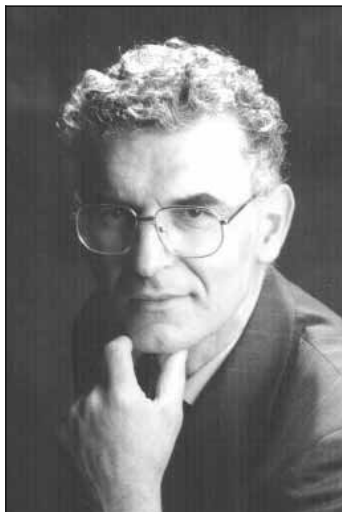
cause of his concern with precise details in all aspects, beginning with the verification of sources, he wanted to check with me the correctness of the translation and of the references cited. In January of 1987, he was my guest for several days of feverish work, interrupted by very pleasant conversations. Over the next few years, I had the occasion of meeting him several times, both in the US and in Germany.

From the publication of the interview in *Storia Illustrata* onwards, Italy witnessed a series of ugly slanders against Prof. Faurisson. The most active medium was the Jewish review *Shalom*, which managed to print in February of 1987 that Faurisson had “died recently”!⁵ This campaign, based as it was on lies and systematic bad faith, was so disgusting that on every occasion I tried to re-establish the truth. It began in 1987 with a “Note on the Wellers-Faurisson polemics,” which I placed as an appendix to the essay *Auschwitz, le Confessioni di Höss*.⁶ The book *Olocausto: Dilettanti allo Sbaraglio*⁷ contains a long and detailed refutation of the pseudo-scientific statements of Pierre Vidal-Naquet, one of the most ferocious and insulting critics of Prof. Faurisson. Over more than 70 pages of dense criticism I unmasked the lies of this mediocre amateur in the field of holocaust and revisionist history, who pretended to have “dismantled the lies” of Prof. Faurisson! Afraid of a direct confrontation with him, Pierre Vidal-Naquet devised the famous motto – later to be adopted by the rest of the crowd – that while it was necessary to discuss revisionism, one did not care to meet the revisionists.

In a further study, dedicated to the followers of the historical aberrations of Pierre Vidal-Naquet, I wrote about him:⁸

“It was he who began to discredit the revisionists, claiming that they used working methods and sophistications, which he himself had chosen to use against them; he fled from a confrontation with Faurisson – who would inevitably have unmasked those manipulations – and solemnly proclaimed the principle that it is acceptable to discuss revisionism but not to discuss with revisionists. Lacking any arguments, P. Vidal-Naquet has officially taken over the libelous thesis of the neo-Nazi and anti-Semitic foundations of revisionism, later to be perfected by Deborah Lipstadt. [...] All this was made worse by an unforeseen obstacle:

since the publication of the Leuchter Report in 1988, revisionism has made such progress, has placed its center of gravity so well on the historical stage that it has completely escaped from the reach of the Great Golem of anti-negationism and its dis-



Carlo Mattogno, Italian citizen, was born in Italy in 1951 and resides in the province of Rome. After studies in the humanities, he became involved in historical revisionism at the end of the seventies. His first publication appeared in 1985. Since then he has authored more than twenty books and pamphlets, three of which are co-authored with Jürgen Graf, and numerous articles, the more important of which appeared in the magazine *Vierteljahreshefte für freie Geschichtsforschung*. For more information see www.russgranata.com

ciples. Finally, in 1991, George Wellers, the mastermind of Pierre Vidal-Naquet, died, cutting off the lifeline of this passive follower who, having lost his supplier of arguments and methods, suffered a mental collapse.”

According to the legend, the cabbalist rabbi Loew, who lived in Prague at the time of Rudolf II, made an artificial human being from clay; the creature became animated when the rabbi placed into its mouth a slip of paper containing the magic formula of life, and froze, lifeless, when the paper was removed. Once G. Wellers was dead, the paper with the magic formula of thought was removed from the mouth of Pierre Vidal-Naquet; thereupon his mind turned blank and his desperate attempts at confounding Prof. Faurisson in terms of historical argumentation failed miserably. Since then, brain-dead, he has only been capable of slander.

Another attack upon Prof. Faurisson (and against myself) was launched in 1998 by a young researcher with ambitions towards a university career. This woman, Valentina Pisanty, had obtained a doctorate in semiotics from the University of Bologna and had written a book about the interpretations of the story of *Little Red Riding-Hood*. That was her only qualification! Given her specialty, she confused history with the fables she was used to and wrote a book of fables about revisionism,⁹ which I promptly refuted in my study *L’“irritante questione” delle camere a gas ovvero da Cappuccetto Rosso ad... Auschwitz. Risposta a Valentina Pisanty* (The “irritating question” of the gas chambers, or from Little Red Riding-Hood to... Auschwitz. An Answer to Valentina Pisanty).¹⁰ The book written by this specialist of Little Red Riding-Hood contains a collection of errors on Prof. Faurisson, such as:¹¹

“In fact, Faurisson states that all documentary material going back to the post-war period is the result of a well-made historical falsification.”

Let us not even talk about the gross attacks by a certain Francesco Germinario who dared declare that Robert Faurisson denied the existence of *cremation ovens* in the German concentration camps!¹² In this regard, it is now the established methodical practice of the official historians that whoever wants to face the topic of revisionism has to proffer new lies about Prof. Faurisson. In an essay to be published shortly,¹³ I have shown to what extent the Jewish writers Michael Shermer and Alex Grobman have adopted this practice in a recent antirevisionist book,¹⁴ in which they cover Robert Faurisson with new and delirious lies.

The fact that I have always tried to unmask such lies does not mean, obviously, that I am a blind and total follower of Prof. Faurisson. If all revisionist scholars were always in agreement on all points it would indeed be a cause for worry. The viewpoints of the various parties involved in revisionism are quite diverse. Professor Faurisson maintained initially that

the task of revisionism had already been essentially fulfilled by 1979, and the axiom he proclaimed at the time left no room for error:

"The existence of gas chambers is radically impossible."

It was now only a matter of making known, or, at the most, to underpin by means of documentation this axiom, which needed no further proof.

This led him to an exceptional activity of documentary work, which is borne out by his collected writings in four volumes¹⁵ and which testifies to his truly extraordinary mastery of the daily press, pertinent magazines, and specific literature. Other scholars, like me, have considered Faurisson's work to be not a goal in itself but nothing more than an indispensable point of departure. To clarify this essential aspect of the question, it is necessary to look at the significance of the former French resistance fighter Paul Rassinier for the birth of historical revisionism. In a book mentioned above, I wrote in this respect:¹⁶

"Rassinier is indeed the founder of present-day revisionism – this cannot be denied – but he is not its master, nor are the modern revisionists his pupils. Rassinier has catalyzed the attention of several scholars in the direction of one topic, has shown them a way, but then those scholars moved ahead on their own steam, checking his methods and his arguments, and leaving aside anything that was doubtful or unfounded in them. Modern revisionism stems from Rassinier only historically, but not methodically or in its arguments, and it is therefore an illusion to believe that by striking down Rassinier's theses¹⁷ revisionism itself can be put to rest."

While Rassinier has laid the historical foundations of revisionism, Faurisson's significant contribution has been to supply it with a method and a scientific base. At his side we find the American Arthur Butz, author of the 1976 exhaustive and far-reaching work on the subject of the alleged Holocaust,¹⁸ and the German Wilhelm Stäglich, the famous author of the book *Der Auschwitz-Mythos: Legende oder Wirklichkeit?*¹⁹

In his thirty years of work, Faurisson has collected and made available to the public an enormous mass of knowledge, often sprinkled with strokes of intuition, which he has coined into lapidary mottos that have become proverbial, such as "*No Holes, no Holocaust*," which compresses into four words the impossibility of mass gassings of Jews in the alleged gas chambers of Crematorium II at Birkenau on account of the absence of openings in the ceiling of that building, which have allegedly been used for the introduction of Zyklon B pellets.

Another great merit of Robert Faurisson has been to open up new avenues of research, and that corresponds to a step beyond his initial position, dictated by the need to break into the official culture by means of a thesis, which necessarily had to be apodictic if it was to have a shocking effect. The most important path that he traced out was, no doubt, the introduction of chemical and physical verification criteria into the problem of the gas chambers. It is well known that he was at the origin of the visit to an execution chamber in an American penitentiary for the purpose of investigating the structure and the operation of such an installation. His was the idea of a technical

investigation of the alleged homicidal gas chambers of Auschwitz-Birkenau and Majdanek.

In practice, he had the idea of the *Leuchter Report*, which was written under enormous time pressure, a fact that explains most of the deficiencies of this report, some of which are quite serious. The report was launched and realized in a hurry during the course of the second Zündel trial, which took place from January to April 1988. It is necessary to add, though, that the criticism of the *Leuchter Report*, coming from the official historiographers, shows holes that are even more serious. During the libel trial against Deborah Lipstadt by David Irving, which lasted from January to April 2000, attempts were made at proving the 'fallacy' of the *Leuchter Report* on the grounds that Leuchter had based his calculations upon a concentration of the hydrocyanic acid in the alleged homicidal gas chambers of 3,200 ppm (or 3.84 grams per cubic meter), equal to the concentration used in the American execution facilities. The defendants argued that even a concentration of 300 ppm (or 0.36 g/m³) would have been lethal and that this could have been reduced even further, to 100 ppm (or 0.12 g/m³), thereby obviating the need for a ventilation system and leading to insignificant traces of cyanide in the walls of the alleged homicidal gas chambers.²⁰ This argument, taken into account by judge Charles Gray in the formulation of his verdict,²¹ is, however, absolutely inconsistent with reality.

As early as 1987, in the essay "*Nota sulla polemica Wellers-Faurisson*", I proved, on the basis of the declarations of Rudolf Höß, that the concentration of hydrocyanic acid in the alleged homicidal gas chambers at Auschwitz-Birkenau would not have stood at less than 15.87 g/m³ or 13,225 ppm, more than 4 times as high as what Leuchter asserted, and 44 to 132 times as high as the figures advanced by his adversaries! Over a period of 12 years, they have not been able to come up with anything better than this absurdity. The road shown by Robert Faurisson has turned out to be even more rewarding, as was shown by Germar Rudolf who, in his expert report, raised the original intuition, which gave rise to the *Leuchter Report*, to a scientific level.²²

Other scholars, after having by necessity followed the traces of Prof. Faurisson over a certain stretch, have been compelled to introduce new kinds of proof and have delved into archives or traveled to the sites of the alleged exterminations for an inspection and a study of those localities. Actually, he himself had been the first to devote himself to a similar activity, spending considerable time in the archives of the *Centre de Documentation Juive Contemporaine* in Paris from early 1974 until July 1977 and visiting various former German concentration camps, such as Auschwitz, Majdanek, Treblinka, Struthof, Sachsenhausen, and Ravensbrück.

In the 1990s, after the fall of the Soviet regime and the subsequent opening of the formerly secret archives, these scholars had the opportunity to do a systematic search of documents in the ex-Soviet archives, and not only there. For example, Jürgen Graf and I, together or individually, were able to visit archives and recover documents in Moscow, Warsaw, Lodz, Lublin, Auschwitz, Stutthof, Prague, Bratislava, Koblenz, Weimar, Budapest, Kaunas, Amsterdam, Theresienstadt/Terezin, Lvov, and Minsk. Furthermore, alone or together, we visited the camps of

Auschwitz-Birkenau, Dachau, Mauthausen, Gusen, Buchenwald, Lublin-Majdanek, Stutthof, Belzec, Sobibor, Treblinka, Gross-Rosen, Plaszow, the Terezin ghetto, and Fort IX at Kanas. When the first issue of *Vierteljahreshefte für freie Geschichtsforschung* appeared in March of 1997, this research was ably coordinated by Germar Rudolf, the editor and publisher of this journal, which always maintains a high scientific level of historical research. Since 2003, Rudolf publishes this periodical also in the English language with the title *The Revisionist*. Thus, aside from being himself a brilliant scientist, Rudolf pursues an impressive editorial policy of great merit.

The new documentation that was collected over many years of research in archives has allowed revisionist historians to make enormous progress and to face even more efficiently the propaganda of the official writings, which stemmed from the need to proceed with accusations based on sham legality and which grew on a bed of lies and hate. Jürgen Graf and I contributed our share to this cause in the form of three monographs:

- *KL Majdanek. Eine historische und technische Studie* (Castle Hill Publishers, Hastings 1999),²³
- *Das Konzentrationslager Stutthof und seine Funktion in der nationalsozialistischen Judenpolitik* (Castle Hill Publishers, Hastings 1999)²⁴
- *Treblinka. Vernichtungslager oder Durchgangslager?* (Castle Hill Publishers, Hastings 2002).²⁵

The recently published second edition of the joint work *Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory'*,²⁶ edited by Germar Rudolf, represents the *sum total* of revisionism as it now stands, and contains the better part of present-day knowledge, proofs, and arguments.

My own contributions to the progress of revisionism began in 1985 with the publication of *Il rapporto Gerstein. Anatomia di un falso*,²⁷ for which I used the copious wealth of archival documentation, which I had been able to identify in the preceding years. In January of 1984, at a time when the work was already finished, I sent a few selected pages to Pierre Guillaume to allow him to judge the contents, hoping that it could be published in French. Towards the end of the month, I received an answer from Prof. Faurisson in the name of P. Guillaume, stating his appreciation of the extract I had sent and saying that they had been “*très agréablement surpris*” (very pleasantly surprised) to discover a text which was “*manifestement de haute qualité scientifique*” (obviously of high scientific quality). This praise caused me to persevere in revisionist studies.

Until the end of 1989, I maintained a correspondence with various archives in Europe, America, and Israel and received by mail the documents I needed. In 1989, I made my first visit to the Museum and the Camp at Auschwitz and began to collect directly the photocopies of the original documents in the archives. This work resulted in the book *Auschwitz: la prima gasazione*,²⁸ a critical and detailed analysis refuting the alleged first homicidal gassing in the basement of Block 11 of the Auschwitz camp, which had served as a model of further assumed gassings. In 1994, I published a reply to the second book on Auschwitz by Jean-Claude Pressac²⁹, entitled *Auschwitz fine di una leggenda*.³⁰ Together with the refutation by Prof. Fauris-

son and contributions by other scholars it was included in the work organized and edited by Germar Rudolf *Auschwitz: Nackte Fakten. Eine Erwiderung an Jean-Claude Pressac*.³¹

From 1995 on, I had access to the documents in Moscow and elsewhere, as I mentioned above. Thanks to these sources, I wrote a book on the structure and operation of the Central Construction Office at Auschwitz, entitled *La “Zentralbauleitung der Waffen-SS und Polizei Auschwitz”*,³² as well as an essay under the title “*Sonderbehandlung*” *ad Auschwitz. Genesi e significato*,³³ both containing a wealth of documents in the appendix, and finally an extensive two-volume work on the history and the technicalities of the cremation ovens at Auschwitz, not yet published. From June 1997 onwards, many of my articles appeared also in the journal *Vierteljahreshefte für freie Geschichtsschreibung*, and since 2003 also in the English sister magazine *The Revisionist*. The fact that my correspondence with Prof. Faurisson ceased in 1995, the year in which I first visited the Moscow archives together with Jürgen Graf and Russell Granata, is not just a coincidence. From that time on, our positions with respect to the tasks of revisionist research and to the value of historical results achieved by it were too far apart and collisions were inevitable.

The controversy, which was reported in the press between Prof. Faurisson and myself in connection with the book *KL Majdanek. Eine historische und technische Studie*³⁴ mentioned above, is the indication of a latent conflict that materialized as we went different paths. Differences of this type also exist among other students of revisionism and prove that the fables brought forth by Deborah Lipstadt – of a presumed Nazi-revisionist conspiracy aimed at rehabilitating National Socialism – are without foundation.

What causes revisionism to make progress, what gives it life and keeps it from becoming a petrified dogma like the official writing of history is, in fact, the existence of substantially differing opinions within its ranks. If the debate follows an objective path, as it should be, opposing argument against argument without degenerating into sterile personal polemics, it can only enrich revisionism, urging students to bolster their arguments, to correct them, to find new kinds of argumentation and, if need be, to change their own orientations.

No kind of divergence should, however, be prejudicial to mutual respect and appreciation. This goes all the more for a personality like Robert Faurisson who has dedicated some thirty years of his life to revisionism, paying for it dearly in terms of daily defamations, painful physical attacks, and permanent legal harassment. In spite of all this, he never let himself be trapped, he has always prevailed, and that should be taken as an admonishment and an example by all students of revisionism.

Notes

¹ “La più inquietante affermazione che sia mai stata avanzata da uno storico di professione. Robert Faurisson, ‘le camere a gas non sono mai esistite’”, (The most disturbing assertion ever advanced by a professional historian. R. Faurisson, “The gas chambers did not exist”) *Storia Illustrata*, no. 261, August 1979, pp. 15-35.

² S. Thion (ed.), *Vérité historique ou vérité politique? Le dossier de l'affaire Faurisson. La question des chambres à gaz*. La Vieille Taupe, Paris 1980.

³ *Il mito dello sterminio ebraico. Introduzione storico-bibliografica alla storiografia revisionista*. Sentinella d'Italia, Monfalcone 1985.

- ⁴ *Annales d'Histoire Révisionniste*, no. 1, Spring 1987, pp. 15-107 (Pierre Guillaume was the publisher of this periodical); English: "The Myth of the Extermination of the Jews," *The Journal of Historical Review*, 8(2) (1988), pp. 133-172; *ibid.*, 8(3) (1988), p. 261-302.
- ⁵ *Shalom*, no. 2, February 28, 1987, p. 10.
- ⁶ Edizioni La Sfinge, Parma 1987, pp. 33-39.
- ⁷ Edizioni di Ar, Padova 1996, pp. 11-82.
- ⁸ *Olocausto: dilettanti a convegno*, Effepi, Genova 2002, p. 79.
- ⁹ *L'irritante questione delle camere a gas. Logica del negazionismo*. Bompiani, Milano 1998.
- ¹⁰ Graphos, Genova 1998.
- ¹¹ V. Pisanty, *op. cit.* (note 9), p. 73.
- ¹² I dedicated pp. 35-59 of the cited book *Olocausto: dilettanti a convegno* to absurd statements by official historiography (regarding the above-mentioned accusations against R. Faurisson see p. 43).
- ¹³ "'Denying History': the false 'convergence of evidence' of the 'Holocaust'", *The Revisionist*, 2 (2004), in preparation.
- ¹⁴ *Denying History. Who Says the Holocaust never Happened and Why Do They Say it*. University of California, Berkeley, Los Angeles, London, 2002.
- ¹⁵ R. Faurisson, *Écrits Révisionnistes (1974-1998)*. Édition privée hors-commerce. © Robert Faurisson, 1999.
- ¹⁶ *Olocausto: Dilettanti allo sbaraglio*, *op. cit.* (note 7), p. 275.
- ¹⁷ As certain French anti-revisionists insist in doing, see in this regard: Florent Brayard, *Comment l'idée vint à M. Rassinier. Naissance du révisionnisme*. Fayard, Paris 1996; and Nadine Fresco, *Fabrication d'un antisémite*, Seuil-La librairie du XXème siècle, 1999.
- ¹⁸ *The Hoax of the Twentieth Century*. Historical Review Press, 1976; revised 3rd edition: Theses & Dissertations Press, Chicago 2003.
- ¹⁹ Grabert-Verlag, Tübingen 1979. English translation: *The Auschwitz Myth: A Judge Looks at the Evidence*, Institute for Historical Review, Newport Beach, CA 1986.
- ²⁰ *D.D. Guttenplan, Processo all'Olocausto*. Corbaccio, Milano 2001, p. 167.
- ²¹ Trial Irving vs. Lipstadt, verdict of Justice Gray, April 11, 2000, para. 7.89.
- ²² Trial Irving vs. Lipstadt, verdict of Justice C. Gray, April 11, 2000, para.7.89.
- ²³ *Das Rudolf Gutachten. Gutachten über die "Gaskammern" von Auschwitz*. Castle Hill Publishers, Hastings 2001; English translation: *The Rudolf Report. Expert Report on Chemical and Technical Aspects of the "Gas Chambers" of Auschwitz*, Theses & Dissertations Press, Chicago 2003.
- ²⁴ English translation: *Concentration Camp Majdanek. A Historical and Technical Study*. Theses & Dissertations Press, Chicago 2003.
- ²⁵ English translation: *Concentration Camp Stutthof and its Function in National Socialist Jewish Policy*. Theses & Dissertations Press, Chicago 2003; Italian version: *KL Stutthof. Il campo di concentramento di Stutthof e la sua funzione nella politica ebraica nazionalsocialista*. Effepi, Genova 2002.
- ²⁶ English translation: *Treblinka. Extermination Camp or Transit Camp?*, Theses & Dissertation Press, Chicago 2004.
- ²⁷ 2nd ed., Theses & Dissertations Press, Chicago 2003.
- ²⁸ Sentinella d'Italia, Monfalcone 1985.
- ²⁹ Edizioni di Ar, Padova 1992.
- ³⁰ *Les crématoires d'Auschwitz. La machinerie du meurtre de masse*. CNRS Editions, Paris 1993.
- ³¹ Edizioni di Ar, Padova 1994.
- ³² Stiftung Vrij Historisch Onderzoek, Berchem 1995. An English translation "Auschwitz: Plain Facts" is available online at www.vho.org/GB/Books/anf
- ³³ Edizioni di Ar, Padova 1998.
- ³⁴ Edizioni di Ar, Padova 2000; Engl. translation: *Special Treatment in Auschwitz. Genesis and Significance*, Theses & Dissertations Press, Chicago, in preparation.
- ³⁵ R. Faurisson, "Eine Revisionistische Monographie über Majdanek," in: *Vierteljahreshefte für freie Geschichtsforschung*, 3(2) (1999), pp. 209-212.
- ³⁶ C. Mattogno, "The Robert Faurisson Critique of KL Majdanek: Eine historische und technische Studie," in: <http://www.russgranata.com/faur-eng.html>.

Scientists against Science

By Carl O. Nordling

Robert Faurisson's "Exactitude" my Lodestar

I am a Swede, born in 1919 in Finland, and I spent my childhood and adolescence in a couple of small towns within the Swedish speaking belt along the Gulf of Finland. As a member of a somewhat pushed-aside minority I soon realized the importance of legal rights for every individual in a community. I became an ardent opponent of totalitarianism and dictatorship. I was especially indignant over the National-socialist rule in Germany that denied rather elementary rights to some of the German citizens, however good it was for the great majority of the voters. Hitler's occupation of Bohemia-Moravia and his attack on Poland that unleashed World War II strengthened my

aversion to the utmost. I realized that a large part of Europe could soon fall in the hands of a totally irresponsible dictator.



Carl O. Nordling, Swedish citizen, born in Helsinki in 1919 as a Finland-Swede. Qualified as an architect and urban planner in Helsinki and Stockholm, where he moved after the Winter War in 1940 and where he is still living. Served in the Continuation War in 1941 and 1944 alternating with studies. Professional work has been mostly in the field of demographic and other statistical investigations connected with master planning. After retirement he is doing historical research and has published a great number of articles in various scientific fields in Swedish and English. For more information, the reader may consult <http://home.swipnet.se/nordling/>

Soon, however, my own country was hit in the same way by another dictator, who appeared to be just as evil. We all, Finns and Finland-Swedes alike, tried to do our very best to hold our ground against the enemy. Personally, I served in the Finnish Civil Defence in the Winter War 1939-40 and later in the Finnish Coastal Defence in the Continuation War in 1941 and 1944. I had not been drafted, but I regarded it important that Finland should get back the territories that had been unlawfully acquired from my country. Before the war and between the periods of service, I studied architecture and urban planning in Helsinki and Stockholm. When the war ended, I learnt that the Germans had exterminated six million Jews together with a lot of Gentiles. I understood that the totally irresponsible Hitler had complete control over every man and woman in the German controlled area, so I naturally accepted the report that he had ordered all the Jews within this area to

be exterminated and that the order had been effected by his obedient subjects.

After the war, I worked as an urban planner, mainly with investigatory assignments in connection with master plans, expropriations of large estates, etc. I found it necessary to use something like scientific methods in this kind of work. I soon took an interest in the sciences in general, and I have published several articles on scientific problems, especially after my retirement. I came to realize that the scientific method is applicable to historical research as well, and indeed is necessary if one wants to find out what happened in the past. Too many historians apply themselves to pondering about the causes and consequences of some version of events regarded as 'facts' – without making sure whether they have happened or not. Some time in the 1980s I heard rumors about historians who had called into question the German murder of six million Jews. I realized that I had never seen any detailed account specifying time, place, and method for this monstrous crime. So I started to look out for such an account and found the great work written by Raul Hilberg,¹ which seemed to satisfy my requirements.

A careful reading of Hilberg revealed, however, that his figures were merely assumptions, and I had to look for other books as well. Soon I came across a book, in which I encountered a certain Professor Robert Faurisson. Although he did not have all the answers, I realized that his method for solving knotty historical questions was certainly the right one. The more I have read of his writings, the more I have come to admire the strict exactitude that is his hallmark. I have made this exactitude my guiding-star as well.

Even if my studies have been mostly in other fields than National Socialist persecution of Jews, I realized that I could do my share also in this field. I simply made it my task to gather all the biographic notes in the *Encyclopedia Judaica* that dealt with Jewish personalities subject to German ruling during World War II. Thus, I could make sure what actually happened to at least one significant group of intended victims.² Below I have tried to demonstrate how some historians and scientists have grossly neglected the most elementary rules of their own profession – in flagrant contrast to the spirit of Robert Faurisson.

Introduction

In about 2,000 years, the prerequisites existed for people to realize that the earth is a ball that revolves round its axis. It is known that the Greek philosopher Ekphantos in the fourth century BC had arrived at this conception. Many others may of course have arrived at the same conclusion during these 2,000 years. In that case none of them were so bold as to express his opinion and the reason for it in public.

Instead, both laymen and astronomers stuck to a theory that did not tally as well with the observations but was maintained by authorities like Aristotle and the Catholic Church. It is commonly held that such a belief in authorities and 'notorious truths' belongs only to the past. This is, however, by no means the case.

It is true that both Copernicus (1473-1543) and Galileo Galilei (1564-1642), after some hesitation, ventured to argue in favor of Ekphantos's theory. But even after their days, many scientists and scholars have accepted fallacies and forgeries that they have

been qualified to expose. Witch trials continued to be performed during centuries. As late as 1757-1763 one was held in Sweden. This was 80 years after the Swedish doctor Urban Hiärne (1641-1724) had shown that the confessions were not based on actual events. Other scholars and scientists would probably have realized that Hiärne was right, but if so they kept silent.

In the 1920's, the microscopes reached such degree of resolution that one could count the number of chromosomes in the cells of various animals. It appeared that most mammals had 48 chromosomes in each cell. The determination of the exact number was still a bit difficult and someone reported having seen 48 chromosomes also in a human cell. And, after all, man is a mammal and should share fundamental properties with his relatives. So the number of 48 became a 'fact.' and this number was stated in all reference books and biological works well into the 1950s. At that time there were already plenty of microscopes with much better resolution. Lots of researchers must have looked at chromosomes in human cells and counted them. They must have arrived at a number of 46 – and kept strictly silent about their discovery.

Afterwards, the biological establishment must have regarded this neglect as so embarrassing that a veil of silence was drawn over it. One looks in vain for the names of the brave persons who in the 1950s succeeded in bringing out publicly what many others had already known.

The Big Bang

Still today there are a number of theories about reality, the tenability and acceptance of which are built on man's ingrained opinions and wishes. At the same time these theories do not comply with the criteria that apply to what is understood as scientific theories.

One of these theories concerns the putative primordial explosion, commonly known as the 'Big Bang.' And just as the astronomers for thousands of years had to set out from the earth as the center of the universe, so they are today obliged to submit to a similar reservation.

Instead of geocentrism we now have the 'Big Bang' theory, a modern myth of creation (originally made up by the Belgian cosmologist Georges Lemaître, 1894-1966). As long as the geocentric theory was compulsory, it was necessary to construct immensely complicated orbits for the various planets in order to make the observations fit the theory.

The Big Bang theory now requires making use of alternative theories about the elementary particles, partly such as to confirm the noted observations, partly such as to confirm the hypothetical state immediately after the bang. A great deal of work is put in on describing this imaginary state, which can never be open for observation or verification.

The Big Bang theory also implies that time becomes an absolute concept, which is tantamount to disposing of the well-founded theory of relativity in a certain respect.

Just like the theory that the earth is a disc with an edge, we are now demanded to accept a theory of space-time shaped like a cone with a tip. An enormous amount of work is devoted to calculating and describing the properties of this purported tip – actually far more than was spent on describing that edge of the earth during the centuries.

All other large-scale cosmological phenomena are nowadays interpreted with the aid of the theory of relativity. This has proved to be a good guide for understanding physical events of magnitudes far removed from human scale. The theory tells us that although space and time appear as two incompatible phenomena on our human scale, in the world of cosmology they nevertheless lose their distinctive characters, so to speak. There they become aspects related to the observer, somewhat like the directions called 'up' and 'down.' Only space-time as a whole may be treated as an invariant to all observers. In flagrant contrast to this, the Big Bang theory requires the dimension called time to be a finite and linear phenomenon and the dimensions of space to be limitless and curved, in which case time and space would seem to be clearly distinguishable from each other.

The Big Bang theory asserts that the extension of space-time is limited backwards in the time dimension, and that the density of matter was infinitely large at a certain point of time. These assertions do not follow from observations or measurements, nor do they follow from the applying of the natural laws that summarize our experience so far. On the contrary! The accepted laws of nature definitely exclude a state such as the Big Bang theory would imply. It is certainly possible to construct alternative cosmological theories that comply with the known laws of nature. The Swedish Nobel laureate Hannes Alfvén has shown at least that much.

The observational basis for the Big Bang theory is weak indeed. If all the paths of cosmic objects are extrapolated backwards in time, they do *not* coincide in one point. Instead of the relation between velocity and distance being the same for all galaxies it differs by up to 20 percent.⁴ Even *colliding* galaxies have been observed. Looking at parts of the universe in the remote time and distance, we find that the mean distance between cosmic objects was then smaller than in the near-by regions and that *interaction between galaxies* (perhaps even merger) was more common.²⁵ (That is to say, the galaxies behave as gas molecules enclosed in an expanding vessel, not as particles scattering after an explosion.

Time in the Big Bang theory is comparable to the straight lines that can be drawn on the surface of a cone from its apex, while space resembles the ellipses etc. that are formed by the conic sections. The space-time of the theory of relativity, on the other hand, may be likened with the surface of a torus (the shape of a donut). On such a surface some of the closed curves do converge but without anywhere being infinitely tightly packed together. This surface helps us forming a concept of time being curved as well as space, only in another direction, so to speak.

Clearly, the Big Bang theory implies a deviation from the theories that are

based on observations. Nevertheless the Big Bang theory is commonly accepted and hardly debated seriously among the physicists. Even the very useful theory of relativity has become subject to more critical books and articles than the Big Bang theory.

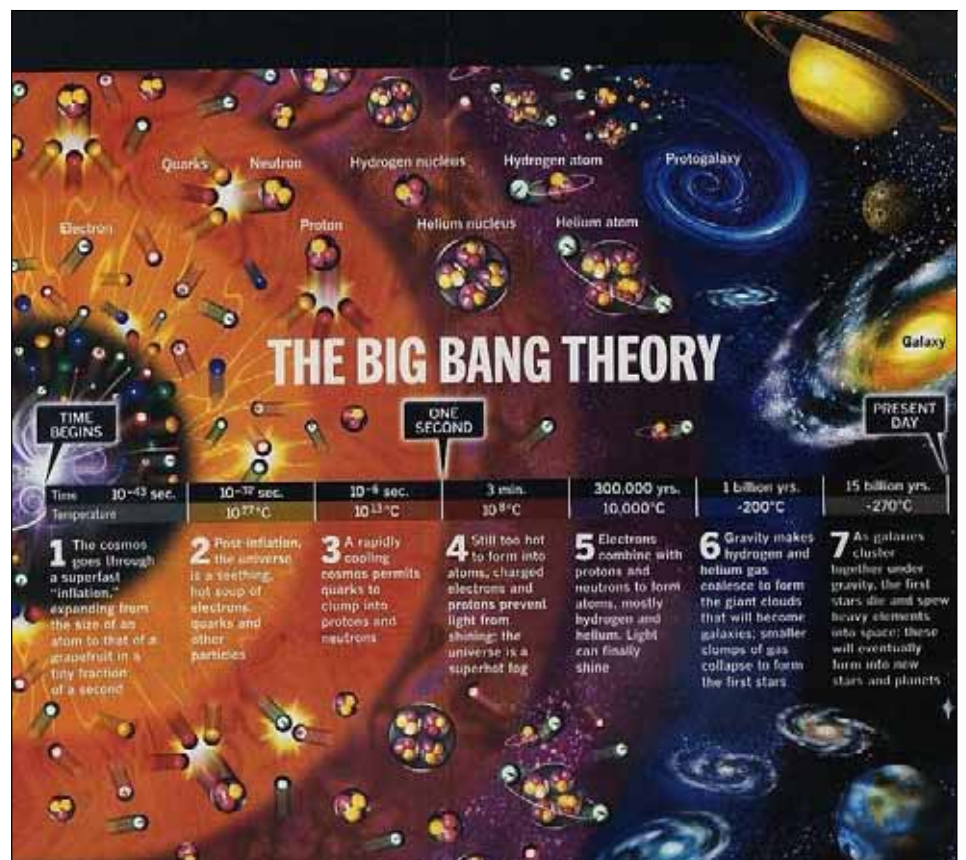
It did not help Professor Hannes Alfvén that he possessed the prestige of being a Nobel laureate when he criticized the Big Bang theory. The rest of the establishment just wouldn't listen to him when he tried to indicate the possibility of a cosmology in conformity with current deductive theories.

It reminds one of Galilei who indisputably was a distinguished astronomer with a good name and highly respected but nonetheless reduced to silence.

Alfvén also showed that the Big Bang theory does not explain what it purports to explain, *i.e.*, the genesis and structure of the universe. Given that everything started with a limited quantity of almost infinitely dense matter, the questions remain: How was this dense matter created? How was time created (or was there a time before Big Bang)?

Furthermore, the Big Bang theory requires supplementary theories in order to explain the very unequal distribution of matter in space with groups of galaxies and groups of galaxy groups.

The sole observation that is held to confirm exactly with the Big Bang theory is a certain microwave radiation of low temperature that reaches us from all directions. Alfvén claimed that the temperature was lower than the theory would imply. Anyway, we have hardly seen any effort to find alternative explanations of the origin of this radiation.



*Sophisticated explanations for a delusion?*³

The reason why the establishment physicists adhere to the Big Bang theory does of course not mean that they have thought it through and found it to be convincing. Most probably, each of them has noticed that the theory is 'established' and that the unwritten laws of the establishment require that its members do not call established theories in question.

The same situation prevails with regard to the dating of the genesis of the human species. Most specialists in this field stick to the five million years theory in spite of the evidence from the calculation based on the number of mutations that points to the double. Remember also the long period, during which the number of 48 chromosomes was beyond dispute.

At one time, in the days of Galilei and Bruno, it was the Catholic Church that was responsible for the conservatism among science. Today, the body of scientists themselves seems to have taken over the assignment of curbing the progress of science.

Thus the Big Bang theory has more or less superseded the 'Flat-Earth-axiom' as a heavy brake block that is effectively curbing cosmological thinking of today. Would not this be reason enough to dispose of the Big Bang theory, at least temporarily, and try some theory more in congruence with the theory of relativity?

Of course, this is a utopian thought. The reason why this will not happen is the fact that an enormous amount of scientific literature based on the Big Bang postulate has been accumulated. Most of this literature would turn into waste paper over night if the Big Bang theory were to be discarded. *That* is something that most astronomers would experience as almost a catastrophe to be avoided at all costs.

Shakespeare

From cosmology and physics, we now take a leap over to the humanities, more exactly to literary history. And just as in the case of cosmology it will not be a question of some peripheral detail. No, the authorship of some of the most esteemed dramas in history, including *Hamlet*, is at stake. In other words, who wrote the works of William Shakespeare?

Ever since the Frenchman Hippolyte Taine (1828-93) in his *Essais de critique et d'histoire* (1858) emphasized certain observable elements as essential for the coming into being of literary works, the environment has been reckoned as such an element. Whenever the author of a certain work is unknown or his identity is uncertain, a study of the work may nevertheless reveal his environment. That is to say, one will usually find quite evident connections between the work and the life experiences, the social class, the activities, etc. of its author.

Take some of the more recent dramatists, and you will find in their plays surroundings and experiences that were familiar to the author. For example, Eugene O'Neill, the foremost American dramatist, has obviously revived much of his own life in his plays. We may notice the setting in *Desire under the Elms* and *Ah, Wilderness!* and compare them with the places where he spent his young days. The same with Charles Dickens, Walter Scott, Ernest Hemingway, Sinclair Lewis (Main Street/Brainerd, Minn.), William Faulkner (Yoknapatawpha County/the South) and many others. In Shakespeare's plays we find nothing of the sort. Instead, we notice foreign settings in

more than half of his plays and historically given settings in most of the remainder. We find no setting in a country town, nothing about the life behind the scenes of a London theater. How could Shakespeare neglect to use the resources consisting of all the surroundings that were familiar to him? Other authors seem to have considered this a virtual gold mine.

These authors and their works have been portrayed and analyzed by a number of literary historians, and an important part of the analysis has been precisely to demonstrate the influence of the surroundings. Not so when it comes to Shakespeare. According to the establishment in the field of literary history, this author grew up in a country town and as an adult earned his living as an actor in London. But in his works we find no English country town setting and nothing about life behind the scenes of a theater.

The environment that appears rather distinctly in several of Shakespeare's dramas is something entirely different. To begin with, the language reveals a certain addiction to the dialect spoken in a belt lying north of a line from Chester in the west to Hull in the east. It is usually called *the Northern dialect*. Out of the more than 150 dialectal words found in Shakespeare's works, two thirds are not used outside Lancashire, Cheshire and Yorkshire, the counties that constitute the said belt. The remaining third is composed of words with a wider circulation and words specific for Scotland and/or the northernmost part of England. There are no reports about Shakespeare having ever lived in the northern part of England, and it is considered certain that he did not live there during his childhood and adolescence when his linguistic habit was formed.

Also the social environment that emerges from the dramas is rather clearly defined. We note, e.g., 26 different words for *horse* that occur altogether 430 times, and 43 appellations for *dog* used on 430 occasions. Sheep and lambs are mentioned 126 times, game hunted by the landed gentry 223 times. Pigs and laying hens normally held by burgesses and townsmen are more sparingly mentioned, the hen nine times, chickens ten times, while the rooster shows off with 23 references. Words for ducks, geese, and turkeys are on the same level.

Turning now to food and drink, we note that the bard managed to include no less than eight brands of wine in different parts of his works, as well as some hundred dishes, exquisite sweets and spices.

The leisure pursuits of the peerage and gentry, such as tennis, bowling, and falconry, are granted their proper attention in Shakespeare.

Also, there can be no mistake about the bard being thoroughly acquainted with medicine. His knowledge of medicine is surpassed only by his familiarity with law and jurisprudence. Many of his medical and legal terms are of the type seldom used by other than professionals.

It is striking that Shakespeare in most cases chooses foreign places as the scene for his non-historical plays. It is only *The Merry Wives of Windsor* that plays in contemporary English environment, but then all the scenes are placed within reach of a Royal Castle. In almost all the plays, except this one, there is at least one duke, prince, or king among the parts.

Uncountable scenes play at court, and the author seems to be wholly familiar with courteous customs. As far as I know,

nobody has discovered any marked departure from what other sources tell us about the court customs.

Normally, all this would have been analyzed in detail by the literary historians, who in that case would have arrived at the conclusion that the author of Shakespeare's works cannot be a son of a townsman without university education who never sat his foot outside England. This procedure has not been performed. The professionals have not drawn the natural conclusion. Instead, some of them presented elaborate hypotheses about how the ordinary Stratfordian might have acquired all the knowledge that the dramatist demonstrably possessed.

The reason why the established researchers adhere to the 'Stratford theory' is of course the same as in the case of the Big Bang. No qualified literary historian who has studied Shakespeare's works thoroughly would have found the accepted theory plausible. Instead, they have all noted that the theory is 'established' and that the unwritten laws of the establishment require that its members do not call established theories into question. Within the history of literature this is even more important than within physics. A member of the establishment may actually feel himself forced to effectively counteract the publication of (and thereby information about) other theories than the established one.

Some years ago a certain professor at the University of Lund was consulted as an expert for recommending printing subsidies for books on arts subjects. Thus, she had the opportunity to recommend a subsidy for a book containing a number of facts that supported Abel Lefranc's almost century-old theory on the Shakespeare authorship. As a matter of course, she recommended rejection of the subsidy for such a difficult to refute dissident theory. Her only problem was to find plausible formal reasons for the rejection. Usually professors are proficient in this art, and the one in question tackled her task successfully. She even managed to include a saving clause as a matter of precaution. She wrote:

"The criticism thus does not apply to the thesis as such, but to the quality of the account."

It is undeniably an achievement worthy of a professor, to put off – *without taking up a stand* – the argumentation for what she called *"the problem concerning the authorship of the most important work of the English language."*

The publication of the book was delayed several years, and when it finally appeared, the public libraries in Sweden were deterred from buying it by means of a disparaging review published by the central librarian buying department.

At present an English version of the book is available on the Internet, see <http://home.swipnet.se/nordling>.

Myth Maker Mead

In 1928, the American cultural anthropologist Margaret Mead (1901-78) published her thesis for a doctorate, titled *Coming of Age in Samoa*.⁶ This had been approved by her teacher Franz Uri Boas (1858-1942), who also wrote the preface. The book was going to acquire the highest possible importance for the disciplines called 'sociology' and 'anthropology.' It was to take about 60 years, before Derek Freeman finally was able to expose Mead by telling the truth about the Samoan customs.⁷

In 1925, newly married Mrs. Mead had received a scholarship for fieldwork in American Samoa aimed at studying the behavior and development of typical Samoan girls from puberty to marriage. She expected to find a community with sexual morals that permitted free liaisons between puberty youths, contrary to the restrictions enjoined by the American morals.

Professor Boas had instructed Mead first to verify the existence of the free morals in Samoa and then to establish how the behavior and development of the Samoan youths had been affected by these morals.

With regard to her assignment, the young doctoral candidate could hardly have chosen a place less suited to the fieldwork required. The prevalent sexual mores in American Samoa of the 1920's were considerably more rigorous than those of the United States. At the wedding, the bride had to prove her virginity in public. Girls who had experienced premarital sexual intercourse were punished and disgraced. Although Mead was informed about these customs by local authorities, she remained firmly resolved to pursue her original plan. This implied profound interviews with a sample of 66 Samoan puberty girls.

The planned interviews did not materialize, however, but Mead nevertheless considered having gathered useful data about 25 of the girls. She mentions that thirteen of them had no heterosexual experience whatsoever. None of the other twelve (who had menstruated altogether 350 times) had ever been pregnant – a fact that even Mead herself found remarkable. She suggested that promiscuity might have a contraceptive effect! Among the twelve supposedly 'promiscuous' girls, Mead mentions one having had sexual intercourse with her uncle. The Samoans held this to be a criminal act. It remains uncertain what exactly was known about the 'heterosexual experiences' of the other eleven.

Even these scanty data should have convinced a scholarly-trained researcher that Samoa was not a place suited for carrying out the prearranged assignment. A study of previous reports on Samoan customs would also have shown that the expected common promiscuity was quite simply non-existent. On the contrary, the girls were keen on preserving their virginity until marriage, lest they be branded as inferior. In Samoa, the bridegroom took pride in marrying a virgin, and the bride felt happy to be able to give him the precious gift of her virginity, the finishing touch added to her grandiosely displayed sexuality.

Mead, anyway, still remained some months in the colony in order to apply herself to gathering ethnographical material for an American museum. While visiting a couple of minor islands, she one day took a walking tour jointly with two Samoan girl friends of her own age. These twenty-five-year-old women were still unmarried – contrary to Mead who, however, concealed her marriage during her Samoa sojourn. The girl friends were full of fun and joked gaily with Mead about her erotic preferences. Mead, on the other hand, asked her friends questions about their sexual life. Since there was nothing to tell and since it was customary for Samoan girls not to discuss their sexual life, they instead invented cock-and-bull stories about having indulged in debaucheries – just as 'everybody else.' One of the friends incidentally possessed the rank as 'ceremonial virgin,' implying that she (with preserved virginity) was worthy

of marrying some highborn man. These Samoan women did not imagine that they actually contributed to a sociological investigation. They just found it amusing to indulge in the kind of jocular pranks that is a popular leisure pursuit in Samoa.

Although Mead understood and spoke some Samoan, she was ignorant about the Samoan ways of expressing humor. And before all, she was anxious to get some confirmation of her notion about the promiscuous life among the Samoan youth. She therefore swallowed uncritically the jokes of her friends, taking them for the truth pure and simple. She accepted that adolescents (and even a ceremonial virgin) regularly stayed the night with youths of the opposite sex – without this giving rise to any intervention or sanction. She must have thought that the ceremonial proving of virginity was a farce with most of the principals wangling.

After having obtained these pieces of ‘information,’ Mead wrote off definitely the plan to carry out profound interviews with a number of girls. In her book she nevertheless dwells on alleged “*promiscuous customs*” without any account for the actual source (which was of course her two joking friends). Incidentally, the lack of accounting for sources is a general feature of her thesis.

Mead pretends to account for three types of premarital ‘affairs:’ 1) clandestine date ‘under the palms,’ 2) public escape (leading to marriage) and 3) ceremonial wooing. As a matter of fact, she reckons with yet another type: 4) insidious rape on a sleeping girl (who thereby is supposed to lose any possibility of marrying any other than the perpetrator). Mead provides no data about the relative frequency of the various types, but she constantly intimates that type 1 is the normal and generally accepted pattern.

At the same time she notes quite correctly that a proposed bride convicted of lost virginity was punished with stone-throwing that could seriously injure or even kill the victim. At least this had been the custom before Christianity and American law mitigated the methods of punishment.

The only basic data accounted for in Mead’s thesis are found in the table of the 25 girls mentioned above. Among the scanty data in the table is a dubious statement about 17 girls having “*homosexual experience*” without any specification of what it means. The text lacks any description of homosexual activities. The nearest thing is the observation that girls coming together in a group often playfully snatch after one another’s genitals. Beside data on homo- and heterosexual experience the table contains data only on menstruation and residence.

Mead combines the unconstrained attitude and the free morals, which she mistakenly ascribes to the Samoans, with the absence of stress and neurotic reactions that she alleges to have noticed. This unverified allegation forms a glaring contrast to her very circumstantial description of a number of maladjusted individuals, noted suicides, runaways, etc.

Besides the almost total want of documentation of source data, the thesis also lacks the account of previous research that

forms an elementary part of every normal doctoral thesis within the humanities. For instance, she does not mention Charles Wilkes’s observation in 1839 that “*there was no indiscriminate intercourse in Samoa.*”⁹ The reader is left in total ignorance about which of the observations were made by Mead and which were collected from previous literature. A thesis with such serious wants is normally not accepted, and 26-year-old candidate Mead hardly expected anything else.

But the miracle did happen. Professor Boas accepted this deficient composition without calling for any revision, nay, not even for the least amendment. The deficiencies cannot have escaped his attention, and if he read the text fairly critically, he must have been struck by the many contradictions and unfounded conclusions. We must assume that Boas was motivated not by scientific conscientiousness but rather by a political ambition.

“*The foremost anthropologist of America*” thus vouched for *Coming of Age in Samoa* being a “*painstaking investigation*”. He asserted that the book was based on a study of teenage girls in Samoa that aimed at determining to what extent certain social attitudes are due to physiological conditions and to what

extent to cultural ones. And he established that Mead had found that “*with the freedom of sexual life, the absence of a large number of conflicting ideals, and the emphasis upon forms that to us are irrelevant, the adolescent crisis disappears.*” Such declarations induced most anthropologists to accept *Coming of Age in Samoa* as a carefully scientific work. Even Bronislaw Malinowski (1884-1942) considered the book as a first-rate example of descriptive anthropology, an excellent reading beyond criticism, convincing for the professional and fascinating for the layman. (*Coming of Age in Samoa* is still used as a course book at the Stockholm University.)

The laity readers were naturally just as shortsighted and uncritical, as was the great Malinowski. A publisher anticipated this and published the corny trash with an alluring get-up. Margaret Mead became famous. The criticism was reduced to articles in stray journals with limited circulation.

Mead obtained her doctor’s degree and learnt a useful lesson: By feigning to present science one can wield political power. Real scientism is not necessary. More important is to display opinions that are well-timed and held by the authorities. Referring to source material that others are unable to check makes it still easier to produce the desired conclusions. Mead was not slow to use this new knowledge.

A few years after the sojourn on Samoa, we find her in the interior of New Guinea, once again engaged in fieldwork. This resulted in a book titled *Sex and Temperament in Three Primitive Societies*.¹⁰ This work was seen in many quarters as the definite confirmation of the anti-Darwinist theories that had been launched by John Broadus Watson (1878-1958), by Boas, and to a certain degree by herself in *Coming of Age in Samoa*. It was well known that Darwin had contrived to explain the ori-



Margaret Mead endorsed by the U.S. Government.⁸

gin of species through favored reproduction by the fittest individuals in a certain environment. Darwin had also shown that the first step in this process implied the emergence of various races, each one in some way adapted to the environment of its members. Boas had publicly pleaded that this mechanism did not apply to the species *Homo sapiens*, save in the case of some superficial qualities such as skin pigmentation. And J.B. Watson asserted that practically any child could be brought up to any kind of adult person, doctor, lawyer, artist, manager and, why not, beggar or thief, all irrespective of his or her congenital talents.

Now let us examine the content of *Sex and Temperament in Three Primitive Societies*, a book that the professionals let pass without subjecting it to anything like real criticism. The book describes the behavior of men and women among three primitive tribes living in the interior of New Guinea. Regarding the tribe called *Tchambuli* Mead reports the following facts: “*Until the Tchambuli boy and girl reach the age of six or seven, the two are treated exactly alike.*” After that age, while “*the girl is rapidly trained in handicrafts and absorbed into the sober, responsible life of the women, the boy is given no such adequate training for his future role.*”

This was of course an excellent opportunity to study the effect of possible genetic differences between the sexes, since the environment factor was identical for boys and girls during the important childhood days. Mead herself stresses the importance of this period when she states:

“*The differences between individuals within a culture are almost entirely to be laid to differences in conditioning, especially during early childhood.*”

According to Mead there was no difference in conditioning, and the culture was of course one and the same for all the children. Anyway, we find that, although the men were physically stronger, just as in most races, the Arapesh people depended on the fishing of the women. The men were permitted to do the ‘shopping,’ i.e., the intertribal trade.

“*For fifty quarrels among the men there is hardly one among the women. [...] Solid, preoccupied, powerful, with shaven unadorned heads, they sit in groups and laugh together.*”

To be preoccupied and at once laugh with the group is something of a feat that few (if any) – except Mead – have had the opportunity to witness. Unfortunately, the reader is bereft of a detailed description of this rare phenomenon.

The men were theoretically and legally the rulers, but emotionally they were subordinate. They were the conspicuous maladjusted, subjected to neurasthenia, hysteria, etc. – all according to Mead. A better example of sexually inherited traits would be hard to find. In spite of the identical upbringing until the age of seven, the girls were simply “*absorbed*” into the sober life of the typical individual of a mentally solid character. The boys, on the other hand, were apparently less susceptible to training; they did not even learn faultless execution of the big flutes until later, and they frequently disobeyed their seniors. In other words, there is nothing that speaks against the possibility that a certain hysteroid trait was established already in the boy of seven. Anyway, the boys apparently accepted the idle hanging-about life just as naturally as the girls accepted diligence af-

ter the period of identical upbringing. Every indication seems to point at a case of sex-linked heritage. Since it is well known that color-blindness and hemophilia are inherited in a way that makes the male sex much more susceptible to these diseases, a hysteroid trait could of course follow the same pattern – especially within such a small tribe with much in-and-in marrying.

Mead’s conclusion was, however, that she had found evidence proving that the temperamental difference between men and women in the Western society are nothing but “*artificial standardizations*” and “*social fictions for which we have no longer any use*”.

Another thing that Mead noticed was that “*the society*” (i.e., the traditional norm) decrees that the men ruled the women, but in practice it was the other way around. In other words, people did not care a damn about what that ‘society’ had told them to do. In spite of her own observation of this gross deviation from the norm, Mead maintains that it is “*the society*” or “*the culture*” of the tribe in question that “*selects*” the temperament that becomes typical of the members of each sex.

The two other tribes that Mead studied in New Guinea were the *Arapesh* and *Mundugumor*, between which she noted a remarkable difference in the average temperament. She also noted that the Arapesh were “*slight, small-headed, and only sparsely hairy*”, contrary to their nearest neighbors (and “*linguistic relatives*”), who are “*squatter, heavier, with huge heads and definite beards.*”

The Mundugumor resided a hundred miles away and spoke a different language. Among them, the percentage of twin births was reported to be higher than among other New Guineans, and even childless women were able in a few weeks to produce milk nearly enough to rear a child. Now, as far as we know, the size of the head, the growth of hair and beard, the frequency of twin births and the ability to lactate before child-bearing are typical racial characters inherited from generation to generation by means of the genes. Therefore, there is little doubt that the Arapesh and Mundugumor were of different hereditary stock. In other words, they represented two distinguished sub-races.

A careful study of Mead’s reported observations reveals part of the mechanism that caused the temperamental differences. To begin with, the Arapesh territory was not exposed to the raids of the headhunters, since it was a barren and infertile mountain land almost devoid of fish and game. No wonder, then, if the slight, vegetarian inhabitants led a life characterized (by Mead) as “*primarily maternal, cherishing, and oriented away from the self towards the needs of the next generation.*” This in turn would have permitted even weaker children to survive, thus upholding and strengthening the non-aggressive, unselfish temperament.

The Mundugumor apparently had a higher birthrate, since among them “*only the strongest children survive.*” Moreover, not all newborn babies were allowed to live. Among the members of the tribe there was a small number of “*really bad men who are aggressive, gluttons for power and prestige; men who have taken far more than their share in women*” etc. All this would of course tend to increase the proportion of genes for toughness and aggressiveness. It was quite natural that the survival and excess reproduction of the strongest and most violent

in Mundugumor had eventually produced a people that was held in such terror "*that no other people will venture to occupy*" their territory, although it was "*a good coconut and tobacco land.*" To be sure, they were rich too, "*they have a superabundance of land, their fishing barads are filled with fish,*" as Mead assures us. The Mundugumor temperament had not always been quite so aggressive; Mead found good evidence for a previous state less ravaged by violence.

Pure chance in combination with certain differences in soil and topography apparently have produced genetic differences between tribes in the interior of New Guinea, similar to those that Darwin noted in other species in the Galapagos.

Mead, however, drew an entirely different conclusion than did Darwin. She stated:

"The same child can be brought up to [become] a member of any of these three societies."

She paid no attention to the obvious differences in racial traits and in diet, and appears happily surprised that "*two people who share so many economic and social traits, who are part of one culture area [...] can present such contrast in ethos, in social personality.*" She concludes that there is no longer any basis for regarding such traits as passivity, responsiveness, and a willingness to cherish children as sex-linked. These traits are just "*set up as the masculine pattern in one tribe*" and outlawed for all in another. "*There is no other explanation of race, or diet or selection that can be adduced to explain*" the differences between Arapesh and Mundugumor. "*Only to the impact of the whole of the integrated culture upon the growing child can we lay the formation of the contrasting types.*"

Mead thought that there were hereditary differences between individuals, so that the enigmatic "*culture*" in a certain tribe could pick up one distinctive character and reshape all the members after this model. In another tribe, the "*culture*" would pick up another character as model, hence the temperamental differences between tribes. We must assume that the "*culture*" was a kind of *deus ex machina* that just appeared out of nothing and without any cause and chose now one model, then another.

It was to elapse some years after the death of Dr. Mead before the New Zealander Derek Freeman could publish the result of his many years' work on checking the factual information and the conclusions in *Coming of Age in Samoa*. Only then it was revealed how immensely Mead had misrepresented the mores of American Samoa. But even if all her factual information had been correct, her lack of scientific method should have sufficed to make at least trained professionals realize that her study did not prove anything of what it pretended to prove.

The same applies to her study of the three tribes in New Guinea, the factual information of which has not been checked even now.

But even an uneducated layman can realize that *Sex and Temperament* is about three genetically distinctive tribes with different diets and to some extent practicing genetic selection. Therefore, the typical temperaments of these three tribes are absolutely useless for drawing conclusions about any "*culture*" as a causative factor. To draw conclusions from this material about the origin of typical male and female temperament in the Western society is sheer hypocrisy.

The sociological establishment has certainly pilloried itself by cherishing *Coming of Age and Sex and Temperament* for more than half a century.

Stalin, 'Champion for Peace'

Many books about World War II describe how Stalin, in 1939, maneuvered in order to keep the Soviet Union outside the war that he expected soon to break out. The Western Powers would not allow him the buffer that he said was indispensable. That is to say, they did not consent to the entry of Russian troops into the Baltic States and Poland against the will of these states, something that Stalin had demanded during his negotiations with the Western Powers for an anti-German treaty in early summer of 1939.

Most established historians argue that in such a situation, where the Western Powers refused to endorse Stalin's plan to invade and annex Poland and the Baltic States, Stalin had no alternative but to enter into a pact with Hitler instead. By way of example, A.J.P. Taylor (1906-90), the well-known English Professor of History, wrote:¹¹

"It is difficult to see what other course Soviet Russia could have followed."

He thinks the Ribbentrop-Pact was in the last resort anti-German:

"It limited the German advance eastwards in case of war."

Apparently Taylor thinks that the Germans would have taken Moscow if not the Pact had limited the penetration.

The actual result of the Pact was, however, that Poland ceased to function as buffer in case of a German assault. A professorial chair at Oxford seems to be tantamount to a license to write sheer rubbish.

The situation at Cambridge was similar. The historian Edward Hallett Carr (1892-1982) wrote already in 1952:¹²

"In return for non-intervention, Stalin secured a breathing space of immunity from German attack."

Carr assures that the "*bastion*" created by means of the Pact, "*was and could only be a line of defense against potential German attack.*"

Even so, according to Carr, the Pact gave Stalin another and more important advantage. It granted that "*if Soviet Russia had eventually to fight Hitler, the Western Powers would already be involved.*" Here Carr conveniently disregards the fact that both treaty parties were notorious breakers of treaties. None of them attached any importance to signatures on a piece of paper. Carr himself knew that the Pact did not prevent Hitler from attacking the Soviet Union in June 1941. How could the same Pact have prevented Hitler from attacking, let us say, in October 1939 as a direct continuation of the Poland campaign? The fact that he did not was, of course, due to quite other motives than any respect for a given word.

Also the guarantee (through the Pact) that the Western Powers would be at war before a possible attack on the Soviet Union did not exist. Such a guarantee would have required a Soviet pact with the Western Powers instead; something Stalin had declined. With such a pact no German troops could have reached Soviet territory before the outbreak of a German war against Poland and her two allies.

Hitler had chanced upon a pact with Stalin in the hope thereby to deter the Western Powers from fulfilling their obligations to enter the War on the side of Poland. There seemed to be a good chance for this hope to materialize. After all, the Western Powers did not go to war when Hitler broke the Locarno Pact in 1936 (occupying the Rhine district), neither to fulfill the French guarantee to Czechoslovakia in 1938, and not even to fulfill the joint guarantee to Rump-Czechoslovakia in March 1939. In August 1939 the conditions were far less favorable for the Western Powers, after the Soviet Union had declared both non-intervention and backing up Germany with a generous trade agreement. On the other hand, there was no guarantee either that Hitler should go to war against the Western Powers before he turned against the Soviet Union. In his book *Mein Kampf* he had declared that a two-front war was a certain road to disaster.

Taylor and Carr seem to have been obsessed by a desire to describe Stalin (1879-1953) in the most favorable light apart from any logical considerations. In spite of their lack of evidence they have 'established a school.' Still now, at the turn of the century, one finds Stalin described as a peacekeeping leader who eventually fell victim to a war instigator beyond his control, namely Hitler. Most encyclopedias agree that the Pact was a defensive measure in some way or another. That was certainly exactly what Stalin wanted his "useful idiots" to believe.

At the same time as he fed propaganda phrases to the masses, Stalin wanted to inform his intelligent henchmen of the real purpose of the Pact. He also found various ways to do it without disturbing the belief of the idiots. The members of the Politburo could be informed in plain language at a secret meeting, of course. This took place on August 19, 1939, just four days before the signing of the Pact. The minutes from this meeting were kept secret until the beginning of the 1990s. The historians are therefore excused for not having read Stalin's famous August 19 speech during the preceding 50 years.

Foreign communist leaders had to be informed in a roundabout way. One of these ways went through the *Times*, where a news item containing the essence of Stalin's speech appeared on August 26, 1939. By way of introduction, the item said that¹³

"British and French Communists have received a communication from M. Dimitroff in the name of Comintern. The document is said to give the following reasons to the Russo-German pact:

1) New tactics are felt to be necessary in view of the experience of the past five years, which have led to undesirable electoral and other alliances with democratic and bourgeois parties;

2) Although the adherence of Russia to the democratic Peace Front would have checked the [Berlin-Rome] Axis, it would have been a derogation of Communist principles to support capitalist countries;

3) The Soviet Government and the Comintern have therefore decided that it is best to hold aloof from any conflict, while remaining ready to interfere when the Powers engaged therein are weakened by war in the hope of securing a social revolution;

4) The pact is a great diplomatic and ideological victory for Russia at the expense of the Axis;

5) The chief obstacle to the conclusion of an agreement between France, Great Britain, and Russia, and the chief encouragement to the conclusion of the present Pact, were the hostile attitudes of Poland, Rumania, and the Balkan Entente."

The really important parts of this 'communication' are the

statements that the Soviet Union "would have checked the Axis," and that the Pact gives hope for a war, which will weaken the Axis and democratic powers so that revolution might be secured. The fifth paragraph was probably added in order to give the "useful idiots" something to chew, lest they should notice the real message.

A few days later, the European war broke out according to plan. The intelligent readers, trained in Marxism-Leninism, would then have understood Stalin's policy and prepared themselves for the coming "social revolution," i.e., the Sovietization of Europe.

Many historians apparently write about the Pact without checking the contemporary follow-up even in the most distinguished newspapers. No wonder then that they have missed the more complete summary of Stalin's

speech that was published on September 8, 1939. This occurred in the Swedish evening daily *Svenska Pressen* in Helsinki, a paper with a rather limited circulation. It began with a statement that all superior Communist leaders in Russia and abroad received a circular in dialogue form the day before the Pact was concluded. Most of the dialogue follows, with a couple of exclusions indicated. The main points are the following:

The final aim of the Comintern is still the same as before: world revolution. However, all attempts at activating revolution have failed. According to certain arguments from Marx, Engels, and Lenin (omitted from the news item) a lengthy war could hasten the outbreak of revolution. But a pact between the Soviet Union and the Western Powers would not hasten the coming of such a war, because it would cause Germany to resign from plunging into any military adventure. On the other hand, a Russo-German pact (implying Russian neutrality) would make it possible for Germany to realize her plans of aggression.



Stalin and Molotov at Yalta, securing the spoils of the most atrocious war in mankind history.

Therefore, in order to hasten world revolution, the Soviet Union should support Germany so that she can start a war, and then try to affect the war to become a lengthy one. By way of conclusion, the news item states that the circular was drawn up in the Kremlin by Stalin and all the members of the Politburo of 1939, except Khrushchev. The purpose is said to be to forestall discontent among the Communist leaders.¹⁴

It should have been one of the most important tasks for the foreign press attachés to report the full text of this news item to their respective governments. It seems, however, that none of them did.

Apparently, Stalin felt that all this was not enough. So three months later he granted the *Pravda* an interview. The editor “asked Comrade Stalin for his opinion of the Havas report of ‘the speech’ allegedly made ‘by Stalin to the Politburo on August 19’, in which he is said to have expressed the thought that the war should go on as long as possible, so that the belligerents are exhausted.” (See Stalin’s speech!) The *Pravda* then quotes Comrade Stalin saying

1) that it cannot be denied that it was France and England that attacked Germany and consequently they are responsible for the present war;

2) that Germany made peace proposals to France and England, proposals supported by the Soviet Union on the ground that a quick end to the war would ease the situation of all countries and peoples;

3) that the ruling circles of England and France rudely rejected Germany’s peace proposals.¹⁵

In the vast literature about the beginning of World War II, there is no mention of any Havas report on Stalin’s speech of August 19. The report may not have existed at all.

The *Pravda* interview was published on November 30, 1939, the very day when the Soviet Union started an outright war of conquest against Finland.

Those who had studied Marxism-Leninism certainly knew that “easing the situation for all countries” would not promote world revolution in the least. And every reader of the *Pravda* would understand that if Stalin had spoken about “the war” on August 19, 1939, he would have referred to an expected or planned war, not any “present war.” The road to war was opened only on August 23 (with the Pact), and Hitler embarked on it on September 1.

Stalin’s real attitude to war should emerge from the manner, in which he translated words into deeds the very day when the interview was published. Those ‘in the know’ were thus sufficiently informed that Stalin had concluded the Pact in order to make possible a war with prospects of exhausting the belligerents. The date of publishing would confirm that the phrases about peace were for the sake of appearance only.

Historians and Kremlinologists may be excused for not knowing about the item in the *Svenska Pressen*. It was republished (in English translation) only in 1984.¹⁶ To overlook the *Pravda* interview is, however, remarkable, to say the least.

Every serious historian certainly realizes that neither Stalin nor Hitler felt himself bound to pacts, vows, or other commitments. All accept that at least Hitler entered into the Pact with the intention to break it at the first suitable moment. Still, they cling to the thought that the Ribbentrop Pact prevented Hitler

from breaking it during precisely 22 months. What if Hitler had seen a suitable moment turning up after 22 days? Certainly, Hitler could have attacked the Soviet Union at any moment between October 1939 and June 1941, if he had seen fit to do so, pact or no pact. It is obvious that the strategic possibility for an attack did not appear at any time before May 1941. The Pact did not protect the Soviet Union in the least.

In his book *Mein Kampf*, Hitler had made it clear that he considered a war on two fronts as a disaster for Germany. An attack on Poland in August 1939 implied the risk of a war on two fronts. The Western Powers had promised to go to war on behalf of Poland in case of a German attack. In a talk with General von Brauchitsch on August 14, 1939, Hitler expected Great Britain not to fight for Poland – but he was not quite sure. But if Mr. Chamberlain would become convinced that no support from the Soviet Union was to be expected, British passivity would be as good as guaranteed. Since Hitler knew that Stalin could break the Pact at any moment, it did not protect Germany either.

Therefore, Hitler’s reason for the Pact must have been to make sure that the Western Powers should not interfere when he attacked Poland. Hitler based his opinion on a piece of information about a British officer of the General Staff having estimated the power of the Polish Army. The officer would have reached the conclusion that Poland’s resistance would break down quickly. Knowing this, Hitler thought that the British General Staff would advise the Government not to engage in a war without any prospect of success.¹⁷ Even when the Western Powers did declare war, Hitler consoled himself and his entourage that “England and France evidently had declared for appearances only, in order not to lose face before the world.”

Stalin, on the other hand, knew that the German attack on Poland would trigger off the war that he needed, and he even told Ribbentrop:¹⁸

“England would wage war craftily and stubbornly.”

The reason for his knowledge was, of course, the fact that he had agents in the highest circles of the British Government, viz. Blunt, Burgess, McLean, and Philby, to mention those who have been exposed.

Hitler made no secret in those August days about his being in great hurry to get an agreement with the Soviet Union. It was obvious that he did not dare start his Polish campaign without some proof of Stalin’s neutrality. Within a few weeks the autumnal rains would begin and render a campaign impossible.

To summarize: Stalin realized that without a pact with Germany there would not be any attack on Poland and therefore no war between Germany and the Western Powers. By accepting an agreement with Hitler, he could have the European war, of which he had spoken ever since 1925 as something that would act “accelerating and facilitating the revolutionary battles of the proletariat.”¹⁹ There was Stalin’s motive to conclude a pact with his arch-enemy Hitler – whom he could not possibly trust in the least.

The above line of argument is carried out in the book *The Incompatible Allies* (New York 1953) by the German diplomat Gustav Hilger and a certain Alfred G. Meyer. They conclude, however, that Stalin provoked the war only in order to gain precious time for rearmament²⁰ (implicitly: to be able to com-

plete his rearmament before the German attack). Hilger and Meyer disregard the fact that Hitler could not attack the Soviet Union without conquering Poland in advance. And the Pact was a prerequisite for conquering Poland!

More recent authors, such as Geoffrey Roberts and Gabriel Gorodetsky, disregard much more in their books on Stalin. In *The Soviet Union and the Origins of the Second World War* (1995) and *Grand Delusion: Stalin and the German Invasion of Russia* (1999) there is no mention of Stalin's speech of August 19, 1939, and no discussion of the value of a pact between two notoriously untrustworthy persons.

Actually, most historians have failed to draw the logical conclusion that Stalin used the Pact as a means to start a World War. Roberts and Gorodetsky had the opportunity to read Stalin's own unveiled words. Other historians have had access to his veiled words in *Pravda* and the *Times*. And everybody could have looked up what initiated persons thought about Stalin's intentions at the time. Foreign Minister von Ribbentrop, Ambassador Sir Nevile Henderson, and Stalin's biographer Boris Souvarine gave their opinion along the same lines as Stalin in his speech. Already in September 1936, the French General Schweisguth anticipated that Stalin aimed at releasing a ruthless war, into which the Soviet Union should enter only when the primary belligerents were exhausted.

A weighty confirmation emerged in 1951, when the defected Soviet Colonel Grigori Tokaev published his book *Stalin Means War*. In this book, Tokaev testified as to what he had been taught at lectures at the Military Air Academy in 1939 and later. One of these lectures was concerned with one theme alone – that the USSR should coerce Britain and France into fighting Germany to the death and, simultaneously, coerce Germany to fight Britain and France to the death.²¹ Concerning the Pact, Tokaev mentions what he learned from an authentic source two days after its ratification.

“The Kremlin was fully and firmly aware, at the time when the agreement was signed, that within a few days Germany would invade Poland.”

In Tokaev's opinion; Stalin understood perfectly well that by releasing Hitler from dread of fighting upon two fronts, he was irreparably inflicting a second world war on mankind.²²

It is obvious that there have been clues for any one who wanted to search into the motives of Stalin and the causes of the Second World War. In the last few years, even Stalin's speech of August 19, 1939, has been available. Every serious historian writing on Stalin ought to be familiar with it, of course. In spite of this, there seems to exist an ideological resistance among the professional historians against recognizing Stalin as the instigator of WW II. The general public is blissfully ignorant of the fact that the sole profiteer of the war was also the very person who instigated it, former bank robber Iosif Vissarionovich Dzugashvili, alias Stalin. Instead, many people still see Stalin as the peace loving defender of the Russian people.

Churchill and Roosevelt must take on a large part of the responsibility for this state of affairs. They posed as authorities setting the tone, already by encouraging Poland to persecute its German minority and to refuse any negotiations with Germany about it. As soon as the Soviet Union joined the belligerents

against the Axis powers, the two Western leaders took great pains to present Stalin in the most positive light that they could accomplish. Things came to such a pass that they – against their better judgment – accepted Stalin's version of the Katyn massacre as a *German* mass murder. When the war was over, this partial attitude had spread to most historians.

The estimation that Churchill published in 1948 passed by without any critic reacting. He wrote:²³

“[The] vital need [of the Soviets] was to hold the deployment positions of the German armies as far to the West as possible so as to give the Russians more time for assembling their forces from all parts of their immense empire. [...] They must be in occupation of the Baltic States and a large part of Poland by force or fraud before they were attacked. If their policy was cold-blooded, it was also the moment realistic in a high degree.”

Even to be said by Churchill, this is really a bit on the naive side. “*The Russians*” did not, as is well known, carry on any policy, realistic or not. That was done by the autocratic Stalin alone, and he already had the use of a strong line of defense. Every historian should be able to realize the unsuitability of occupying Estonia and Latvia under the circumstances. A forced occupation calls for military resources, which thereby are split up. Stalin's policy also resulted in the loss of a number of potential allies in an eventual defensive war against Germany: Finland, the Baltic States, Poland, and Romania.

Nevertheless, rash pronouncements of this kind were seen in book after book. A contributory cause may be the Nuremberg trial that had canonized certain opinions about the war as ‘politically correct.’ Among these was the dogma that only the Germans and the Japanese committed war crimes. As a consequence, among Hitler's crimes is counted his failure to capitulate in 1943 when he could have spared a couple of million German lives. At the same time, Stalin gets the credit for *not* having capitulated in 1941, when he could have spared millions of his subordinates. Instead, he fought on until he had conquered eastern Europe, which meant the loss of still more millions of lives. These losses accumulated well into the last months. (The final result was about 27 million dead, as counted from the censuses before and after the war, admittedly including millions of concentration camp deaths.)

Belief in authority and group pressure seem to be capable of making most academic historians ignore the rules imparted to them at their university education, nay, even to ignore common sense.

In sharp contrast to that shines the celebrity of these contributions, Dr. Robert Faurisson.

Notes

¹ Raul Hilberg, *The Destruction of the European Jews*, three volumes, Holmes & Meier, New York 1985.

² C.O. Nordling, *Revue d'Histoire révisionniste (RHR)* 2 (1990), pp. 50-64; Engl.: *Journal of Historical Review* 10(2) (1990), pp. 195-209; also: *Vierteljahreshefte für freie Geschichtsforschung* 1(4) (1997), pp. 248-251; *ibid.*, *VffG* 1(4) (1997), p. 251-254.

³ www.crystalinks.com/bigbang.html

⁴ Hannes Alfvén, “*Has the universe an origin?*,” *Trita-EPP*, 1988, 07, p. 6

⁵ F. Duccio Macchetto and Mark Dickinson, “*Galaxies in the Young Universe*,” *Scientific American*, vol. 276, p. 66.

⁶ Margaret Mead, *Coming of Age in Samoa*, 1928.

⁷ Derek Freeman, *Margaret Mead and Samoa*, London 1983.

⁸ www.usps.com/images/stamps/98/mmead.jpg

⁹ *Ibid.*, p. 227.

¹⁰ Margaret Mead, *Sex and Temperament in Three Primitive Societies*, London 1935.

¹¹ A.J.P. Taylor, *The Origins of the Second World War*, London 1961, p. 262f.

¹² Edward H. Carr, *German-Soviet Relations between the Two World Wars, 1919-1939*, Oxford 1952, p. 136.

¹³ *The Times*, Aug. 26, 1939, p. 9.

¹⁴ *Svenska Pressen*, Helsinki, Sept. 8, 1939, p. 4.

¹⁵ *Pravda*, Nov. 30, 1939.

¹⁶ *Contributions to Soviet and East European Research*, vol. 11, no. 1, p. 103-5.

¹⁷ Albert Speer, *Erinnerungen*, Frankfurt 1969, p. 179.

¹⁸ Adam B. Ulam, *Expansion and Coexistence*, New York, p. 277.

¹⁹ Iosif Stalin, *The Essential Stalin: Major Theoretical Writings 1905-52*, London 1973, p. 93.

²⁰ Gustav Hilger and Alfred Meyer, *The Incompatible Allies*, New York 1953, p. 307.

²¹ Grigory Tokaev, *Stalin Means War*, London 1951, p. 72.

²² *Ibid.*, p. 30.

²³ Winston Churchill, *The Second World War*, Part I, London 1948, p. 306f.

Revisionism in Cartoons

By Germar Rudolf

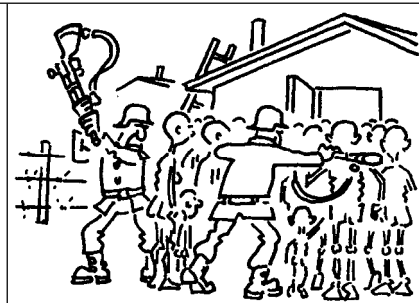
In all the years that I worked together with Robert Faurisson on various publication projects, starting with my first meeting with him in Vichy in late fall 1991 until this very day, I have always experienced Robert's gentle and sometimes cynical humor. He frequently sent me cartoons drawn by some of his friends and supporters, which do what Robert seems to adore most: Boiling a complex problem down to the essentials and making it very easy to grasp.

The history of cartoons drawn about Dr. Faurisson's career as the world most influential revisionist is at once a depiction of the growing success of revisionism as well as of its growing persecution, but it has also drawn attention to the political dimension of revisionism. The following is a small collection of some of these cartoons with several remarks about their history and meaning.

The first series of cartoons reproduced here is based upon Robert's first and foremost statement about, as he put it,¹ the physical inconceivability of the Auschwitz gas chambers as described by many eye witnesses.² What it depicts is the way 'eyewitnesses' like the SS-man Richard Böck have described the alleged homicidal gassings in the so-called Bunkers at Auschwitz-Birkenau.³ Although Robert Faurisson has been criticized for this simplification by both friend and foe, the facts laid out in this cartoon are basically correct.

The next cartoon makes reference to Chernobyl in 1986, at a time when the first Zündel trial of 1985 in Canada had made such an enormous impact – also because Ernst Zündel followed Robert Faurisson's advice on how to conduct this trial – that the Holocaust Lobby realized that revisionism had become uncontrollable and dangerous to them.

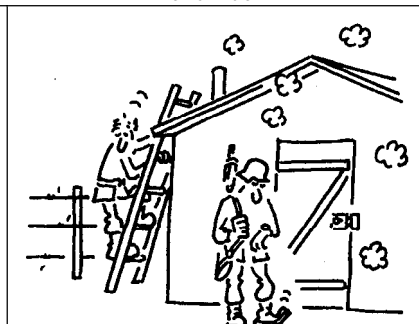
But I have checked a detail of his thesis, that concerning the ventilation of Zyklon B. Here is what virtually all the witnesses said:



The victims were pushed into the gas chamber.



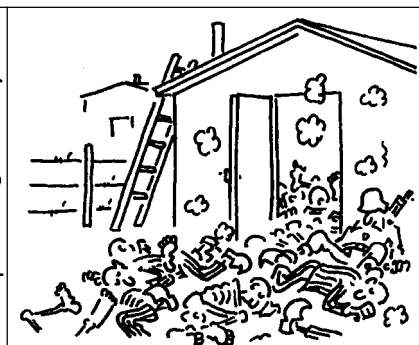
The door was closed and Zyklon B introduced.



There was a wait of a few minutes.



And when the door was opened: "the still twitching victims fell into our arms..."; "five minutes later, the corpses were removed."



THAT IS IMPOSSIBLE!

Everyone would have been dead! A room filled with Zyklon B gas has to be ventilated for hours (the manufacturer recommends 20 hours!)... even with gas masks it would not have been possible. Do the same as I, inform yourselves!

That's the press. 40 years of information on the Holocaust and not a single journalist has gone to interview a specialist on gases. Don't buy newspapers, read novels!

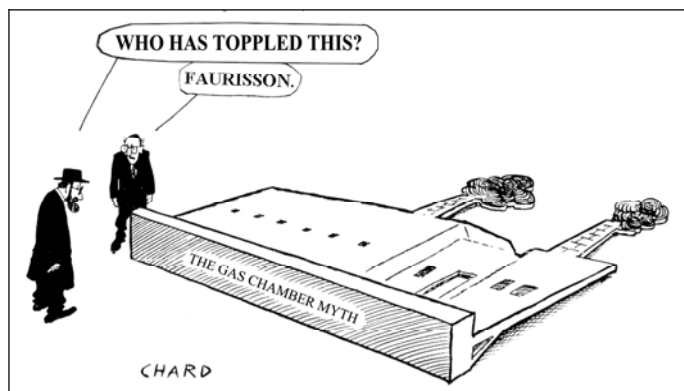
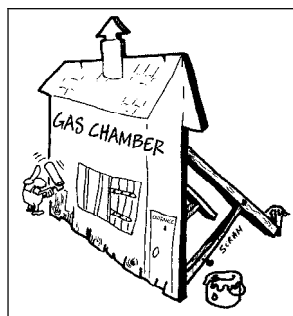


Having realized that there really is no physical proof for the existence of homicidal gas chambers in the Third Reich – Faurisson’s most important thesis – the Holocaust lobby came up with all sorts of ‘criminal traces’ in order to prove Faurisson wrong,⁴ although when looking closer at this evidence, it always turned out to be a swindle.⁵

Imagine you find a room, which has wooden doors with felt gasket, a ventilation system, and maybe even a pipe reaching into it: would that be evidence that this room was a gas chamber? Because that’s the kind of evidence the Holocaust lobby presents us. If that is evidence, indeed, then look around in any public building anywhere in the world: All of them have doors with felt or rubber gaskets, a ventilation system, and certainly some pipes reaching into every room. Now imagine any of these buildings abandoned after a lost war, partly dismantled and deteriorating: wouldn’t there be plenty of evidence that they all were gas chambers, in which all the governments of all nations regularly gassed their citizens?

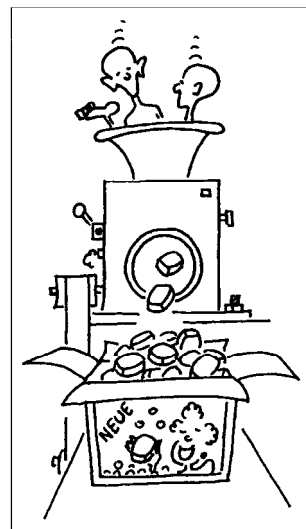
The next to cartoons depict the situation before and after the Second Zündel trial in 1988, when the *Leuchter Report*, initiated by the genius of Robert Faurisson, unleashed an avalanche of follow-up forensic research that gave the gas chamber myth the final blow.

There are, of course, also those other cartoons which were created in an atmosphere of apparent revisionist victory and inspired by the radical attitude of recent converts. Not all of them are of good taste, but a rough kind of humor is not yet punishable by law, at least not in the US. It may



be different elsewhere, particularly in Austria and Germany.

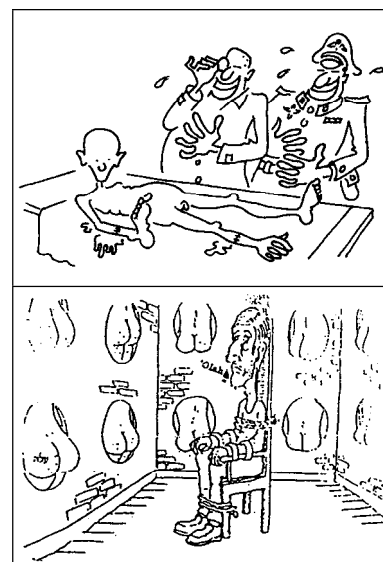
Most revisionist readers will be well-acquainted with the topics addressed here, first the story of soap made of Jewish fat, today generally admitted to be wartime propaganda;⁶ the claims of various medical experiences especially in Auschwitz, where outrageous and utterly senseless surgeries like the one depicted are reported by totally untrustworthy witnesses; and finally Robert Faurisson’s challenge to “Show me or Draw me a Nazi Gas Chamber,” that is, a gas chamber specifically designed



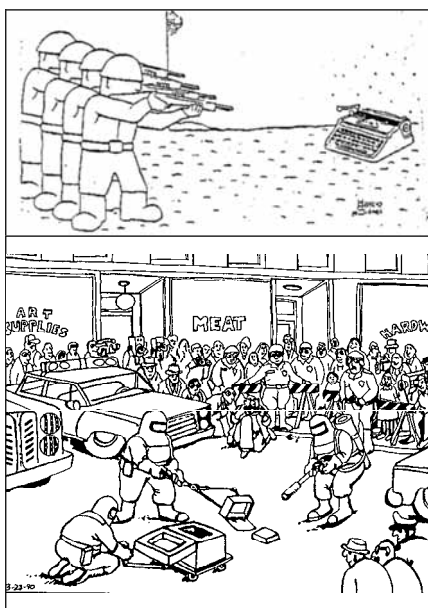
Jewish Soap Opera

for the chemical mass slaughter of people that could perform the task as described by the eyewitnesses. Since nobody was ever able to meet this challenge, Ditlieb Felderer, the revisionist with probably the rudest humor of all, made fun of the whole theme.

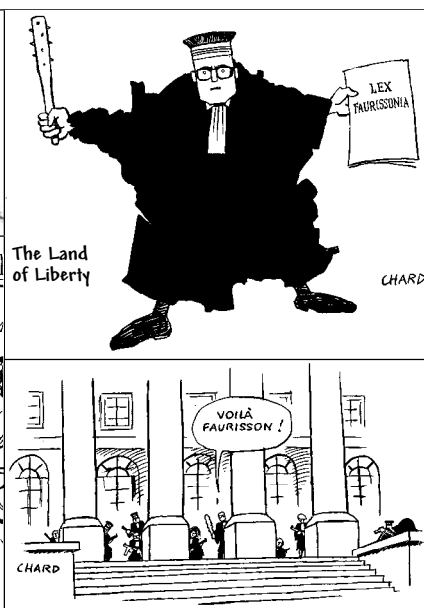
In the early 1990s, however, the authorities in various western countries saw themselves ‘obligated’ to stifle freedom of science, to muffle free speech, to suffocate liberty. The introduction of special censorship laws in France – also called *Lex Faurissonia* – Germany, Austria, Belgium, Spain, Switzerland, and other countries is the topic of the following cartoons. Some expose these measures as what they are – comparable to medieval suppression of human reasoning in general – but others give credit to the one person, which scared the authorities so much that he became a synonym for trouble.



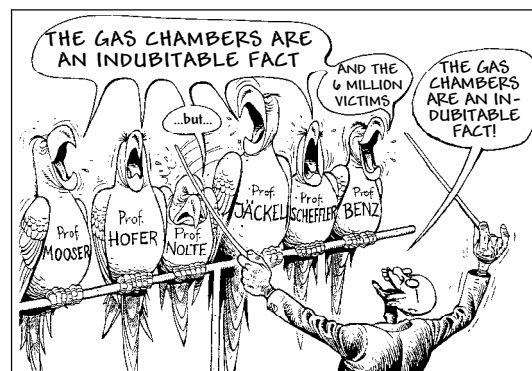
“Show me or draw me a gas chamber”



The Revisionist Book



There comes Faurisson!



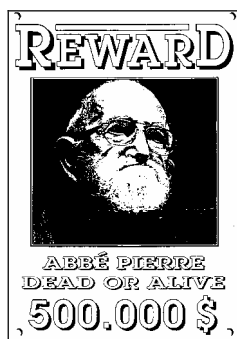
German Historians

the flood-gates to a multi-billion dollar Shoa business were opened widely.

British historian David Irving, magically attracted to revisionism by the second Zündel trial and its sensational *Leuchter Report*, gave revisionism its own somewhat awkward boost by causing a trial in London in 2000.⁹ Though the trial itself cannot be called revisionist as such, as

Irving himself is not an expert in this field, it nevertheless brought worldwide attention to the 'strange' fact that the particular morgue in Auschwitz, which was supposedly used most intensively as a homicidal slaughterhouse, did not have the holes in its roof, which the witnesses and mainstream historians claim were used to fill Zyklon B into the chamber.¹⁰

In 1996, the "scandal Roger Garaudy/Abbé Pierre" erupted in France. Garaudy, an icon of France's radical left, and Abbé Pierre, so-to-say France's Father Theresa, unexpectedly spoke out in favor of revisionism.⁷ Although the establishment tried everything to quickly extinguish the revisionist conflagration caused by this, it was to no avail: To this day, Roger Garaudy sticks to his revisionist views, which were primarily inspired by Faurisson's work (although Garaudy did not admit this in his book that started the whole 'scandal'.⁸)



After drastic censorship laws had been introduced in many countries in the early 1990s, basically outlawing criticism against many Jewish activities – Switzerland adopted such a law in 1995 – Jewish organizations put first Switzerland (1996) and subsequently many other nations of Europe under massive pressure to pay them billions of dollars for alleged misdeeds some citizens of these countries had or had not committed sixty years earlier. Although revisionism was now bitterly needed to enable these countries' self-defense, they had just paralyzed themselves, penalizing its historians into total submission – which was unfortunately not very difficult with most historians, considering their incredible servility and spinelessness. Thus



Also during this trial, many other revisionist arguments refuting those futile 'criminal traces,' which allegedly prove homicidal gassings, were brought to public attention. One example concerns the simple wooden doors found in the former Auschwitz camp, which are claimed to have served as doors in gas chamber, where hundreds of victims are said to have been killed at a time, although such doors would never have withstood the pressure of a panicking crowd pushing against it.¹¹

Since David Irving stubbornly refused to accept such and similar 'evidence' as proof for homicidal gassings, the London Court concluded that, since David Irving could not see a gas chamber in Auschwitz, he must be an evil anti-Semite...

The ultimate power test of the Holocaust-Mafia started in 2000/2001, when Israel had to retreat from southern Lebanon

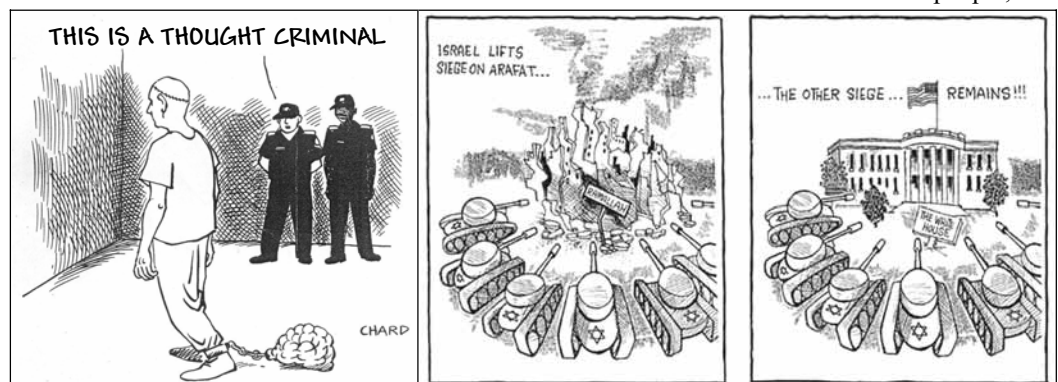
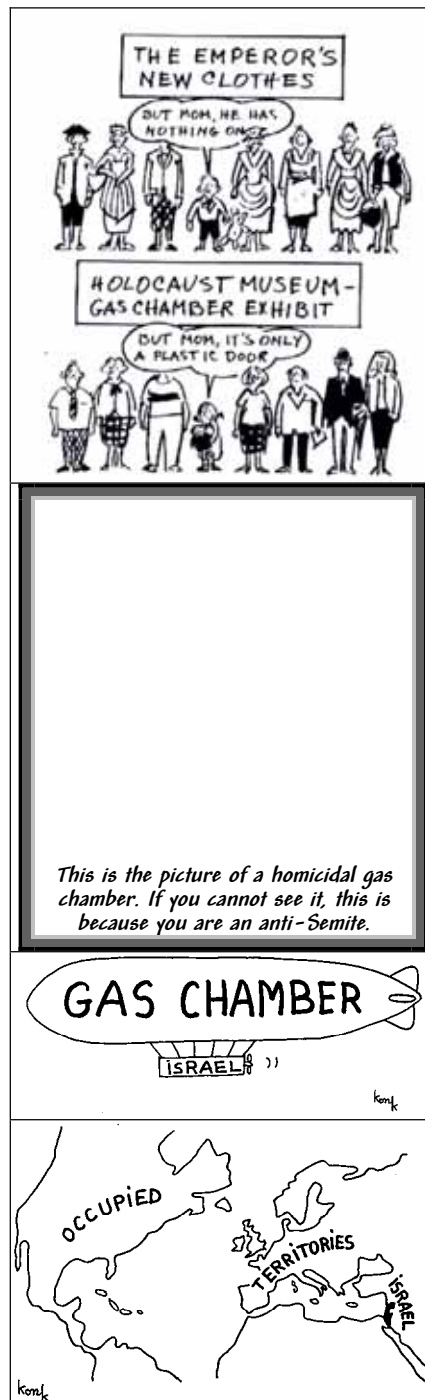
and faced a military disaster. As we all know, this was most conveniently prevented by the events of '9/11,' which allowed the mobilization of a 'war against terror' against all nations that accidentally happen to be a threat to Israel. Ever since, endless amounts of money, weapons, and soldiers have been marching to the drums of America's chosen 'Neo-Cons,' accompanied by the unlimited moral support of all western nations – or at least their most influential lobby groups – because after the Holocaust, the Jews deserve our unconditional support, may never be criticized, and can get away with everything, since, when compared with Hitler and his gas chambers, even today's Israeli soldiers look like virgins, don't they?

Parallel to this political and psychological occupation of the western world by the Jewish lobby with its brainwashing techniques by means of the 'Holocaust' drug, censorship measures were stepped up in many western societies by ever more increasing persecutions of 'thought criminals' by penal law or, where that runs against the constitution, by creating 'Humans Rights Commissions' whose duty it is to deny basic human rights to those who have something to say that influential groups hate. Thus came about a new definition of a hate crime: A hate crime is an otherwise legal act that a powerful person hates, and in our specific case on might add that an anti-Semite is somebody who is hated by the Jews.

Of course, we have to be careful to avoid any clichés, like the one of the 'eternal Jew.' As a matter of fact, not all Jews are promoting Holocaust lies, and not all Holocaust promoters are Jews.

I divide the groups who massively benefit from the Holocaust myths into three groups:

a) Zionists. This includes most, but not all Jews, but also many Christians who have an irrational adoration for Jews as God's Chosen People. There certainly are more Zionist Christians in the world than Zionist Jews, though Christians are usually not as fanatic as Jews. Why Zionists benefit from the Holocaust myth is obvious, as it gives Jews an aura of being morally unassailable, which is the pole position to gain control over other



groups of people. Finally, most Zionist Christians are Zionist *because* they believe in the Holocaust, which turned the Jews as such and the modern Israeli State with them into religious icons.

b) International capitalism has an interest in breaking down borders both politically/fiscally as well as culturally/ethnically, because every capitalist's profit rises if he can freely sell the same products everywhere in the world. The Holocaust is usually depicted as the logical outcome of rightwing ideologies (like National Socialism), as the ultimate result of nationalism and ethnic exclusivism: Thus, the Holocaust Myth is the perfect weapon to fight any kind of national (speak: rightwing) independence, autarky, and protectionism, any kind of cultural and ethnic identity and exclusivism.

c) All egalitarian ideologues have a wonder-weapon in the Holocaust myth, as it is the ultimate 'proof' of the absolute evil of any ideology, which distinguishes between subsets of humanity. With the Holocaust as an argument, everybody dissenting with egalitarian views can easily be silenced by putting him into context with the gas chambers:

"We all know where ideologies end, which claim that people are not equal: they end in the gas chambers of Auschwitz."

Although egalitarian (leftist) ideologues are usually opposed to international capitalism, they effectively support each other, because the destruction of specific cultures and ethnic groups – identity against equality – is a goal of both ideologies. Leftist ideologies are also usually opposed to altruistic values, which require a feeling of identity with a distinguished group and self-sacrificial behavior in favor of this group (and thus at least indirectly against other groups). International capitalism shares this intention to destroy identities and all ties to identifiable people, be-

cause the atomized consumer without identity, who has mere egoistic, materialistic, hedonistic 'values,' but no altruistic ideals anymore, can be manipulated very easily to a lemming-like behavior, easy prey for any advertising campaign.

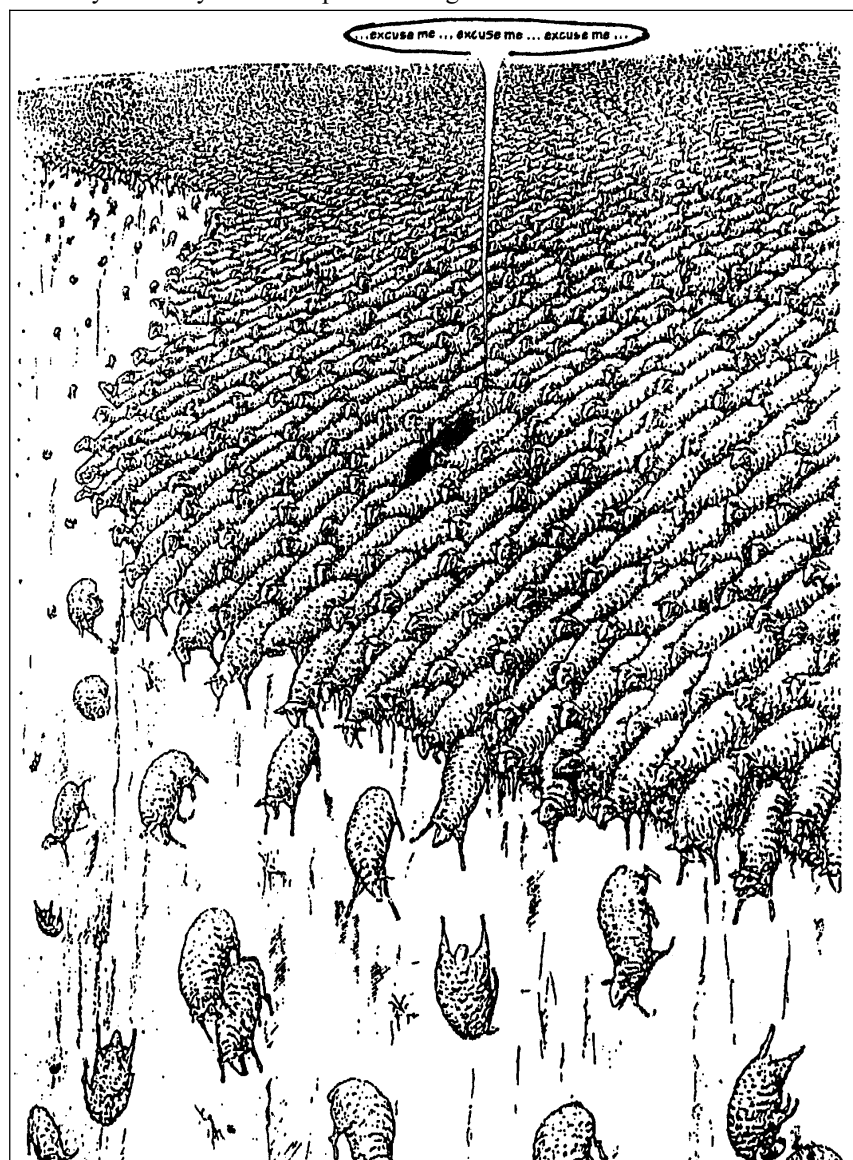
Demographics show that the indigenous populations of Europe collapse as a result of a hedonistic pandemic, which is flooding this continent with an intensity that goes parallel with the intensity of Holocaust propaganda. In one hundred years, Europe will be depopulated of its original people, replaced by aliens mainly from Asia Minor and Africa. North America is facing a similar situation, but it may be seen as a mere 'reconquista' by mainly Mexican mestizos.

International capitalism brings the world to the brink of a worldwide economic collapse – and soon beyond – mainly driven by a progressive redistribution of wealth from poor to rich, caused by a monetary system based on public debt and interest on interest. Social unrest, perhaps even revolution is unavoidable in the long run. A way out seems impossible, as it requires radical 'new' financial concepts, which had been successfully tested by... the unspeakable regime that is claimed to

have invented the 'gas chambers.' So hush up everybody and keep running toward the cliffs!

In the meantime, Washington's Zionist lobby has started to wage an 'eternal' war in order to stabilize Israel, conquer Middle East petroleum sources, and support the crumbling international capitalist system's backbone – the U.S. Dollar – by pure force and violence. It will all be in vain, as nobody can evade the mathematical laws of exponential functions lurking behind interest on interest and public debt.

Who sees the whole picture? It is the revisionists, who have recognized the central role that the Holocaust myth is playing in the power games of those who want to dominate the entire world and turn it into a single, unified, undistinguishable mass market of dumbed-down consumers without an identity, without a history, without a future. Turning against the flow of this huge flock of sheep running toward a cliff is tough and will lead to many huffs and puffs, but it's the only way to avoid disaster.¹²



The Black Sheep: A Revisionist

Notes

- ¹ Robert Faurisson, "Le camere a gas non sono mai esistite", *Storia illustrata*, 261 (1979), pp. 15-35 (online: abbc.com/aaargh/fran/archFaur/Rf7908xx2.html); Engl.: "The Gas Chambers: Truth or Lie?" *The Journal of Historical Review*, 2(4) (1981), pp. 319-373 (online: www.vho.org/GB/Journals/JHR/2/4/Faurisson319-373.html); cf. Faurisson, "The Mechanics of Gassing", *JHR*, 1(1) (1980) pp. 23ff. (online: abbc.com/aaargh/engl/FaurisArch/Rf80spring.html); Faurisson, "The Gas Chambers of Auschwitz Appear to be Physically Inconceivable", *ibid.*, 2(4) (1981), pp. 311ff. (online: www.vho.org/GB/Journals/JHR/2/4/Faurisson312-317.html)
- ² Konk, *Aux Voleurs*, Albin Michel 1986, p. 61; reprinted in Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, Beate Klarsfeld Foundation, New York 19889, p. 20.
- ³ Testimony of R. Böck, Staatsanwaltschaft beim LG Frankfurt (Main), Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und Andere wegen Mordes, ref. 4 Js 444/59; in particular vol. 29, pp. 6882f.; cf. Germar Rudolf, "From the Records of the Frankfurt Auschwitz Trial, Part 4", *The Revisionist* 1(4) (2003), pp. 470-472.
- ⁴ E. Kogon, H. Langbein, A. Rückerl et al. (eds.), *Nationalsozialistische Massentötungen durch Giftgas*, S. Fischer Verlag, Frankfurt 1983; French: Henry Rollet, *Les chambres à gaz secret d'Etat*, Les Editions de Minuit, Paris 1984; Engl.: *Nazi Mass Murder*, Yale University Press, New Haven 1993; J.-C. Pressac, *op. cit.* (note 2); J.-C. Pressac, *Les crématoires d'Auschwitz. La machinerie du meurtre de masse*, CNSR, Paris 1993; German: *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper, Munich 1994.
- ⁵ Whereas Kogon et al. did not even bother to try to present any physical evidence – they simply repeated the usual quotes from testimonies and documents out of context – Pressac's attempt to meet the revisionist challenge ended in total shipwreck, see R. Faurisson, *Journal of Historical Review*, 11(1) (1991), pp. 25ff.; *ibid.*, 11(2) (1991), pp. 133ff. (online French: www.vho.org/F/j/RHR/3/Faurisson65-154.html); F. A. Leuchter, *The Fourth Leuchter Report*, Samisdat Publishers Ltd., Toronto 1991 (online: www.Zündelsite.org/english/leuchter/report4/leuchter4.toc.html); for critique of Pressac's second book see: Herbert Verbeke (ed.), *Auschwitz: Nackte Fakten*, Vrij Historisch Onderzoek, Berchem 1995 (online: www.vho.org/D/anf;

Engl: www.vho.org/GB/Books/anf; for a criticism of the principles underlying Pressac's method, see G. Rudolf, "Expert report on the question of the scientific validity of the books Auschwitz: Technique and Operation of the Gas Chambers and Les Crématoires d'Auschwitz, la Machinerie du meurtre de masse by Jean-Claude Pressac", in: W. Schlesiger, *The Rudolf Case*, online:

www.vho.org/GB/Books/trc/index.html#expert-report; Pressac has since been the target of massive, quite unscientific, attacks from Jewish quarters as well; see also Rivarol, March 22, 1996, p. 8 (online: abbc.com/aaargh/fran/archFaur/Rf960322.html); *ibid.*, April 12, 1996, p. 4; see also Pierre Guillaume's criticism, *De la misère intellectuelle en milieu universitaire*, B.p. 9805, 75224 Paris cedex 05, 1995 (online: abbc.com/aaargh/fran/archVT/vt9309xx1.html).

⁶ Shmuel Krakowski, *The Jerusalem Post International Edition*, May 5, 1990; see M. Weber, *Journal of Historical Review* 11(2) (1991) pp. 217-227 (online: www.vho.org/GB/Journals/JHR/11/2/Weber217-227.html).

⁷ Cf. Robert Faurisson, "An Assessment of the Garaudy/Abbé Pierre Affair", www.vho.org/aaargh/engl/FaurisArch/Rf961101engl.html; German printed in *Vierteljahreshefte für freie Geschichtsforschung* 1(1) (1997), pp. 9-18, www.vho.org/VffG/1997/1/FauGar1.html.

⁸ Roger Garaudy, *Les mythes fondateurs de la politique israélienne*, La Veille Taupe, Paris 1995; Engl.: *The Founding Myths of Modern Israel*, Institute for Historical Review, Costa Mesa, CA, 2000.

⁹ See, e.g., Ronald Reeves, "Pseudo-Experts," www.vho.org/GB/c/GR/Pseudo.html; Germar Rudolf, "Critique of Claims Made by Robert Jan van Pelt," www.vho.org/GB/c/GR/RudolfOnVanPelt.html; Rudolf, "Critique of the 'Findings on Justification' by Judge Gray," www.vho.org/GB/c/GR/CritiqueGray.html; cf. also various German articles in *Vierteljahreshefte für freie Geschichtsforschung* 4(1) (2002), pp. 2-50, www.vho.org/VffG/2000/1/1_00.html.

¹⁰ Cf. Brian Renk, "Convergence or Divergence?," *Journal of Historical Review*, 20(5/6) (2001), p. 33-51; Carlo Mattogno, "No Holes, no Gas Chamber(s)," www.russgranata.com/noholes.html; also printed in German in *Vierteljahreshefte für freie Geschichtsforschung* 6(3) (2002), pp. 284-304, www.vho.org/VffG/2002/3/Mattogno284-304.html.

¹¹ For this cf. Hans Jürgen Nowak, Werner Rademacher, "Some Details of the Central Construction Office of Auschwitz," in: G. Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago 2003, pp. 311-324.

¹² Just as I wrapped up this contribution, I had the pleasure to receive from my friend Jean Plantin a booklet with the title *Le Petit Révisionniste Illustré*, published by Éditions du samizdat, which features many more cartoons on revisionism on 72 A4 pages. I hope to put this entire work online at www.vho.org soon.



Germar Rudolf, German citizen, was born in 1964 in Limburg, Germany. He received his Master's degree in Chemistry from Bonn University in 1989, followed by studies for his PhD thesis at the Max Planck Institute for Solid State Research in Stuttgart between October 1990 and June 1993. In Winter 1990/91, Rudolf began private studies to verify the so-called Leuchter Report, which led to The Rudolf Report. As a result of multifold political pressure, the University of Stuttgart refused to accept his dissertation and the German authorities sentenced him to 14 months in prison and started many more prosecutions to curtail Rudolf's revisionist activities. Rudolf went into British exile in spring 1996, where he established his revisionist publishing company Castle Hill Publishers. Rudolf has published three books and several pamphlets as an author, two as an editor, numerous articles, most of which appeared in his periodicals *Vierteljahreshefte für freie Geschichtsforschung* and *The Revisionist*, and has published numerous books by other authors. He currently resides in Chicago, USA, where he has applied for political asylum. For more information consult www.vho.org/Authors/Germar_RudolfE.html

Robert Faurisson – The Man, the Scientist, and his Method of 'Exactitude'

By Dr. Fredrick Töben

Introduction

When I was asked to contribute towards the Robert Faurisson *Festschrift*, I recalled my own student days during the 1970s in Germany where I had regularly come across such publications. The German word *Schrift* means writing or a piece of correspondence. The word *Fest* has become part of the English language, and few English speakers would not have heard of the *Oktoberfest* where festivity and celebration goes hand-in-hand with inebriation, a celebration, a commemoration of life in its totality.

However, a *Festschrift* attempts to balance both the inevitable passionate life-affirming Dionysian intoxication with the Apollonian sense for order and beauty. It is hoped that a picture of Robert Faurisson, the object of this written exercise, will emerge and be transported beyond the temptations of despair, the doom and gloom that so easily befalls revisionists. There are men and women who for decades have been in this struggle

against historical falsifications and who justifiably may feel somewhat despondent about not achieving that final victory in their lifetime. It is hoped that the following will clarify what kind of victory can be expected, and that the battle cry will rise towards an affirmation of love of life that transcends resignation and defeat.

Hence, the other meaning of the word *fest* comes to mind: to be firm, hard, solid, unwavering, to hold on to one's belief in face of adversity, persecution, in defeat even. How appropriate this sense of the word is when writing about Robert Faurisson will, I hope, become clear in my following reflections.

I well remember meeting Robert Faurisson personally for the first time in 1997 when, before my first trip to the Auschwitz concentration camp in Poland, my niece and I briefly stopped in Paris, there to meet Serge Thion and Robert's sister, Yvonne Schleiter. Having made our first acquaintance with the two pillars that have been towering giants of support for Fauris-

son, we then journeyed on by train to Vichy to meet the man himself.

Before taking us on a tour of his home town, Robert invited us for lunch. As we entered the restaurant, he excused himself surprisingly and asked us to wait inside the entrance. Where was he off to? Surely, I thought, this is some strange French mannerism befitting an absent-minded professor who had been struck by some thought that propelled him to leave us standing near the doorway.

Surely, I thought, this is an example of French rationalism that is good on presenting analytic word pictures, an approach Ingrid Zündel would refer to as producing “*itsy-bitsy, picky-picky news*.” Rationalism on its own, like British empiricism on its own, has problems offering us a synthetic whole. In contrast, German idealism enables us to extricate ourselves from this swamp of particulars and to develop a holistic worldview where the practical (body) and theoretical (mind) are synthesized, united into a somewhat consistent whole.

My example of the dinner table is instructive here. While, for example, English and German tables have side plates for bread, the French dispense with such and place the bread – the French rolls – on the tablecloth next to the main plate. The bread crumbs are free to fall anywhere. Yvonne Schleiter showed me how in cultured households the bread crumb problem is solved: a little ornate brush scoop, often gold enameled, cleans it all. So, the rationalist mindset is here concretized, as it moves from bread to breadcrumb removal, but cannot synthesize and think of a side plate that would also solve the problem of bread crumb practicality (empiricism) and neatness (idealism).

My musings passed the time as we stood there in the restaurant waiting for Robert’s return. A few minutes later a smiling Robert emerged from somewhere within the body of the filled restaurant saying: “*It’s alright to eat here. The toilets are clean.*”

Exactitude

I was impressed by this incident because it indicated to me that Robert Faurisson had achieved a balance between mind and body where neither the intellectual nor bodily functions are separated. This balance is sadly lacking within some of those who call themselves intellectuals. It was clear to me that Robert Faurisson demanded standards of physical cleanliness. I already knew that he demanded mental cleanliness where accuracy and

precision guarded against committing errors, where exactitude is the guiding principle that seeks out fact and truth.

These two words are so maligned in current academic endeavors, more so in various legal spheres where matters ‘Holocaust’ are litigated. In Australia, in Europe, in Canada, in particular, truth is no defense in legal proceedings, and a reference to factual events emerging out of scientific research is irrelevant. Such is the state of mind that attempts to uphold a lie with brutal legal force.

I thus had no difficulty in wholeheartedly embracing Faurisson’s approach to the ‘Holocaust.’ The German word *Gründlichkeit* comes to mind that describes the process Faurisson himself called ‘exactitude.’ Or, as Faurisson puts it:

“Sometimes also I would say in French that what I was seeking was ‘la vérité mais au sens de vérité vérifiable.’ A play on words difficult to render in English.” (Faurisson to Countess, Sept. 28, 2003)

Robert Countess prefers ‘exactitude’ over the use of ‘revisionism,’ as the latter has too much baggage attached to it. For example, the Communist/Marxist ideology branded and vilified any dissenter a ‘revisionist,’ and this was then enough for a dissenter to be sent to the GULag (acronym of *Glavnoye Upravleniye Ispravitelno-Trudovikh Lagerey*, or the Main Administration of Corrective Labor Camps). My preference is still for ‘revisionism’ because it is merely a method, an heuristic principle used by any thinking person who attempts to construct/create a world view that is not merely derivative and copied.

Faurisson, the man, attempts to lead by example, and hence his love of tennis and skiing where, if one wishes to achieve a certain standard of proficiency in these sports, body and mind need to work together as one.

In earlier years of our association, Faurisson had once chastised me for a certain slackness that he noted in my approach to collecting newspaper articles. I must admit that although I have a solid German-Austrian heritage, my having lived for over 50 years in Australia has rubbed off on me. As my English professor at Stuttgart University, Dr. Lothar Fietz, reminded me, in Australia we are rather pastoral, and without too many intellectual structures in the mind! That was the perception of a cultured German who generalized from having met a person who had been raised on a farm in Australia, and concluded therefrom that all Australians are like that. The fact is that most Australians are urban, not necessarily urbane, dwellers.



Fredrick Töben, Australian citizen, born 1944 in Jaderberg, North Germany, into a farmer’s family. In 1954, his parents and their four children emigrated to Australia, where the parents continued farming. Studies at University of Melbourne (BA 1970), Australia, Victoria University of Wellington (BA 1968), New Zealand, Universities of Heidelberg, Stuttgart, and Tübingen, (Dr. phil. Stgt. 1977), University of Rhodesia (Grad. Cert. Ed. 1978). 1967-97 Secondary/tertiary teaching: Australia, New Zealand, Germany, Zimbabwe, Nigeria. Subjects: English, German, Sociology, Philosophy. 1983-93 Director: Töben International Pty Ltd, import-export. Since 1985, publisher under the imprint of Peace Books. Author of various papers and books on education, with two specifically on revisionism: *Where Truth Is No Defence, I Want To Break Free* (2001); *Fight or Flight: The Personal Face of Revisionism* (2003). Since 1994, Director of Adelaide Institute, Australia. April to November 1999: imprisoned in Mannheim, Germany, for ‘Holocaust’ denial. For more information see www.adelaideinstitute.org.

Once I had sent Faurisson an item quoting the source but forgetting to cite the date. I was informed in no uncertain terms that I was wasting his time, and mine. It didn't happen again because even then I noticed impatience in Faurisson's voice. I tried to rationalize this away by thinking how wearisome it must be for Faurisson to welcome newcomers to the field of revisionism. Those few individuals in the world who develop a moral cause to embrace 'Holocaust' revisionism become anxious newcomers whose only formal qualifications for this particular field of enquiry are an innate sense of truth and justice.

The 'Holocaust' Lie

This impatience with individuals who do not measure up to his set standards befell others who have sent Faurisson items.

Emphasizing the word 'Holocaust' is a Faurisson habit that I have adopted so as to indicate that, when we speak of the alleged German-Jewish holocaust, this event is not a given, not a factuality, not an historically undisputed fact. Far from it, because it also indicates that, what has been claimed to be a unique historical event, the 'Holocaust' is anything but unique. Perhaps as a hoax, yes!

In 1994, I entered the Australian revisionist scene on a full-time basis where John Bennett had reigned supreme. He had been there in California with Faurisson, Butz, Zündel, Smith, and others, when in 1979 Willis Carto founded the Institute for Historical Review. Bennett, ever the lawyer, has been playing it safe, claiming that *"the extent of the Holocaust has been exaggerated."* He would not go beyond that point, which at that time was considered serious enough for him to be defamed and vilified in the media, in particular in the Jewish press.

Faurisson went beyond this pussy-footing approach, and gained prominence by claiming that *"the 'Holocaust' is a lie!"* He formulated his uncompromising stance thus:

"Show me or draw me a Nazi gas chamber! Stop giving me words. Stop showing me a building, a door, a wall or, sometimes, only hair or shoes. I need a full picture of one of those fantastic chemical slaughterhouses. I need a physical representation of the extraordinary weapon of an unprecedented crime. If you dare to say that what tourists are shown in some camps is, or was, such a gas chamber, come on and say it..."

I liked this approach, this clearly expressed attitude of mind that demanded proof of what was being claimed. On Faurisson's part there was no awe, no deferential stance, and no acceptance of the message that Jews were indeed the victims of a massive injustice of oppression and murder, a most heinous crime. Ever the analyst, the scientist who brushed aside biased emotional subjectivity, Faurisson still passionately asks for proof that would substantiate claims made about an alleged horrendous event. It did not win Faurisson any prize for popularity. But his moral and intellectual integrity is intact!

During the 1980s and early 1990s, I continued to interact with both individuals who 'believed' in the 'Holocaust' and with those who had the courage to question aspects of it. I then realized that I was hitting the so-called establishment brick wall where Jewish academics, such as Melbourne's Dr. Paul Gardner, invited me to stop questioning the factuality of the 'Holocaust' because *"it did happen."* In various published letters-to-

the-editor in our local newspaper, Gardner *et al.* wished to suppress an open debate on the issue. Sydney's Professor Konrad Kwiet, another one of Australia's 'Holocaust' experts, advised me that this *"thing is bigger than both of us, so let it be."*

Yet, I also now knew Dr. Wilhelm Stäglich, Ernst Zündel, Dr. Robert Faurisson, Professor Dr. Arthur Butz, and Adelaide locals such as Werner Fischer and Christopher Steele, who vigorously presented convincing arguments against the view that this 'Holocaust' topic was off-limits, beyond open discussion.

In 1983, The League of Rights mounted a successful challenge against the 'Holocaust' lobby by staging in Adelaide an exhibition at the Constitutional Museum. It was a brilliantly conceived plan to stage such a public exhibition, which visually illustrated the skepticism about the orthodox version of the 'Holocaust.' The curator of the museum refused to be intimidated by the objections to the exhibition, and so for one month the whole argument against the homicidal gassing story was aired in Adelaide.

Werner Fischer, that unapologetic member of the former SS, had sown the seeds that sprang from Arthur Butz's *The Hoax of the Twentieth Century*. The pleasure for many then to meet Butz in person in Adelaide attending Adelaide Institute's 1998 International Revisionist Symposium was immense.

All the more disappointing, of course, that Robert Faurisson could not make it to Australia for that conference on account of his numerous 'convictions' against him in France for claiming that this whole 'Holocaust' business is one big lie.

Asking Questions

It is against this background of revisionist warriors that legitimizes my personal questioning of the orthodox 'Holocaust' view. Why should I not continue to question the factuality and the veracity of the claims made by some alleged 'survivor'? Why should my mental processes be switched off, and why should my mind by-pass 'Holocaust' matters when on a daily basis through all media outlets we are saturated with one-sided atrocity stories about the 'Holocaust'?

Worse still, why pull back from investigating physical structures, analyzing and testing survivor claims, when all I am given as a reason to desist is that there is no debate about the 'Holocaust.' That's blocking open inquiry, something I find quite disagreeable because by depriving my mind of vital information there is thus no possibility of my reaching a balanced view of an extremely contentious historical matter.

During the early 1990s, as the revisionist argument became more well known through the uncensored Internet, the counter-argument used was that *"everyone believes in it"*, and that *"denying the Holocaust is like believing the moon is made of cheese or believing in a flat earth theory."* Faurisson called such responses 'not serious,' and he implored revisionists to be serious and not get lost in 'busy work.'

This flat-earth statement was Professor Deborah Lipstadt's favorite response whenever she had to deflect difficult questions. However, an academic who does not offer reasons for an expressed view on matters withdraws from an open discussion on a contentious historical issue, thereby adopting an absolutist attitude and interpretation of an event that is far from settled. My experience tells me that there is a raging 'Holocaust' de-

bate, and the existence of the revisionist movement attests to that, and to much more. One significant example of character assassination and of an academic witch-trial comes from New Zealand. Academic Dr. Joel Hayward fell foul of the Jewish 'Holocaust' lobby because of his 1993 MA thesis wherein he claims the revisionist argument stands up to intellectual and academic rigor. In 2000, after the Irving-Lipstadt London defamation trial, Hayward recanted, claiming that new evidence emerging from that trial convinced him that he had 'stuffed up' in his MA conclusion. To date he, like Lipstadt, have not delivered the goods on the Faurisson challenge: "*Show me or draw me a Nazi gas chambers!*" Any academic is free to change his views on matters, especially if new information has become available to him. However, there is such a thing as intellectual integrity, and any change of view needs to be rationally justified with evidence provided of the material that led to a change of view. Although I have asked Hayward for such material, on which his change of mind is based, it has not been forthcoming. Need I wonder why?

Overcoming censorship

The main public media outlets monopolize the flow of information to the extent that revisionism and revisionists had great difficulty getting their arguments aired in public. Thus, all the more importance fell on individual revisionists to keep the momentum going. Robert Faurisson is one such individual who has the courage to swim against the stream of popular opinion.

Faurisson's greatest exposure in the world press occurred during the Zündel Toronto trials of 1985 and 1988, where he and others conceived the plan that resulted in Fred Leuchter producing his sensational forensic reports about the Auschwitz crematoria, among others.

Further, the advent of the Internet enabled somewhat isolated revisionists to communicate world-wide in an instant and independent of any form of censorship. The moral well-being of revisionists has certainly been enhanced by this new medium that permits anyone to ask difficult questions and to oppose those individuals whose sole task, so it seems, is to block open enquiry.

In 1974, philosopher Karl Popper related to me how this blocking mechanism had been used on him by Ludwig Wittgenstein at Cambridge where Wittgenstein had invited Popper as a guest speaker to a seminar. Wittgenstein introduced Popper to the audience by stating that, according to his philosophy of language, all that is needed to solve problems is correct language use. Popper responded by saying that first we need to accept that there are problems that need to be solved. He thus asked Wittgenstein what happens to moral problems in language analysis. Wittgenstein responded, "*There are no moral problems!*" because correct language analysis eliminates them. Wittgenstein picked up a fire poker and waved it at Popper who responded:

"What about the moral problem when a host threatens his visitor with a fire poker?"

It is not quite clear what happened, but Popper informed me that Wittgenstein stormed out of the room. During the early 1990s, a Wittgenstein devotee, Dr. Graeme Marshall of Melbourne University's philosophy department, advised me that

the whole incident was not as dramatic as Popper makes out it was. Of course, what happened in this incident is significant, because Popper brought back the moral imperative as a legitimate adjunct of scientific inquiry, if not itself the object of study and reflection.

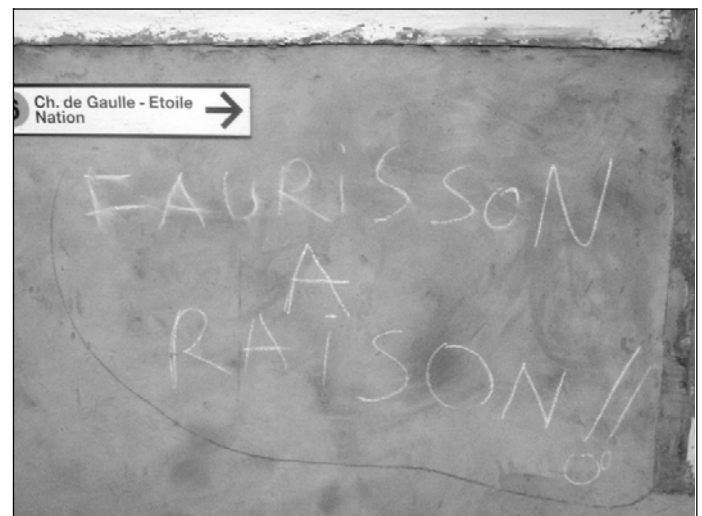
Faurisson's scientific ideal of an open enquiry is augmented by his principle of 'exactitude,' that dialectically-tinged rational and restless approach, which will not tolerate inexactness, fabrications, and outright lying, far less any form of censorship in matters 'Holocaust.' It does not please those who wish to censor any public debate on the topic, and all the more surprising it was for me to learn that even self-confessed skeptics, such as America's Michael Shermer, are believers when it comes to matters 'Holocaust.'

Australia's leading self-proclaimed atheist and some-time Marxist, broadcaster Philip Adams, is a 'Holocaust' believer, and like organized skeptics the world over, Adams has opted to embrace the concept 'Holocaust denialism' as a term that appears effectively to deflect any critical analysis of the issue, even when the absurdity of claims made does not stand up to any critical analysis.

The question needs to be asked: What right have I to make such pronouncements, such statements about individuals who uphold the orthodox view of the 'Holocaust'? I respond stating that my tertiary training rests, among other things, on a study and comparison of Karl Popper's theory of falsification and C.S. Peirce's principle of fallibilism. This alone eminently qualifies me to study any aspect of the 'Holocaust' orthodoxy. Briefly, C. S. Peirce developed the logical form of abduction, thus making scientific hypothesizing a formal matter. This also enabled Peirce to deny intuition, on which Cartesianism-French Rationalism (innate ideas) and British Empiricism (sense data) based their dyadic, subject-object, theory of cognition.

No Holes, No Holocaust

And so to assist me in my personal quest to clarify the issues that arise out of this 'Holocaust' controversy, out of this gross distortion of world history, I adopted Faurisson's concise formulations: "*No Holes, No Holocaust*" and "*The Holocaust is a lie.*"



Scribbling on the Wall in France: Faurisson is Right!

Suddenly, the eminent Australian 'Holocaust' scholar, John Bennett, became irrelevant in the Australian media, and I became the most notorious Australian 'Holocaust' denier. I must have done something right, because Faurisson's statement that the whole 'Holocaust' enterprise is a lie propelled me into the public battle for truth and justice. The result of all this is that I now operate under a gag-order imposed by the Federal Court of Australia on September 17, 2002, and confirmed on appeal on June 27, 2003. I am now not permitted to dispute the six million alleged Jewish deaths, the existence of the homicidal gas chambers, or to doubt the 'Holocaust' itself. Thanks for that present, Robert!

In 1994, when a group of individuals formed the Adelaide Institute, Faurisson was there for us in the background, as were Dr. Wilhelm Stäglich and Professor Dr. Arthur Butz with their respective publications, *Der Auschwitz Mythos* and *The Hoax of the Twentieth Century*. Ernst Zündel was also there powering away from Toronto at the 'Holocaust' orthodoxy and having victoriously survived the 1985 and 1988 Toronto 'Holocaust' trials, at the same time increasing his media outreach programs by flooding the world with revisionist material. Zündel's 1992 victory against the 'Holocaust' liars occurred when Canada's Supreme Court struck out a law, under which he had been persecuted since 1985. When he left Canada to live with his wife Ingrid in Tennessee, USA, little did we then anticipate Zündel would again face the wrath of Canada's Jewish-inspired judiciary. In January 2003, I visited Ernst and Ingrid Zündel at their home, and seven days later, on February 5, he was arrested at his home, then deported from the US to Toronto, Canada, where he has been in a detention center ever since. But that is another story.

When Professor Deborah Lipstadt visited Australia in 1994, she proved to be quite a sensation, claiming on ABC TV's *Lateline* that Jean-Claude Pressac had proved in his 1989 book *Auschwitz: Technique and Operation of the Gas Chambers* that crematorium II at Auschwitz II (Birkenau) had a ventilation system that explained how the Zyklon B was extracted after the gassings took place. My associates and I were mortified, but then calmed ourselves by adhering to our own principles of seeking the truth of an allegation. Were this 1994 Lipstadt revelation factually true that the gas chamber's existence had been proven as a physical fact, then we would simply have to publicize this fact, that indeed Auschwitz did have homicidal gas chambers that operated and killed millions of people.

Together with Adelaide Institute's then South Australian Associate, David Brockschmidt, I traveled to Melbourne personally to meet and to hear Professor Lipstadt address this issue. She advised us that the blueprints of the homicidal gas chambers are there in Pressac's book and that the matter is now closed. She signed her book with "*May Truth Prevail!*" Later, together with Adelaide Institute's assistant director, Geoff Muirden, I viewed the Pressac book at the University of Melbourne's library where a copy was kept under lock and key. The book did not convince me of anything at all. It was not enough merely to look at such plans because they did not out of themselves reveal anything at all, certainly not that homicidal gas chambers had existed at Auschwitz-Birkenau. And that is where Faurisson's approach comes in handy: a plan should not

need an extensive commentary to prove what it is supposed to represent. That's Faurisson's meaning of the term 'busy work'!

As regards the Lipstadt claims, Faurisson calmed our frayed nerves by advising that the story keeps on changing, that Pressac is not to be trusted as he knows him quite well, and that the fellow is in league with the Jewish 'Holocaust' promoters of France, Serge and Beate Klarsfeld, who funded the Pressac enterprise.

In April 1999, I met Pressac, who passed away in September 2003, and he modified his claims somewhat, stating that Topf & Söhne who built the cremation ovens for Auschwitz had the capacity also to build homicidal gas chambers. After all, the firm was a world leader in grain drying techniques and in crematoria designs. No wonder that after the war the firm lost that position because of the induced 'Holocaust' guilt that paralyses normal healthy human activities and then twists them into perversions of submissive slave-like behavior, from which unhealthy mental attitudes flow. That alone justifies for anyone actively to oppose anything that the 'Holocaust' lobby promotes. The pathetic German slave-like adherence to this 'Holocaust' dogma, as legally reinforced through German penal law paragraph 130 *et al.*, is having tragic consequences, as Günter Deckert, Germar Rudolf, Udo Walendy, Hans Schmidt, *et al.*, know so well. The English edition of *The Rudolf Report* appeared in 2003, and to date its 1993 forensic results stand firm.

Pressac said to me he never claimed that gassings occurred, but rather that it was possible for gassings to have occurred at Auschwitz. A Jewish group in Italy was working on a CD that simulated that possibility. To date I have not heard what success this group achieved. At the time of my visiting Pressac on March 31, 1999, this Jewish Italian group had reached the point of walking through the undressing chamber at crematorium II and was standing in front of the actual alleged homicidal gas chamber. I don't know whether they ever got inside or not.

Pressac also informed me that he had to think about surviving in France. What bothered Pressac was that Klarsfeld had become so aggressive towards him – symbolically spitting at him through the telephone just because he would not endorse Klarsfeld's six million Jewish deaths claim and Klarsfeld was angry at Pressac's own 'Holocaust' definition. Pressac maintained that a "*massive massacre*" took place but not a 'Holocaust,' and one should get away from using that term when speaking about this period of history.

I also had the distinct feeling that Pressac was rather sad at having lost Faurisson as a contact point within the revisionist scene, and so he was happy that at least Carlo Mattogno remained on speaking terms with him.

De-Commissioning Crematorium I

Two years later a newcomer to the 'Holocaust' scene, Robert Jan van Pelt, together with Deborah Dwork, published a book: *Auschwitz: From 1270 to the Present*. Much to my delight I noted at pages 363f. it is admitted that crematorium I at Auschwitz-Stammlager had been de-commissioned, *i.e.*, the alleged homicidal gas chamber shown had been 're-constructed' after the war, and that a mortuary was turned into an air raid shelter but never into a homicidal gas chamber. Dwork and van Pelt explain it almost in poetic language when they talk about

crematorium I 'symbolically' representing what happened at crematorium II in Auschwitz-Birkenau.

Pressac informed me that he is angry with van Pelt and Dwork because in writing their book they based it on Pressac's own research. They, in effect, 'stole' his work, so Pressac claimed.

It took another seven years for the Auschwitz Museum publicly to admit that crematorium I was indeed a 're-construction,' which its administrators did on the museum's website in 2003 (see online at www.auschwitz-muzeum.oswiecim.pl/html/eng/zwiedzanie/krematorium_1.html).

Vichy

And while the 'Holocaust' orthodoxy whittles away its own foundations, it is Robert Faurisson *et al.* who continue to face the French legal system that prevents anyone from questioning any of the 1945-46 Nuremberg Military Tribunal's legal findings. It is not easy for a devoted husband, father, and grandfather to endure such burdens alone, isolated in Vichy. Thanks to the advances in communication technology, especially the Internet, Faurisson is not alone anymore.

As stated above, in 1998 we had Robert Faurisson attend via video Adelaide Institute's 1998 International Revisionist Symposium. In this video, Faurisson elaborated how Vichy is not Vichy but *Vichy-Auschwitz*, so according to Serge and Beate Klarsfeld in a two volume book of that same title dealing with so-called 'Holocaust' denial, wherein the claim is made that Marshall Pétain, who resided during the war in Vichy, had sent Jews to their death at Auschwitz.

Faurisson takes us on a video tour of Vichy and explains how the history of his city has been falsified. He visits three sites within a radius of a few hundred meters and explains how the factual things that happened there are now presented from a distorted Jewish view of local history, and Faurisson reminds us it is forbidden to speak the truth in France about such historical events.

1. World War One Memorial: "Every war is butchery," Faurisson says, "and it is good for the victor and bad for the vanquished. 20 years after the end of World War One, the Munich Agreement was signed by Adolf Hitler for Germany, Benito Mussolini for Italy, Edouard Deladier for France, and Neville Chamberlain for the United Kingdom. Today we are told this agreement is a disgrace – but was it? After the World War One butchery, was it a disgrace trying to avoid another war?"

The March 19, 2003, invasion of Iraq comes to mind and how the French Foreign Minister gave a spirited reason why France should not join the Anglo-American-Zionist-Forces, the 'coalition of the willing.' Perhaps the French foreign minister is all too conversant with history and specifically with Robert Faurisson's claims about the Hitler WMDs – the homicidal gas chambers – that have not been found though the believers have had over sixty years to look for them.

2. Casino: On July 10, 1940, 569 members of Parliament gave powers to Marshall Pétain, 20 abstentions, and 80 against. Today there is one plaque that states that 80 members of Parliament who voted against Pétain saved the honor of the French people!

"DANS CETTE SALLE LE 10 JUILLET 1940

80 parlementaires ont par leur vote affirmé leur attachement à la

République, leur amour de la liberté et leur foi dans la victoire.

Ainsi s'acheva la IIIe République"

What is not stated on the plaque is that 60 countries – including the USA and the Soviet Union – sent ambassadors to Vichy, France.

3. Hotel du Parc: There is no sign that Marshall Pétain lived there in simple style until August 17, 1944, when he was arrested by the Germans and taken to Germany. The little space where he lived is closed and no visit is possible. During the 1960s, a man was arrested for placing a little poster there saying that Marshall Pétain lived there 1940-44. Now there is a plaque placed by Klarsfeld:

"This is the place where Pétain decided to send the Jews to their death at Auschwitz."

So, Faurisson concludes: "*Vichy-Auschwitz.*"

In September 1989, Robert Faurisson was bashed in the park by three young Jewish thugs. A young man fishing at the nearby river heard the cries and saved Faurisson. Later the young man said he was sorry that he saved Faurisson.

It is comforting to know that the French lobby, which for decades has had Faurisson firmly in its sight, is doomed to failure, though that is not for lack of trying. Yet Faurisson's knowledge, his meticulousness, his impressive archive about matters 'Holocaust' remains unchallenged by anything offered by those who uphold the 'Holocaust' dogma.

French Academics Capitulate

For example in 1979, a group of academics moved against Robert's sometime lonely fight against the propagation of lies surrounding the 'Holocaust,' in particular the existence of homicidal gas chambers at Auschwitz. In the renowned Paris newspaper, *Le Monde*, P. Vidal-Naquet, Léon Poliakov, and 32 academics proclaimed on February 21, 1979:

"One may not ask how, technically, such a mass murder was possible. It was technically possible since it took place. Such is the obligatory starting point required for any historical enquiry into this subject. This truth we simply want to bring back into memory: there is not, and there may not be, any debate on the existence of the gas chambers."

In this instance one may safely refer to philosopher Arthur Schopenhauer's (1788-1860) much-quoted words that shed light on where the 'Holocaust' orthodoxy finds itself:

"All truth passes through three stages. First, it is ridiculed, then it is violently opposed, and finally it is accepted as self-evident."

The fact that French academics have (again) adopted such a dead-end position to historical enquiry is shameful for a nation that prides itself in carrying on the Cartesian tradition. I place the word 'again' in parenthesis because what these French academics express is perhaps a variant of how René Descartes (1596-1650) reacted when he felt the pressure to conform. Although known as the founder of modern thought, Descartes withdrew his 1634 completed major work *Le Monde* from publication. Galileo Galilee (1564-1642) had just been condemned

for his works that supported the Copernican heliocentric model of the solar system as did *Le Monde*, and so Descartes played it safe.

Robert Faurisson has not compromised his stance against the pressure exerted upon him by Jews in France, far from it. He continues to oppose superstition and champions rationality because he has fully embraced Voltaire's tradition of challenging orthodox opinions. Like Voltaire, Faurisson does not bemoan his persecution.

For revisionists who still fear the prospects of legal and social persecution at the hands of academics, political authorities, and the media it may comfort to know that Voltaire (1694-1778) spent eleven months in the infamous Bastille, exile in Holland, England, Prussia, finally to settle in Switzerland because his home country France would not have him.

One may well conclude that Voltaire's reluctance in accepting hypotheses and theories without any empirical input stems from his time spent in England. There John Locke (1632-1704) and Isaac Newton (1642-1727) were firing up the empirical minds of those who wished to learn more about the physical world, about the universe. They in turn were influenced by Johannes Kepler (1571-1630) who utilized Tycho Brahe's (1546-1601) astronomical calculations and found planetary motion was elliptical, unlike Nicolaus Copernicus (1473-1543) who still adhered to the dogma of circularity of planetary motion.

Likewise with Robert Faurisson's background and experience. He can claim half British parentage with a Scottish mother, and so knows full-well the value of empirical investigations. At the end of the 1970s, it was his fingers that ran over the internal structure of the cremation ovens in crematorium I to discover there simply was no soot remnant. This physical test, among other things, led him to conclude that what had been sold as an authentic cremation oven was in fact a post-World War Two reconstruction.

Two decades later, at his 2000 London defamation trial against Professor Deborah Lipstadt, David Irving *"tried to bring up the rebuilding of Krema I, and Judge Gray said 'we are not interested here in what happened after the war', which rather stumped me and I dropped the subject."* (Irving in an email to Töben dated, October 26, 2003)

Busy Work and Definite Results

Faurisson always advises newcomers to revisionism to remain simple and not to get lost in busy work, as was the case with Charles Provan. At the 13th IHR Revisionist Conference, revisionists were surprised to learn that the Auschwitz Museum had given Provan permission to make a detailed study of crematorium II's roof, the object of Faurisson's *"No Holes, No Holocaust"*. Of course, Provan's detailed study remains just that, busy work, and his conclusion, that gassings occurred there, remains irrelevant.

It has not replaced the pioneering Leuchter work or Germar Rudolf's *The Rudolf Report*. Nor has it been embraced by the upholders of the 'Holocaust' orthodoxy, who all too often have had to disown works that claim to support the gassing lie, such as Australia's Donald Watt's 1995 *Stoker*. Published by Simon & Schuster, it is sub-titled: *The Story Of An Australian Soldier*

Who Survived Auschwitz-Birkenau. The ploy to sell such nonsense as fact, as an historically accurate autobiography, badly misfired. On the back cover, one sentence illustrates how the 'Holocaust' lobby, through its feverish mind, attempted to hood-wink the world:

"Only now, 50 years after the end of World War II, has Don Watt managed to come to terms with his war-time experiences – an ordeal that he had mentioned to no one, not even his immediate family – and reveal the full story."

Adelaide Institute was there, ready to refute the book's factual content as a fabrication, and this may have caused orthodox 'Holocaust' historians to disown Watt even before any criticism emerged from the 'Holocaust' disbelievers. Thanks to Faurisson and his methodical approach to the topic, we were able to stand firm and claim the book is pure fiction. It reminded us so much of *Schindler's List*, that 1994 film based on the novel *Schindler's Ark*, written by Australian Thomas Keneally. Initially, it too was sold as historical fact until proven to be fiction. The fact that the film was screened on prime time commercial television in Australia without any commercial breaks at all raised concerns as to what its function was in indoctrinating gullible minds with historical propaganda and outright lies. Many who viewed the film did not immediately recognize the anti-German hatred that dripped from it.

The fact that Fritjof Meyer has now de-commissioned Auschwitz-Birkenau as a homicidal gas chamber site, as did van Pelt in 1996 with Auschwitz-Stammlager, highlights the irrelevance of so much of what Faurisson recognized as mere busy work. Meyer published his sensational claims in the May 2002 edition of the magazine *Osteuropa*. Relocating the homicidal gas chambers, the actual murder weapon – Faurisson calls it a huge chemical slaughterhouse – outside of the Auschwitz concentration camp perimeters into two (entirely fictional) farm houses and reducing the total number of gassed to around 350,000 Jewish deaths is a worry for the orthodox 'Holocaust' historians.

Although the world media has not run the Fritjof Meyer concessions, revisionists have done their best to disseminate the news. As Faurisson stated to Ingrid Zündel in an email of October 2, 2003:

"In fact, the revisionist community reacted quickly and strongly to F. Meyer's article as published in Osteuropa of May 2002. First the exchange of emails and letters was abundant; to take only one personal example, I sent Ernst [Zündel] a letter about it on August 14, 2002. Then many articles were published. Nation-Europa published three articles in September 2002, November-December 2002, and January 2003. Mark Weber published an article in The Journal of Historical Review dated May-August 2002 (in fact November). Germar Rudolf mentioned or commented the F. Meyer story in three articles (Robert Faurisson, Germar Rudolf, C. Mattogno) under the general title of 'The Dwindling Death Toll' in The Revisionist of February 2003 [and in Vierteljahreshefte für freie Geschichtsforschung of December 2002]. Quite a few other revisionists, like Fredrick Töben, Bob Countess, Serge Thion, or semi-revisionists like David Irving discussed the matter on the Web or elsewhere."

This huge concession to the revisionists made by Fritjof Meyer can be likened to the concession made by Dr Martin Broszat, of the Institut für Zeitgeschichte in Munich, exactly 42 years earlier. In a letter to the German newspaper *Die Zeit*, Broszat stated that in the Dachau concentration camp near Munich no one was gassed, something that contradicted what had become 'common knowledge' amongst historians, but to this day is not known by the general public. In 2003, Dachau received a multi-million Euro face-lift that also saw the removal of the nonsensical sign, which stated that a certain room was a gas chamber but that it had never been used as such. How this new 'investment' in Dachau's refurbishment will influence the general 'Holocaust' industry in Germany needs to be carefully watched.

Lex Faurissonia

The claim that Dachau had a gas chamber derives from a film shown during the 1945-46 Nuremberg International Military Tribunal trial. It was an American 'propaganda' film that showed a man standing in the alleged gas chamber, relating his story. This was admitted as evidence, and to this day stands as an historical 'fact' protected by French law.

Slowly, albeit too slowly, the orthodox 'Holocaust' historians have been forced to admit that their original 'Holocaust' story is not based on physical facts, that it is in Faurisson's words an outright 'lie' protected by law. Faurisson could not accept that this period of history be excised from rational thought and that it be replaced by the superstition of the 'Holy Writ of Nuremberg.' At the 1985 Toronto Zündel trial, well-known 'Holocaust' historian Raul Hilberg attempted to explain how such a massive enterprise of killing millions of people – without a Hitler order, without a plan and budget, without a murder weapon – could be executed by claiming it was done by an "incredible meeting of minds."

Faurisson agrees that it is incredible and unbelievable, and that is why he refuses to believe in the 'Holocaust.' He continues his fight against superstition and against the French Jewish community that continues to incite against him. On July 14, 1990, the French parliament enacted the Fabius-Gayssot law on the pretext to stem the rising tide of racism and anti-Semitism. It outlaws contesting the Nuremberg trial's 'crimes against humanity,' and the law is now commonly referred to as *Lex Faurissonia*. Nonchalantly Faurisson relates how one may receive a one month or a one year jail term, or a 300,000 F fine, then smiles and adds: "So, be careful in France."

The Future

That the revisionist enterprise will never end is a given fact, because any thinking person is a revisionist. A pre-requisite for any effective thinking activity is a free flow of information. Any censorship of such a flow of information will automatically have a stifling effect upon the brain's development. The problem faced by revisionists is the inordinate efforts undertaken by the upholders of the 'Holocaust' lie to stifle any open debate on the topic.

Civil libertarians often quote Voltaire in order to overcome blatant censorship and free speech restrictions: "I disapprove of what you say, but I will defend to the death your right to say it".

This now famous quote has itself been subjected to scrutiny, and Robert Faurisson points out in his Foreword to my book *Where Truth Is No Defence, I Want To Break Free*, 2001:

"In reality, a London author called Stephen G Tallentyre (real name Evelyn B Hall) in The Friends of Voltaire (1906) wrote on the subject of the attitude taken by Voltaire in case of an intense disagreement with an adversary: 'I disapprove of what you say but I will defend to the death your right to say it was his attitude now'."

Faurisson says that the future of revisionism is clear:

"We shall never win because Voltaire never won his battle against superstition because it is a never-ending fight between reason and faith. However, if we never win, then also we never lose, and that is the real adventure – a dangerous intellectual adventure – especially in France, Germany, Austria, Switzerland, Canada, etc."

In another email to Ingrid Zündel of October 21, 2003, Robert Faurisson clarifies his viewpoint on how revisionists are fighting an up-hill battle:

"Dear Ingrid,

You might be interested in reading the above article that a Sven Felix Kellerhof published on 28 August 2002 [...] in Die Welt with the title: 'Linksliberaler Kronzeuge für Holocaust-Leugner' [liberal crown witness for Holocaust deniers].

You will see that, if that date is correct, already more than a year ago, Kellerhof had been stating that revisionists were trying to 'push' Fritjof Mayer's article (as published in the May 2002 issue of Osteuropa).

There you have one more evidence that, as I told you, we revisionists quickly reacted to that article of F. Mayer. Now, even if a mainstream newspaper had not mentioned it, it would not have been our fault. I could give you so many examples of discoveries that we made, that we published and that the mainstream media did not mention for years and years. Was it our fault? To take but one example, what I said in 1978 about the hoax of the so-called 'gas chamber' in Auschwitz I was finally admitted by an orthodox historian in a mainstream publication only in 1995. I had to wait 17 years and, during those 17 years, I kept repeating myself again and again on the issue. Now see: the essay of that orthodox historian was hardly noticed! That's our fate. 'Habent sua fata libelli': our writings, as well as our desperate actions, have their own destiny.

Do you realize that in fact Paul Rassinier, who died in 1967, had already said EVERYTHING of the essentials? Is it his fault if, for nearly half a century after his death, he is still so unsuccessful with the mainstream media? And what about Ernst? Is it surprising that we cannot swim up the Niagara Falls?

Best wishes. RF"

In an earlier email of October 11, 2003, Faurisson's gloomy prediction emerges:

"I am fighting day and night for revisionism though revisionism is collapsing. Yvonne, Jean Plantin, and Vincent Reynouard are doing the same in France.

In Switzerland, Louis-René Berclaz, Philippe Brennenstuhl, and Gaston-Armand Amaudruz are doing the same.

The three of them received recently a prison sentence. Amaudruz, 83, who already was in prison for 3 months, will go back to prison for 3 months again. Plantin is supposed to go to prison and Reynouard also perhaps. And what about Rudolf, Weber, Graf, Mattogno, Zündel, etc.?

Now I must admit that, if you make the total of the people fighting for revisionism all over the world, that total nowadays is ridiculous. That's why I say that revisionism is collapsing. I gave my reasons why and I am not going to repeat myself.

Best wishes. RF"

The powerful Jewish lobby in France is doing what its counterparts in other countries are doing – attempting to implement world-wide legal gag orders that endeavor to stifle open debate on the ‘Holocaust.’ Although effective in many European countries, in Canada, and in Australia, it has not yet had total world-wide success. For example in South Africa in 2002, a Muslim community radio station, Radio 786, succeeded in fending off a charge of ‘anti-Semitism’ and ‘Holocaust denial-hate speech’ leveled against it for having broadcast a talk by a London-based Muslim cleric who stated that the six million Jewish deaths claim is an exaggeration and that there were no homicidal gas chambers.

The above case from South Africa also indicates how fear is lost when information increases our stock of knowledge. The impetus from South Africa is a hopeful signal that the battle will be fought in our law courts, but not only there. The fight is on at all levels of human cultural endeavor.

Conclusion

Befitting the whole ‘Holocaust’ controversy, a new impetus for action has arisen in the country that is allegedly responsible for perpetrating this ‘massive massacre’ upon the Jewish people – Germany. Horst Mahler has taken it one stage further by forming an association of those individuals who have been charged with ‘Holocaust denial’ and have been sentenced by a ‘legal’ system to prison terms, as I and others were in Germany, to a fine, as is the case in France, or to non-criminal sentence such as a gag-order, as in my case in Australia.

Instead of writing a conclusion to my deliberations on Robert Faurisson, it is perhaps more interesting to let Robert speak for himself. He has summed up the Revisionist situation in a form that has made him one of the world’s most eminent revisionists. The following is his response to what Horst Mahler is attempting to do from within the heartland where ‘Holocaust’ hysteria still flourishes, Germany:

“Robert FAURISSON

2 October 2003

Letter to Horst Mahler

Professor Robert Faurisson, born in 1929, lectured in modern and contemporary French literature at the Sorbonne and the University of Lyon, specializing at the latter in the ‘Analysis of texts and documents (literature, history, media)’.

In the 1970s, he demonstrated the radical impossibility, on physical and chemical grounds, of the existence and op-

eration of the alleged Nazi gas chambers. He was the first in the world to publish the plans of the buildings at Auschwitz abusively presented still today as having served for putting inmates to death by gassing.

In 1988, thanks to an investigation commissioned by the German-Canadian Ernst Zündel, the professor’s findings were confirmed by the American Fred Leuchter, designer of the gas chambers used in several United States prisons and author of a report on the alleged gas chambers of Auschwitz and Majdanek. In the early 1990s, the conclusions of the famous ‘Leuchter Report’ were, in turn, confirmed by the German chemist Germar Rudolf, a graduate of the Max Planck Institute, as well as by the Austrian chemists Walter Lüftl, president of the board of engineers of Austria, and Wolfgang Fröhlich, a specialist in disinfection gas chambers.

As a consequence of their findings, Robert Faurisson, Ernst Zündel, Fred Leuchter, Germar Rudolf, Walter Lüftl and Wolfgang Fröhlich have all paid a substantial toll to the prevailing judicial and extra-judicial repression. Like a number of other ‘revisionists’ they have, according to circumstances, had the experience of seeing their careers ruined, of being physically assaulted and injured, convicted in the law courts, fined, imprisoned, exiled. At present, Wolfgang Fröhlich is in jail in Vienna and Ernst Zündel is being held in Toronto in a high-security cell, in judicial and physical conditions worthy of ‘Guantanamo Bay’.

Dear Herr Mahler,

As soon as I learned of the existence of your ‘League for the Rehabilitation of Persons Persecuted for Disputing the Holocaust’ (Verein für Rehabilitierung der wegen Bestreitens des Holocaust Verfolgten) I applied for membership and sent you a financial contribution.

Your initiative is ingenious, and I wish it every success. I urge all revisionists to support this undertaking.

You have invited me to your first meeting, which will take place on November 9. The date is well chosen, for it marks the anniversary of the fall of a tyranny that one might have thought would last forever. The place, Vlotho on the Weser river, is equally well chosen, for it is associated with the name of our friend Udo Walendy, who has fought so hard and so long for the reestablishment of historical truth and, at the same time, for the cause of his German fatherland.

I would love to attend this meeting, but I think that the German police might immediately arrest me there. Anyway, I have too much work to do, and cannot go on vacation, even if it were to be spent in a German prison.

With regard to freedom of historical research, I have no confidence in the French police or the French administration of justice. I have even less confidence in the German police and administration of justice. Frankly speaking, nowadays there is no country in the world that offers a safe haven for revisionists. Even China, Japan and Russia serve Mammon or else fear him, and so serve him. The United States of America, in spite of its First Amendment, as well

as Canada, have just recently shown, in the cruel treatment of Ernst Zündel, to what depths of iniquity they can descend to please Mammon. Ernst Zündel is a heroic figure of the German nation, an exceptional man whom one cannot fail to admire when one really knows him.

In 1999, I published in French a four-volume work of more than two thousand pages, consisting of some of my writings of 1974-1998. It commences with an 'In Memoriam' note in which I mention, among the dead, Franz Scheidl, Helmut Diwald and Reinhold Elstner. With regard to the last named, I recall that on April 15, 1995, he committed suicide in Munich by burning himself to protest the 'Niagara of lies' against his people. The final words in that 'In Memoriam' note are these:

'May [my book] also be read as a homage for the true suffering of all victims of the 1939-1945 war, regardless of whether the victims belonged to the camp of the victors, who are praised to the skies, or to that of the defeated, whom have been humiliated and insulted ceaselessly for nearly half a century.'

Remember that these words are from 1998. During the past five years the situation has only worsened. The Niagara of lies has broadened and strengthened. We do not have the right to fold our arms and quietly contemplate the extent of the damage caused. We must act and react.

That is what you are trying to do.

Along with everyone else, I do not know how successful this effort might be, but I want to join with you in it, regardless of whatever differences of opinion or outlook there may be among those of us who fight for a common cause.

In December 1980, I summarized the result of my historical research in one sentence of 60 French words. Before pronouncing that sentence on Europe 1 radio, I gave this warning: 'Caution! None of these words has been inspired by political sympathy or antipathy.' Here is the sentence:

'The alleged Hitlerite gas chambers and the alleged genocide of the Jews constitute one and the same historical lie, which has made possible a gigantic financial-political swindle, the principal beneficiaries of which are the State of Israel and international Zionism, and whose principal victims are the German people – but not their leaders – and the entire Palestinian people.'

In my view, that sentence, now 23 years old, requires no changes.

I have been accused of being anti-Jewish. In reality I wish the Jews no harm. What I demand is the right to speak of the Jews just as freely as I speak, for example, of the Germans. And I ask that the Jews be deprived of the right to harm me, whether physically (between 1978 and 1993, I was attacked ten times by Jews), or by means of a special law that they finally got enacted on July 13, 1990, and which in France is known as the 'Fabiuss-Gayssot Law', the 'Faurisson Law', or the 'Anti-revisionist Law'.

It is outrageous that out of the billions of events that constitute the history of mankind, one single event, called by Jews the 'Holocaust' or the 'Shoah', must not be questioned – on pain of imprisonment, fines, orders to pay damages and the costs of publications of judgments, the exclusion from one's profession, and so forth. This is an enormous special privilege, and we demand the abolition of that privilege.

This is a goal that is plain, clear and of narrow scope.

Revisionism, in my view, is not, and must not be, a matter of ideology, but instead one of method by which to attain the greatest degree of exactitude.

What I seek is historical exactitude and, thus, the abolition of anything that obstructs the free striving towards that exactitude.

My best wishes are with you.

Professor (ret.) Robert FAURISSON"

Director of the Exactitude Symphony

By Ernst C.F. Zündel

Ernst Zündel's contribution was written on December 5, 2003, from the Rexdale, Ontario, GULag in the People's Republic of Canada, that is, from his solitary confinement cell where he is being held as a political prisoner of conscience by the Crown authorities. His location is the Toronto-West Detention Center, 111 Disco Road Box 4950, Rexdale, Ontario, Canada MAW 1M3. His Jewish accusers allege that he is "a threat to the national security" of the nation of Canada because of his wife's website Zündelsite.org, which was established and is operated in the USA where freedom to dissent from the Jewish Holocaust Story continues to be a cherished freedom – quite unlike New World Order Canada, Germany, and France, to name only a few nations who operate their own GULags, wherein the Holocaust Inquisitors imprison their hapless victims at enormous taxpayer expense. In this tribute from a dis-

mal and depressing jail cell in Canada – which otherwise prides itself on being a modern, democratic, liberal member of the United Nations – the German-Canadian immigrant and radical pacifist Ernst Zündel pours out his enthusiastic praise for the scholarly work and profound courage exhibited by Professor Dr. Robert Faurisson, who has been severely beaten by known Jewish criminals in France, but who has not yet been imprisoned, although forced into French 'Show-Trial' court proceedings many times, where he is not allowed to present the best material evidence nor the best expert witnesses available. Thus, it is fitting in this Festschrift for the prisoner of conscience Zündel, a man on the political Right, to offer his paean to Faurisson, an atheist and man on the political Left, since Historical revisionism is at bottom a method for historiography rather than a political enterprise. Both Zündel and Faurisson cling tena-

ciously to free and open debate in the Marketplace of Ideas, as it were, for the Jewish Holocaust Story with its sum total of real tragedy for many innocent men, women, and children, but also with its real guilt for many Jews who broke laws and who conspired against duly established governments, committed atrocities and sabotage, and engaged in blackmarketeering, money laundering, counterfeiting, and open revolution in support of Bolshevism. These two Europeans know firsthand the wrath of 'the Holocaust Industry' in their respective countries of Germany, France, and Canada, and they both are eager 'to make old bones' and one day see the academic, political, and media leaders finally admit that the (hated!) revisionists were correct: "No holes? No gas chambers!"

Robert H. Countess

I received news that you (the editor) wanted to do a Festschrift for my friend and mentor Robert Faurisson, the Father of modern revisionism! I thank you from the bottom of my heart for doing this. I can think of no one who deserves recognition more than Dr. Faurisson!

I remember as if it were yesterday, when I received a poorly printed German language, one-page *Flugblatt*, a handbill which stated Dr. Faurisson's reasons why he no longer believed in the gas chambers, giving his reasons clearly, succinctly, without a lot of embellishment. It was after 1975! The text was short and to the point! The translator had done a good job! I kept that one page flyer on my desk for a whole week, looking at it 2-3 times a day, reflecting on it, saying to myself: "That is it!"

Then I determined right then and there that I had to meet this French Professor! No address was given for him, no ad-

dress on the flyer! I began to track the man down by contacting a number of leading political activists in Europe. It did not take all that long and I had the address and more information, more complete than the flyer. Then Thies Christophersen (German, now deceased. Ed.) published something in the little magazine *Die Bauernschaft* by Dr. Faurisson. Even more information and more explanations, all in an exceptionally lucid, easy to understand style.

Around this time in 1979, I received an invitation to a conference in California being held on the campus of Northrop University, a gathering of 'revisionist scholars'. I saw that Dr. Faurisson, Thies Christophersen, Udo Walendy, Professor Arthur Butz, and many other famous revisionist researchers were going to be there, and I decided to attend. Fate held a surprise in store for me!

Dr. Faurisson was extremely fatigued by his long plane trip, and someone was needed to read his paper. And for some reason still not clear to me even to this very day, I was chosen for that honor! People must understand that I had no chance to first read this lecture. I was handed it and directed towards the speakers' lectern, Dr. Faurisson's speech/lecture/paper was in my surprised hands.

One can only imagine my profound surprise when I saw some of the technical/architectural drawings for the first time in my life – drawings of the morgue rooms of Auschwitz-Birkenau, the crematories, the techniques carefully described for the cremation process. All was quite a revelation to me and very much like thunderclaps from heaven above! Particularly, I was impressed with the argument he made that the problem of the alleged homicidal gas chambers could at last be solved! Solved by technical, forensic examinations in a scientific man-



Political prisoner Ernst Zündel after his arrest in February 2003, sitting in a police car

Ernst C.F. Zündel, German citizen, born 1939 in Calmbach, Germany. Zündel emigrated to Canada in 1958, where he pursued a successful career as a graphic artist. In the 1960s, he developed a strong interest in the history of Third Reich Germany, which led him to meet and interview many individuals of that period. Zündel authored, published, and distributed several booklets and pamphlets on this topic, but is best known for his 1985 and 1988 *Great Holocaust Trials* in Toronto, where he was accused of allegedly "knowingly spreading false news" about the Holocaust. During these trials, Zündel and his defense team challenged the orthodox version of what is alleged to have happened to Europe's Jews under Hitler. In the midst of the 1988 trial, Zündel sent a forensic investigative team to Auschwitz to test if 'gassings' really happened. The findings of this team are summarized in the best-selling *Leuchter Report*, the first such forensic report, since replicated, documenting that 'gassings,' as alleged, could simply not have happened. A life-long human rights activist, motivated by his desire to rehabilitate the maligned image of his parents' World War II generation, Zündel has spent decades in courtrooms in various Holocaust trials, securing historically crucial transcripts of witnesses from many countries testifying under oath what really happened – and did NOT happen – in the Third Reich's concentration camps. In 1992, Ernst Zündel was finally acquitted by the Canadian Supreme Court, which declared the law unconstitutional under which Zündel had been persecuted. A few years after that, however, the Canadian authorities established a 'Human Right Commission,' which could prosecute 'offensive' public statements outside of the legal system. Indicted by this commission, Zündel had to defend himself for five years against attempts to censor him and his associates. This trial resulted in a ruling by a Canadian Human Rights Tribunal that, in order to assess whether a defendant is guilty of having offended somebody with a public statement, the "Truth" of that statement "is no defense." In 2000, Ernst Zündel married a U.S. citizen and settled with her in Tennessee, where he was kidnapped on February 5, 2003, by several INS officers under an alleged minor immigration infraction and delivered in handcuffs and leg irons to his political opponents in Canada. He has been in solitary confinement under brutal prison conditions ever since – without having been charged of any crime! For more information go to www.Zündelsite.org.

ner. No more amassing mere words and emotional statements by alleged 'eyewitnesses to genocide.' Instead, one could appeal to hard, material scientific data open to any serious physical scientist.

I knew as I was reading the words off the lecture sheets: 'Ernst Zündel, this is it! This vexing problem will be solved.' Thus, I became, as it were, 'a Faurisson disciple' during those very exciting moments, and I have remained one ever since.

Dr. Faurisson was a man of the Left. He had been warned that I was a man of the Right – worse than that even: that I held sincere, but in my mind, a rational admiration for Adolf Hitler; and still worse, one might add, that I had written and published books such as *Nazi Flying Saucers*. Therefore, some thought that Dr. Faurisson's credibility would be compromised through any association with me. I was keenly aware of the rumors and the jealousy and dislike I engendered because of my, shall I say, extracurricular activities.

As I think back today at all this, I was careful to keep all this in mind while seeking to develop a relationship and to obtain more information from the French professor who became my mentor.

Slowly, a working relationship developed and when I was judicially charged by Canadian Crown authorities in 1983, I wrote Dr. Faurisson and told him what the charges consisted of, and I asked if he would be willing to act as my chief consultant as well as a witness for my defense. He accepted – to the dismay of some people, and even more so to the surprise of many academics, for whom I was at best 'a publicity seeker' and an 'intellectual lightweight.'

Dr. Faurisson arrived for the preliminary hearing in June 1984 at a time when I had a lawyer with no great commitment to the issues at stake, a lawyer with only modest abilities, I must say. Both Faurisson and I were bothered by my attorney's poor performance at this hearing.

I was bound over for trial, but I promised Faurisson that I would find a more dedicated and competent attorney in time for the trial itself. Fortunately, I found an attorney from Western Canada, Doug Christie and his associate Keltie Zubko who both worked well with Faurisson in preparing the list of witnesses and the trial strategy. My role was to be that of the accused, a lightning rod of all the hate and media focus for that hate, and I was to work as the facilitator/impresario in a legal drama taking place not in a theater but rather in a courtroom with the witness box as the stage!

Dr. Faurisson became the stage director, as it were, with Doug Christie the conductor, and I made sure that everything ran smoothly and that the witnesses showed up in time, that documents were prepared, that all were housed and fed, and that there was enough funding to pay lawyers, witnesses' travel and housing – in short, that everyone performed his/her assigned tasks.

We virtually 'sleep walked' through this first trial together, losing it, then appealing the decision. On the day of the appeal, Dr. Faurisson was nearly beaten to death in a park near his home in Vichy by some hate-filled assassins while walking his dog. I spent sleepless nights worrying about the health of my good friend! We won the appeal and in the Supreme Court of Canada, the appeal decision was upheld! Thinking that all was now finished, I was recharged within days by the Crown. Once again – barely restored to health from his assassination attempt – Faurisson came to Toronto and assumed again his role as director, and together we found the American execution expert Fred Leuchter. Barbara Kulaszka, a brilliant and very hard working attorney, also came onto the team and, as they say: 'The rest is history.'

In March 1988, Fred Leuchter traveled to Poland, examined Auschwitz-Birkenau's alleged homicidal gassing chambers where some 'four million Jewish martyrs' were constantly declared dogmatically to have found their extermination at the hands of Germans. He hurriedly amassed his now famous report in a scientific manner usable in a court of law and within a short time, *The Leuchter Report* became a worldwide sensation and was translated into many languages!

Again I was found guilty, this time even losing my appeal, went to jail eleven times. Dr. Faurisson and I had developed a very harmonious relationship, which turned into a genuine friendship over these past fifteen years! In 1992, when the Canadian Supreme Court decided in my favor, we were overjoyed! All the anxieties and hard work, the many sacrifices in time and money had finally paid off! We had prevailed over the promoters of hatred against dissidents. Indeed, victory was sweet!

But the struggle continued and it still rages on even to the day I am writing this with a stubby pencil in my almost totally bare prison cell. But I bow my head in deep reverence and humility for the greatly deserved honor now being bestowed on one of the truly great men of Europe in an era when there are very few men of his stature who have the technical abilities and the unbridled courage to stand up and face the enemies of a scientific historiography on this Holocaust Industry. Professor Dr. Robert Faurisson has one of the finest minds I have ever come across, and he is ethically incorruptible. Truly, he is a man for whom the term exactitude is his *modus operandi*. I am privileged to call him my friend – even my dearest friend!

From my prison cell in solitary confinement in Toronto, Ontario, I want to extend my heartfelt 'Happy Birthday,' Robert, on your seventy-fifth! Well do I remember the forces of hate announcing back in the 1980s that 'Faurisson will not make old bones.'

Your bones are now indeed 'old,' but they are strong and they are good!

The Kula Kolumn – Exactitude in Action

Analysis of a ‘Centerpiece’ of Material Evidence for the Alleged Homicidal Gas Chambers at Auschwitz-Birkenau: Michal Kula’s Eight Triple-Mesh Metal Cyanide Induction Columns

By Robert H. Countess, PhD

Introductory Remarks

“Show me, or draw for me a Nazi Gas Chamber” has been a repeated demand framed by French university Professor Dr. Robert Faurisson in one form or another since March 23, 1974, when he sent a letter to the *Centre de documentation juive contemporaine* in Paris.

In this letter, he asked if the Hitlerite gas chambers were a myth or a reality.¹ I have heard him speak on this matter, and he said that the wonderfully cooperative French woman there brought him books from the collection that showed photos of hair, shoes, eyeglasses, and teeth. Faurisson quietly pressed for actual photos of “Hitlerite [homicidal] gassing chambers.” She finally admitted that she could not produce any.

Faurisson’s diligence in studying the available literature along with primary documents from Auschwitz, plus his own visits to the Polish site, produced over time numerous reactions from the French media and Jewish Holocaust Story writers, jurists, politicians, and academics, reactions that were almost without exception *ad hominem* attacks on him, even accusing him of trying to rehabilitate Hitler and Nazism by his audacity in asking this sort of question. These “Negationists” – as I must call them, because they have been so negatively opposed to an international scientific investigation – insisted that the Nuremberg Tribunal had clearly established the reality of the homicidal gassing facilities and other judicial courts had declared them to have existed on the basis of “Judicial Notice.”²

Of course, Faurisson is quite willing to accept such Judicial Notice for the scientific results that water freezes at 32 degrees Fahrenheit, but he was not then, or on his deservedly happy 75th Birthday on January 25th, 2004, willing to accept that the alleged Hitlerite gas chambers truly existed unless scientifically established by forensic investigation by a team of physical scientists.

Van Pelt’s The Case for Auschwitz

Over the course of many years when Jewish Holocaust Story historians chose to ignore Faurisson, one writer, a specialist with a doctorate in the History of Ideas who has passed himself off as a “Professor of Architecture” – a Dutch Jew named Robert Jan van Pelt – finally found that Faurisson’s demand had to be confronted.

Dr. van Pelt has made the material evidence for confronting Faurisson by presenting a corpse cellar with axonometric drawings, very neat and impressive drawings at that, including a triple-mesh metal Zyklon B poison insertion column.³ Eight of these are alleged to have been built – with four in each *Leichenkeller* (corpse or mortuary cellars) of Birkenau *Kremas* (crematories) II and III – and alleged to have been built by a Polish Roman Catholic inmate named Michal Kula with the designed intention for killing human beings. The Christian Kula thus became an accomplice to murder.

Van Pelt’s presentation of the Kula-Kolumn (I have chosen to spell “column” with a “K” for alliterative emphasis) is not, however, a photo or an original construction drawing or a drawing based on any other original document of such a death induction device, but rather an “axonometric reconstruction,” following Kula’s testimony, drawn by Marc Downing on page 194 and by Scott Barker on page 208. And, if I may add, these are very impressive drawings.

Thus, they are a positive response by van Pelt to Faurisson’s request for either a photo or a drawing of a Hitlerite gas chamber. As an effort to be scientific by van Pelt, they are praiseworthy since they can be analyzed and evaluated.

But I must ask if such reconstructed drawings based on nothing but one witness account are convincing evidence, since there is not one of these eight alleged columns, nor are there pieces or even documents of them at Auschwitz or elsewhere to be examined for authenticity.⁴ Why, in addition, should the former inmate sentenced to four-and-a-half years imprisonment be trusted? Did he not have animosity against his German captors and also belong to a group that attempted violence against the Camp authorities?⁵ Did he not also willingly aid the Polish Communist authorities on June 11, 1945, when he gave testimony against the Germans and described these alleged columns as designed only for murder of unsuspecting innocents?

In general, the Jewish Holocaust Story contains the standard tale that once the prisoner special teams had finished their assigned role in the gassing and cremation process, they too were murdered and cremated so that there would be no surviving eyewitnesses to murder. Yet Michal Kula, we are told, survived over four years in this so-called *amus mundi*. Perhaps Kula, if he were alive and available to talk in 2004, would tell a differ-



R. H. Countess, U.S. citizen, born in 1937 in Memphis, Tennessee; Education: BA, MA, PhD in religion (doctorate in New Testament Greek text); MLS in humanities. Dr. Countess taught at several U.S. and European schools: Covenant College, Tennessee State University, Northern Virginia Community College, University of Alabama in Huntsville, Alabama A&M University, Calhoun Community College, Oakwood College, Kiev Christian University, Tyndale Theological Seminary, Odessa International Theological Seminary. Lectures at schools in the USA, South Africa, Australia, Germany, Ukraine, the Netherlands. Published some 100 articles in various journals and magazines; Founder of Theses & Dissertations Press. Served on various Boards of Directors. Retired US Army Chaplain. Resides near Huntsville, Alabama. May be contacted at boblbpinc@earthlink or POB 64, Capshaw, AL 35742.

ent story, a story in which he collaborated with the Germans eagerly and thus survived the closing of the Auschwitz-Birkenau camp just before the Red Army marched in on January 27, 1945.

One finds on page 206 of van Pelt's book a (faulty) English translation of Kula's testimony from June 11, 1945,⁶ wherein, for purposes of the post-War Communist trial against Camp Commander Rudolf Höß, he gave technical details to his interrogators. Kula, as one might expect of a metal construction expert technician, gave rather precise metric dimensions. To these I shall return later.

The van Pelt book is overall a large, highly technical, carefully documented, well laid out, and nicely bound book, with very good drawings and photos, but strangely published – for whatever reason is unknown to me at this time – by a major American university Press at taxpayer expense.

A Debate Open to the Public

If such a debate could take place, the debate statement might run as follows: At Auschwitz-Birkenau there were homicidal gassing chamber specially constructed for employing Zyklon B with its hydrocyanic acid to murder Jews and other human beings.

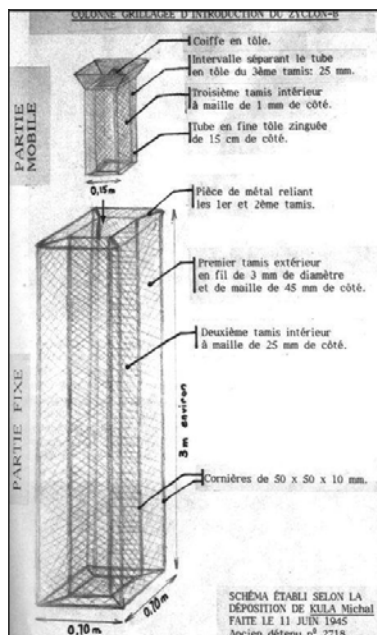
And if professor Faurisson were on the negative side of the debate, he would demand material evidences, not mere drawings or sketches or cartoons.⁷ I can only speculate what van Pelt would offer if he were on the positive side of such a debate, but I think he would offer sketches and drawings and cartoons, but most of all, alleged eyewitness testimony of a Michal Kula (and others) who have never one time been cross-examined under oath in a proper court of law outside of a Stalinist "Show Trial" setting.

Faurisson would insist on cross-examination of Kula in ways similar to the cross-examination of the star witnesses in Toronto, Canada, at the famous landmark trial of Ernst Zündel, when Dr. Rudolf Vrba and Arnold Friedman were finally forced to admit that they had not witnessed homicidal gassings as they claimed in their writings or earlier expert testimonies.⁸

But Michal Kula, born in 1913, would in 2004 be 91 years old, if still living, and would not likely be a witness capable of reasonable testimony or cross-examination.

The Problem of Alleged "Eyewitnesses"

The first question to be asked of course is: Is Kula to be believed? What were his motives in giving testimony to the Polish Communist authorities? Did the Communist court commission a competent scientific investigation whose sole task was to verify or falsify the Kula allegations? Did Kula or anyone else produce actual German *Zentral-Bauleitung der Waffen SS und Polizei Auschwitz* technical drawings, blueprints, or other documents whereby these alleged complex devices were built and order lists for materials and their cost? After all, we are



J.-C. Pressac's drawing of the legendary "Zyklon B introduction columns" as described by Michal Kula.

constantly told by people such as van Pelt that there are "mountains of evidence" and "millions of documents" to prove the Nazi crimes.

There is, however, one document that references Michal Kula by name. Even so, can Kula be trusted to have told the truth on June 11, 1945, or was his detailed metal column story fabricated out of a desire to get even with his German captors?

There is one indication to Kula's credibility as a witness, and it derives from his statement about an actual gassing he claims to have witnessed form an inmates hut. He claimed that he saw how corpses of gassing victims were carried away:

"I saw then that they [the corpses] were greenish. The nurses told me that the corpses were cracked, and the skin came off."

On this, Germar Rudolf comments rightly:⁹

"[...] victims of Zyklon B gassings aren't greenish (they are pinkish-reddish), and there is no reason for the corpses to crack and for their skin to come off. This is nothing but atrocity propaganda."

But Professor Doctor Robert Jan van Pelt features Michael Kula prominently in *The Case for Auschwitz* book and accepts the technical data given to the Polish Communist court as if it were in fact true, even scientific truth!

Documents by Kula at the Auschwitz Schlosserei

Van Pelt could have provided the following, but he chose not to do so. Italian researcher Carlo Mattogno writes in his 2002 article that the Polish Judge Jan Sehn made available for the Rudolf Höß trial a list of the work order numbers, without gaps Judge Sehn produced this list on July 25, 1945, some six weeks after Kula gave his deposition to the court.

There are some 85 of these work orders for the *Werkstättenleitung Schlosserei* beginning with October 28, 1942, and one, number 433 dated May 20, 1943, is a request for materials by "Kula" who is called "*Hersteller*" (producer) and he needed two pieces to repair "*kopl Verbindungstücke für Gummischlauch*." The request is marked "*Dringend*" (urgent) and was to be delivered to Prof. Schumann for the "*Röntgen-Station im F.L.*" (the x-ray department of the hospital in the women's camp of Birkenau). The document indicates that Kula completed the work on or by May 21, 1943.¹⁰

If Kula had testified truthfully about building the eight gas induction columns for Kremas II and III, there had to have been a *Schlosserei* work order request for materials to obtain the very large quantity of metal mesh of varying sizes, angle iron supports, screws, bolts and nuts, welding rods, wooden base supports, and more. Mattogno points out that van Pelt cannot hide behind a concept of secrecy for these murderous materials since in the work order forms there are requests for "gas-tight doors" for the same Kremas – items alleged by van Pelt that prove the buildings had been altered into death facilities.¹⁰

We may safely conclude that when Michal Kula testified to Judge Sehn's court on June 11, 1945, he knew that he was giving false testimony. And his fellow insurrection mate, Henryk Tauber – whom van Pelt trusts so fully – gave a similar story about these alleged metal columns.¹¹

An Internet site, www.holocaust-history.org/auschwitz/intro-column, relies heavily on Harry Mazal for research assistance, and the Kula-Kolumn is given the utmost credence. Moreover, there is a b/w photo of "A Soviet army man" holding one of the alleged gas chamber wooden chimney covers, with the date given as "October 14, 1944," and from *The Illustrated London News*, page 442.

Since the Red Army reached Auschwitz only on or about January 27, 1945, readers may wonder how this photo was created to depict a Soviet soldier atop an alleged gas chamber some four months prior to the camp's liberation!

I may safely state, however, that this Holocaust History Project site largely exists because of the decades long insistence by Robert Faurisson that he be shown a Nazi gas chamber. People such as Mazal and his cohorts are trying to do just that – even if they must invent, create, suppress, or falsify reality. And van Pelt is without doubt a willing fellow executioner along with these fanatics.

A final comment on Michal Kula may also be in order in that Danuta Czech does not mention him as prisoner number 2718 on page 51 of her very important book known as the *Kalendarium*.¹² The non-Jew Kula is restricted to the final footnote in the book and then only as he gave testimony about the outcome of certain Jews.

Development of the Kula Kolumn Model Idea

The van Pelt book appeared in February of 2002, and I obtained my copy on April 18th and began to work through it with black pen, red pen, and highlighter pens, making notes in the margins and everywhere else. Small print, large pages, fascinating book. He made some significant attacks on David Irving here and there. When I reached Chapter Three, "Intentional Evidence", I knew that some highly challenging material was on the horizon. (*Black's Law Dictionary* does not have an entry for "Intentional Evidence," but "intention" is used with the plan to do a certain act.)

For van Pelt, the substance of Chap-

ter Three is evidence based on German planning with the intention to exterminate by means of physical devices – homicidal gas chambers in mortuary cellars, camouflaged, as he writes, so as to appear simply as morgue repositories. The reader anticipates, at long last, a solid answer to Faurisson's "Show me, or draw for me..." approach. Van Pelt does not ignore Faurisson as so many before him have done.

I prepared a lecture on the book and presented it to the Fourteenth Conference of the Institute for Historical Review in California on June 21-23, 2002, its title: "A Critical Look at Robert Jan van Pelt's Anti-Revisionist Study, *The Case for*



The Kula Kolumn under construction on August 24, 2002, on the driveway of the Countess home in Alabama, here with editor Germar Rudolf

Auschwitz: Evidence from the Irving Trial.” My great appreciation for the enormous work van Pelt put into the book was offset by my conclusion that van Pelt’s “convergence of evidence” method was at bottom more of a “divergence of evidence” and at best naïve, at worst dishonest.

Thereupon, with the announcement of “The Fourth Annual Convention on Real History” hosted by British historian David Irving near Cincinnati for August 30-September 2, 2002, I submitted the idea for an actual model of van Pelt’s “Kula Kolumn” so that instead of mere words of critique, we might gaze upon *a real hands on model for Real History* and seek to draw conclusions as to the actual practicability or impracticability of these alleged eight Zyklon B insertion contraptions. (A contrivance is a device showing cleverness or ingenuity and “a contraption” is a combining of the words “contrivance” and “trap.”)

Irving was positively disposed to the idea and I discussed it with my publishing colleague, Germar Rudolf, and other specialists in the field of Jewish Holocaust Story exactitude analysis. By July, I had begun diligently the construction effort, in spite of a lack of expert metal fabrication experience, but bringing to the task some years of auto mechanical repairs and building construction.

Basic Assumptions

Assumptions are of two types: 1) those verifiable or falsifiable; and 2) those based on presuppositions about reality but not open to physical testing – as such, these can merely be stated at the outset. What follows are the assumptions that guided my work.

- That van Pelt’s technical data were reliably printed in *The Case* book from his own notes that I assumed to be reliably drawn from the Polish language documents of the 1945 Höß Trial, or from documents in other languages;
- That Michael Kula possessed the technical competence to do what the SS allegedly assigned him to construct;
- That Kula had the mental competence to remember for the court his prison camp experiences with adequate precision;
- That the alleged column’s design arose from a clearly conceived SS intention and SS authority to command its construction, provide exact drawings, procure all needed materials and personnel, and work space;
- That none of these construction drawings is available today for examination, since if such was in fact available, there would be no need for van Pelt to have his assistants produce axonometric reconstructions for *The Case* book; (one must remember that van Pelt produced his work for the Lipstadt Trial in London and that if he had discovered actual, authentic drawings, he would have eagerly produced these for Professor Lipstadt’s defense)
- That SS specialists in the design engineering of execution technology had tested such a device in a laboratory and/or field environment in order to insure that the concept, design, and constructed device would work properly; (can anyone imagine a prison using an electric chair for an execution of a convicted murderer without adequate laboratory testing for its operability effectiveness?)
- That such field testing required construction engineers to place such a device beneath concrete roof openings some-

where, doing this before going to the effort and expense of cutting the eight holes in the Birkenau Kremas II and III reinforced roofs;

- That Kula was himself a metal fabricator from the small town of Auschwitz and not himself a design engineer capable of creative design for such a novel device;
- That there was “a paper trail” for the special materials that Kula alleged were used and in the large quantities alleged for construction;
- That the eight holes, measuring an estimated 16 inches, were cut by skilled craftsmen through several inches of rebar rod concrete, and that the rebars were cut neatly [not crudely bent away from the holes], and that cutting tools or acetylene torch equipment were used instead of a crude hammer and cold chisel method; and that this time consuming work was performed at night or with camouflage so that the general camp population might not observe this novel and sinister activity;
- That these eight large and heavy columns were transported in sections rather than as single units since, otherwise, setting them upright would have been impossible due to the extra length of a square column measured from bottom edge to opposite upper edge; [If a van Pelt or an Elie Wiesel were a person who spends time building and repairing, he might have thought of such matters, whereas (Faurisson’s) “paper historian” criticism of such writers comes into play;
- That these alleged eight triple mesh metal columns were removed from their Krema mortuary locations sometime before the Red Army arrived on January 27, 1945, for which activity there must have been some Germans who could have given testimony at later trials; otherwise, the Soviet officials would have preserved one or more of these eight columns or at least have photographed them as incriminating evidence against “the Hitlerite murderers.”
- That the destruction of the Birkenau Kremas (Krema I at the Auschwitz *Stammlager* or Main Camp was not itself dynamited; hence, when Irving speaks or writes about Krema I being “reconstructed after the War” he adds confusion and reveals himself as something of “a paper historian”) some weeks or months prior to the arrival of the Red Army has not yet been satisfactorily explained; with some writers, “the SS blew them up in order to cover their monstrous crimes,” but with others, rebellious inmates obtained enormous amounts of explosives and set off the charges themselves; one must assume that the Red Army could have ripped out all usable mechanicals and then dynamited them (with Red Army sappers having both the skills and the quantity of dynamite to lift off the heavy concrete roofs);
- That these eight squared holes in Kremas II and III mortuary roofs have to be observable today, even though damaged somewhat by the dynamic explosions set by whomever and whenever; (my second trip to Birkenau (June 2001) enabled me to observe some bent rebar stubs, even some not-so-neatly cut acetylene stubs that perhaps are remnants of Holocaust enthusiasts in recent decades who sought to create “proofs” or “criminal traces” of the alleged holes; but serious researchers have not been convinced by the Revisionist Charles Provan’s research or his conclusion that he found the holes.)¹³

- That every serious interpretation of highly important past events (commonly called “History”) faces the problem called “dual interpretation” – that is, the event is interpreted quite differently by different people, even by those involved in the event itself.¹⁴ Therefore, if a Michael Kula had in fact constructed one or more metal triple mesh columns in the metal fabrication workshop at Auschwitz, there is open the possibility that these were used for a benign purpose.
- That my less-than-perfect model of the Kula Kolumn is a reasonable experiment for verification/falsification of what has been alleged since 1945 by the Polish Communist court led by the Communist Judge Jan Sehn – that is, a rational effort to learn Ranke’s “*wie es eigentlich war*” (how it actually was) of this highly controversial period. Thus, I expose myself to being proven wrong as well as being proven correct on the alleged homicidal gas chambers;
- That of the approximately 1.1 Million persons sent to Auschwitz-Birkenau, some 200,000± survived and could serve as possible witnesses to homicidal gasings; further, that the most important alleged eyewitnesses such as Henryk Tauber, Michael Kula, Stanislaw Janowski, Shlomo Dragon, David Olère, and others would not have been allowed to live and testify to their firsthand knowledge of mass homicidal gasings – especially when JHS writers regularly tell the world that the Nazis destroyed all traces of their crimes;
- That Kula’s alleged cups/bowls could hold the 3 pounds of Zyklon B granules in each column and thus effectively evaporate the deadly gas within the granules when only the top exposed layer of granules would be exposed to the circulating warm air. The closed sides of these alleged containers would prohibit exposure to circulating air and the overall result would be weak and of debatable effectiveness for such an elaborately designed method. (An analogy might be to prison execution by lethal injection if the medical technician were to dilute the poison by, say, 90% or greater; is it believable that death technology would be so self-defeating? A more practical analogy open to most of us homeowners would be to pour a bag of the brand name Sakrete into a wheelbarrow and add water but not stir the water into the dry gravel-cement mix. The result would be a hardening of only the top portion of the mix and the end result would be disastrous for serious application to a pole or footing.) In my judgment, the alleged Kula testimony would result in enormous wastage of Zyklon B and this unused large quantity would have required *re-canning* or waste disposal to a safe containment area – which a researcher might look for even in the year 2004. Even if Kula could be proven to have made the eight columns, the thousands of pounds of spent Zyklon B had to be gathered after each gassing and transported to a



Dr. Countess presenting a self-made model of a “Kula Kolumn” during the 2002 Real History Conference in Cincinnati.

dump site, presumably, somewhere close by the Birkenau site whose water table level generally presented its own set of problems for the SS engineers;

- That if the SS *Zentralbauleitung* had wanted to install mass gassing *apparati* in the Kremas, my own Kula Kolumn model analysis – along with Germar Rudolf’s agreement – the engineers could have more easily and effectively built simple baskets into the ceiling of the roofs, say, 8-10 inches deep, for open mesh baskets with small enough holes so that the Zyklon B granules would not fall down below, yet with adequate ventilation for efficient, quick evaporation of the inhering or adhering Hydrocyanic Acid. I think that the SS through lab or field testing would have sought the simplest, cheapest, and most effective method to engage in mass extermination rather than Kula’s more bulky, less efficient method as alleged and accepted by van Pelt;¹⁵
- That Michael Kula and other inmates in construction departments would have had to know something about the *Kurzwellen-Entlausungsanlagen* the SS installed at the Auschwitz, designed by the Berlin based Siemens-Schuckert industrial giant¹⁶. These novel and expensive constructions allowed the quick and efficient delousing of clothing by means of the then very modern development of microwave technology – a result of German observation from the 1936 Berlin Olympic Games when dead insects around the base of radio transmitters led to research on high frequency radio waves as an effective method for destroying the body louse. Kula and his comrades with their anti-German sentiment (which no one can truly fault them for, since they were inmates against their wills!) and their motivations to defame the SS, even to destroy facilities of any sort, could understandably lead to propaganda creation of “triple-mesh metal columns” with exacting metric dimensions; intelligent inmates always have plenty of time to ponder “how to get even” with their captors and persecutors, and I must consider such a scenario as existentially possible, even likely. The very fact that van Pelt omitted any treatment of the Siemens-Schuckert microwave installations points to either a lack of thoroughness in his research for the Lipstadt Trial, or it points to a willingness to withhold exculpatory evidence. One may add that van Pelt refused to travel with Irving to Birkenau to look for the four/eight holes, this itself revealing a lack of scientific commitment by van Pelt and the entire Lipstadt defense team, along with the technically inept Professor Lipstadt herself; and it raises the question about “a hidden agenda”;
- That all of my conclusions from the experience of building the Kula Kolumn and to the actual presentation of it at the Real History Conference are tentative conclusions; tentative because conclusions based on historical and scientific research are always conditional at best. Serious scientific-histo-

riographers must always remain open to newly discovered data and better methods of analysis of those data.

Conclusion

At the beginning of this chapter, I indicated that my concept was an example arising from Robert Faurisson's notion of *ex-actitude*. He defined it for me in an email of September 29, 2003 as "*la vérité mais au sens de vérité vérifiable*." My translation is "the truth but in the sense of verifiable truth." My "ex-actitude in action" is thus a tribute to Professor Doctor Robert Faurisson, and whatever faults arise from my imperfectly constructed model and my own faulty inferences from it are my own, for which I take complete responsibility.

The Real History Conference director wrote on September 10, 2002 after my presentation: "I did not get a chance to thank you properly for your magnificent contribution to our weekend function. [...] so once again: Thank you!"

And I say to Robert Faurisson "Thank you" and "Thank you again" for your personal friendship and professional example over the past fifteen years since our first meeting on October 10, 1987, at the Eighth IHR Conference. When I think back to that lecture I gave on Saturday afternoon, recounting my experience of teaching History 102 at the University of Alabama in Huntsville and being the first professor in the USA to use Arthur Butz's *Hoax of the Twentieth Century* in the class over a ten week academic quarter, I was surprised to see that when I finished, Dr. Faurisson was the first to stand and offer enthusiastic applause, then the remainder of the audience. I was surprised because I thought I had done in the classroom what any normal professor ought to do – that is, offer students the benefit of alternative interpretations of historical controversies. Robert assured me that what I had accomplished was quite extraordinary and not at all "normal."

On September 10, 1994, I hosted Faurisson to give a public lecture in Roberts Hall on the campus of the University of Alabama in Huntsville. TV cameras, newspaper reporters, university Public Relations, campus police, and about 60-75 students and residents were on hand for the event. A very wealthy local Jewish scrap metal dealer sat on the front row, a man I have known for many years, and he refused to shake hands with Faurisson.

Of greater interest to me than this shameful display of hate was that all through the week, Faurisson said to me that the lecture would be cancelled at the last minute. I assured him that here in North Alabama that that would not happen, in part because I had a contract for the hall with the university, and also that that is not the way people in Huntsville "Rocket City" (the town that Dr. Werner von Braun made into the center of World rocket science) would behave or permit. In fact, I added that there might be some protesters, but that they would probably dress nicely and hand out some kind of protest literature – all of which quite peaceably took place.

Faurisson was quite surprised that everything happened in a proper fashion and we sent him on his way back to France a day or two later, along with his pleasurable memory of my Cajun wife's Gumbo!

I and my wife send our best greetings to Robert Faurisson on his 75th birthday in Vichy, France, and we hope he will en-

joy many more as he continues to defy his hatemongering enemies who declared over twenty years ago that "Faurisson will not make old bones."

Take good care of those "old bones," Robert!

Notes

This contribution missed the deadline of the Festschrift in honor of R. Faurisson.

- ¹ *Ecrits Revisionnistes (1974-1998)*, vol. I, "1974-1983," Edition Privée Hors-Commerce, 1999, p. 4.
- ² "A court's acceptance, for purposes of convenience and without requiring a party's proof, of a well-known and indisputable fact; the court's power to accept such a fact – the trial court took judicial notice of the fact that water freezes at 32 degrees Fahrenheit – Fed R. Evid. 201. Also termed *judicial cognizance*; *judicial knowledge*." From *Black's Law Dictionary*, abridged seventh edition, St. Paul, MN: West Group, p. 684.
- ³ Robert Jan van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, Bloomington, IN: Indiana University Press, 2002, pp. 194, 209.
- ⁴ Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, New York: The Beate Klarsfeld Foundation, 1989. Pressac made his own sketch of the Kula device on page 487, but most importantly, Pressac has several photos of metal grills and screens alleged to have been parts of the ventilation system of the morgue in question, and one might ask why the Germans would leave behind such alleged incriminating "traces" of HCN impregnated metal pieces but yet remove completely the eight large Kula-Kolumns.
- ⁵ Kula was jailed from January 18-21, 1945, at Birkenau along with Henryk Tauber in a section for members of organizations trying to create insurrections, according to Italian researcher Carlo Mattogno, and he adds that Kula and Tauber had adequate time and opportunity for creating their story about the eight triple-mesh metal columns. "Keine Löcher, keine Gaskammer(n)," *Vierteljahreshefte für freie Geschichtsforschung*, 6(3) (2002), p. 302.
- ⁶ HÖB trial, vol. 2, pp. 99-100.
- ⁷ Such as the many cartoon drawings by the French Jew David Olère found in Pressac's *Auschwitz*, *op. cit.* (note 4), p. 488 and elsewhere. Van Pelt, *Case*, *op. cit.* (note 3), pp. 173-485, offers Olère's cartoons as if they constitute material evidence.
- ⁸ Robert Lenski, *The Holocaust on Trial. The Case of Ernst Zundel*, Reporter Press: Decatur, AL, 1989, pp. 20ff.
- ⁹ Germar Rudolf, *The Rudolf Report*, Chicago, IL: Theses & Dissertations Press, 2002, p. 131.
- ¹⁰ Mattogno, *op. cit.* (note 5), p. 302.
- ¹¹ Van Pelt, *Case*, *op. cit.* (note 3), pp. 188f.
- ¹² Danuta Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*, Hamburg: Rowohlt Verlag, 1989, p. 51. Prisoner number 2718 is quite in order for Kula who was arrested and brought to Auschwitz on August 15, 1940, but the Communist Danuta Czech was more clearly focused on Jews rather than on non-Jews in her 1059 page book. Kula is restricted to a footnote on page 956 for his testimony about certain Jews.
- ¹³ Charles D. Provan, *No Holes? No Holocaust? A Study of the Holes in the Roof of Leichenkeller 1 of Krematorium 2 at Birkenau*, Monongehela, PA: Zimmer Printing, 2000. On page 31, Provan concluded: "The 'No Holes, No Holocaust' argument is no longer possible to make, since there are three suitable areas where there are holes in the roof, in accord with eyewitness testimony, with the fourth [hole] unobservable." Mr. Provan is a most unusual Revisionist in that he accepts that the SS/Germans exterminated perhaps eight million Jews in homicidal gassing chambers or by additional methods, doing all this in accord with Darwinian Evolution's principle of "survival of the fittest" – thus, a justifiable extermination program if one looks at the matter through the eyes of Hitler, but not through Provan's own eyes as a Christian who condemns such actions.
- ¹⁴ See Arthur R. Butz, *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry*, Chicago: Theses & Dissertations Press, 2003.
- ¹⁵ See Rudolf's discussion of this in his expert report, *op. cit.* (note 9), pp. 130-133.
- ¹⁶ See Hans Jürgen Nowak's "Kurzwellen-Entlausungsanlagen in Auschwitz. Revolutionäre Entlausungstechnik als Lebensretter im Konzentrationslager" *Vierteljahreshefte für freie Geschichtsforschung* 2(2) (1998), pp. 87-106.

Congratulations

The following text was written by Theodore O'Keefe, long-time coworker of the Institute for Historical Review and former editor of *The Journal of Historical Review*, on occasion of Robert Faurisson's 75th birthday:

"Robert Faurisson taught revisionists the hardness of words. Molded by the exacting discipline that reading and writing the classical languages demands and confers, Faurisson pierced the paper curtain of historical untruths that guarded the Holocaust cult.

A stone-kicking literary materialist after Samuel Johnson, Faurisson measures words for their simplest real-world significance: in the diary of Anne Frank, the confession of Rudolf Höß, the diaries of Dr. Kremer, and other texts that he seized, then deployed without mercy against those who wielded them.

Robert Faurisson is a good man, but not a timid or a meek man. In France, where defying the Holocaust taboo involves severe consequences for one's professional, legal, financial, and physical well-being, Faurisson has hounded a whole establishment so pitilessly that a law was passed to silence him – to no avail, of course. Faurisson makes a poor martyr: he once said that a good revisionist needs to have a little bit of the sadist in him, and for all he has endured, he's inflicted much more on his persecutors.

I have learned from and enjoyed much with Robert Faurisson in our contacts over the past two decades, and have been privileged to have aided the publication of his writings and the appreciation of his work in small ways in America in those years. May he continue to instruct and offend through rigor and precision for years to come!

Ted O'Keefe, Costa Mesa, December 1, 2003"

Finally, Dr. Thomas Sunic submitted this short piece after the deadline of the Festschrift:

Had he yearned for praises and eulogies, Faurisson would have not forfeited his career as a French university professor. He could have sold out easily like many of his former university colleagues did, whom one can daily observe on talk shows, on major French TV channels. Neither can Mr Faurisson be dubbed a historical revisionist, only. His scope of analysis and his provocative mindset go far beyond the critical examination of modern history. Faurisson can probably be described as a heretic, in view of the

fact that he skilfully attacks modern methods in the fields of the humanities. Like a few high calibre professors, his lifetime of reading and research led him to challenge some deeply held beliefs about "self-evident" truths.

Naturally, his inquisitive mind brought him to clash with the new French inquisition and its enforcers, known as the thought police. Not only is he the target of hagiographers who peddle around surreal modern myths; he is also the special target of an array of French "bien pensants," who tremble at the prospect of being dislodged from their well paid media and histrionic certitudes.

Probably Faurisson should be added into the rank of critical French thinkers who demolished modern beliefs in the fields of sociology, literature, and philosophy. Upon closer observation many heretic French thinkers, starting with Voltaire, Sorel, or Celine lived in a society which was far less intellectually oppressive than today's France.

Faurisson does not nurture the illusion about the cessation of mankind's insatiable appetite for new myths and verities – which as a rule next generations discard, only to replace them by new "self-evident" truths. Do we not witness how modern intellectual elites in the USA and France, who not long ago espoused the Freudo-Marxist scholasticism, replace it today with the dogma of the "self-evident" free market? The very fact that on several occasions Faurisson was physically attacked by his opponents, tells us more about the credibility of the ideas his opponents espouse than about Faurisson himself.

Faurisson did interesting studies on the French 18th ct. thinker Voltaire and the modern novelist and satirist Louis Ferdinand Céline. Not only were those two French authors trouble shooters for the ruling class of their epochs, respectively. They were also great stylists whose sound construction of sentences makes them accessible to every simple reader in the quest for truth. Likewise, Faurisson's prose is also unambiguous; there are no cryptic sentences and redundant phrases. Yet, there is always a grain of irony in his words laced with traces of cultural pessimism. Ironically, as a good connoisseur of all tricks in the French language, Faurisson would be the right person to teach his detractors how to better craft the meta-language for their own mendacity. Faurisson cannot be fooled.

Tom Sunic

Biography of Robert Faurisson

Robert Faurisson was born in Shepperton, England, in January 25, 1929, of a French father and a Scottish mother. The eldest of seven children, his first schooling was in Singapore and in Kobe, Japan; from the age of seven, he attended various French catholic institutions, including a Jesuit college in Marseille and, in Paris, the Collège Stanislas. He pursued his studies in classics in Paris at the Lycée Henri-IV and the Sorbonne. He holds the *agrégation des lettres* (French, Latin, Greek) and a doctorate in "*literature and the social sciences*." He taught modern and contemporary French literature at the Sorbonne. At the Université Lumière of Lyon, he developed a structure for the teaching of "*Criticism of texts and documents (literature, history, media)*". In the 1960s and 70s, he made a

name for himself with his method of decrypting literary works with a reputation for difficulty; in that period he published *A-t-on lu Rimbaud?*, *A-t-on lu Lautréamont?* and *La Clé des "Chimères"* et "*Autres Chimères*" de Nerval. From the late 70s onwards, he applied the same direct and pragmatic method to the study of difficult historic or literary subjects: the problem of the National Socialist gas chambers, the 'confessions' of the SS, the 'Diary of Anne Frank,' etc. In 1978-1979, he was forced to give up his teaching activities. Between 1978 and 1993, he suffered numerous physical assaults. He has been beleaguered with criminal proceedings. He has published four revisionist booklets and produced two chief revisionist works in French, one of which, the four volume *Ecrits révisionnistes* (1974-1998), was, owing to the laws against historical revisionism, edited privately and printed at his own expense. Some of his revisionist writings were published from 1980 to 2002 in the *American Journal of Historical Review*; the first two were entitled "*The Mechanics of Gassings*" (Spring 1980) and "*The Gas Chambers of Auschwitz Appear to be Physically Inconceivable*" (Winter 1981); the last was "*My Revisionist Method*" (March/April 2002). R. Faurisson has lived with his French wife in the town of Vichy since 1957. They have three children and five grand-children. He is an atheist and apolitical.



Robert in a toy pedal car



Left to right: Robert, Françoise, Philippe



Left to right: Françoise, Philippe, and Robert

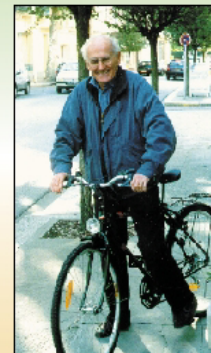


August 29, 1943, Marseilles: The Faurisson siblings, left to right: Brigitte, Yvonne, Jacques, Jean, Françoise, Philippe, Robert

You can order a copy of Robert Faurisson's Festschrift (140 pp. pb) for \$15.- plus s&h by calling our order fulfiller Archer Ellison tollfree at 1-800-655-8912 or tollfree fax at 1(800)366-4086 or with check or MO by mail to Archer Ellison, PO Box 5795, Winter Park, FL 32792

COUNTESS, LINDNER, RUDOLF, Eds.

EXACTITUDE



FESTSCHRIFT FOR
ROBERT FAURISSON



Combustion Experiments with Flesh and Animal Fat

On cremations in pits in the alleged extermination camps of the Third Reich

By Carlo Mattogno

“While in the crematorium ovens [of Auschwitz], once corpses were thoroughly alight, it was possible to maintain a lasting red heat with the help of fans, in the pits the fire would burn only as long as the air could circulate freely in between the bodies. As the heap of bodies settled, no air was able to get in from outside. This meant that we stokers had to constantly pour oil or wood alcohol on the burning corpses, in addition to human fat, large quantities of which had collected and was boiling in the two collecting pans on either side of the pit. The sizzling fat was scooped out with buckets on a long curved rod and poured all over the pit causing flames to leap up amid much crackling and hissing.”¹

1. Introduction

In the article entitled “Die Krematoriumsöfen von Auschwitz-Birkenau”² (The crematoria ovens of Auschwitz-Birkenau), which I wrote on the basis of the first results (1993) of a general study of cremation conducted with the precious help of Dr. Ing. Franco Deana, I dedicated section 6.2 to the problem of “Verbrennungsprozess in einer Grube” (combustion process in a pit).³ In this section, I called the system of combustion in a pit technically inefficient for fundamental reasons, and judged the combustion system described by the witness Filip Müller⁴ to be “wärmetechnisch unmöglich” (thermo-technically impossible).

During further work after the publication of that article, I came across the important book “Die Kadaver-Vernichtungsanlagen”⁵ (carcass disposal plants) written by German engineer Wilhelm Heepke who was one of the foremost German cremation specialists in the first four decades of the twentieth century and whose indisputable competence in this field I had already been able to appreciate while reading another of his fundamental works.⁶

Heepke’s book contains a section entitled “Die Verbrennung in Gruben” (combustion in pits), which is of great interest in connection with the topic of the “cremation pits” at Birkenau.

After 1995, my documentation on Auschwitz increased considerably, making it necessary for the first version of the article to be completely revised; however, being able to make only general corrections to the English edition, I decided to drop the section on combustion process in a combustion pit entirely.⁷ This topic required an individual treatment, which I can only now present to the public, after having dealt with the fundamental problem of the height of the ground water level at Birkenau.⁸

In the present article, I shall deal with the experimental data that will be used in a further paper covering specifically the topic of corpse incinerations in the open pits at Birkenau.

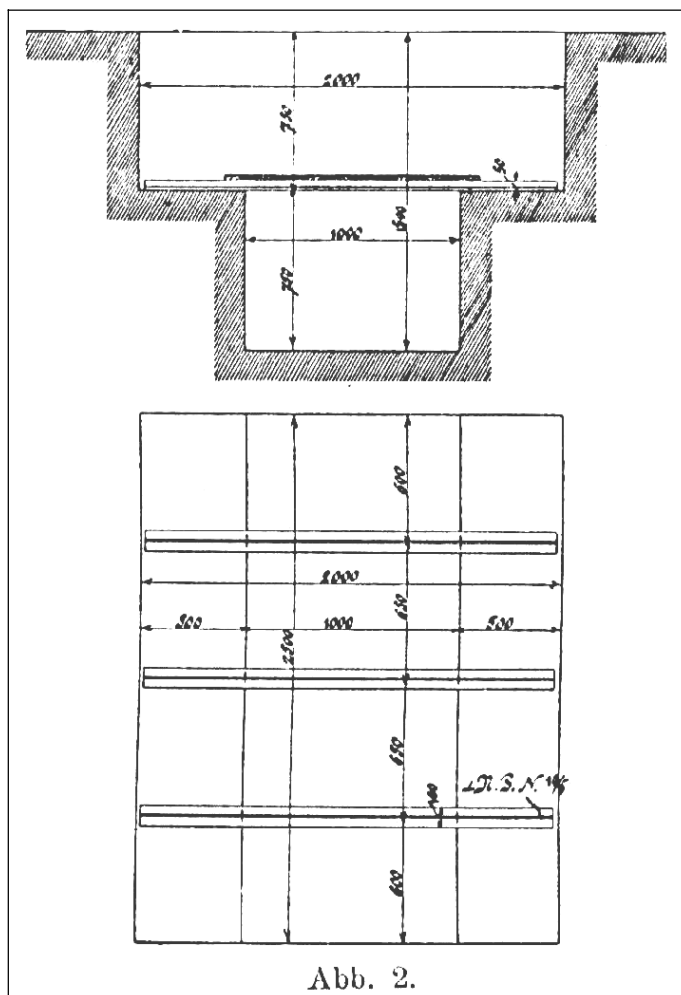
2. Carcass Burning in Pits According to W. Heepke

2.1. GENERAL PRINCIPLES

“This type represents the most widespread and the most modern method of individual burning and, if properly done, yields remarkable results. The carcasses are burnt in or above pits, the purpose of which is to concentrate the heat upon the object as much as possible, i.e., to improve the economy of the operation, and to allow an autopsy of the

carcass to be made without having to worry about spreading the infection by squirting blood or by body parts set aside. Regarding the layout of the pits, essentially the same considerations apply as for burials, except that the pits have to be made deeper by 0.5 - 1.0 meters, to a total of 1.5 - 2.0 meters, in order to allow for the ash generated. The choice of a suitable place depends primarily upon the prevailing wind.

The simplest procedure is to dig a pit 2.5 m long and 1.5 m wide and deep in the vicinity of the carcass and to fill



Document 1: Sketch of a pit with iron grid for carcass combustion.

Tabelle I.

Nr. des Versuches	Ausführung des Verfahrens	Verbrennungs-objekt		Brennstoff				Verdampfungs-einheiten	Wärmeaufwand	Dauer des Prozesses	Für 1 kg Kadaver						Bemerkungen	
		Art	Gewicht kg	Art	Gewicht kg	Preis					Brennstoff-gewicht kg	Brennstoff-kosten Pfg.	Verdampf-einheiten kg	Wärme-einheiten WE	Dauer der Verbrennung Min.			
						Einzel Mk.	Ge-samt Mk.											
I	Kadaver auf Trägerrost. Dieser über der 1,5 m tiefen Grube.	Pferd, abgehäut., mit Eingeweiden	600	Holz	100	2,40	6,75	2700	450 000	20	0,46	1,13	4,5	750	2,00	Zu Grunde gelegte Preise: 100 kg Holz 2,40 M. 100 kg Briketts 1,40 M. 1 kg Teer 0,09 M. 1 kg Harz 0,14 M. Es verdampft: 1 kg Holz 9 kg Wasser 1 kg Brikett 12 kg „ Heizeffekt für: Holz 1500 WE/1 kg Braunkohlen Brikett 2000 WE/1 kg Wegen der geringen Mengen sind ausser Acht gelassen: Teer, Harz und Stroh in der Berechnung des Heizeffektes und der Verdampfungsfähigkeit; Stroh in der Berechnung der Kosten.		
II			850	Brkl. Briketts	150	2,10	—	—	—	—	—	—	—	—	—		—	
				Steinkl. Teer	25	2,25	—	—	—	—	—	—	—	—	—		—	
III		Pferd, abgehäut.	850	Holz	100	2,40	9,40	3300	550 000	26	0,39	1,10	3,88	647	1,72		im Mittel: 0,55 1,49 5,04 840 1,79	
				Brk. Briketts	200	2,80	—	—	—	—	—	—	—	—	—			—
				Harz	30	4,20	—	—	—	—	—	—	—	—	—			—
IV	Rind, abgehäut.	300	Holz	225	5,40	6,75	2025	337 500	8,15	0,80	2,25	6,75	1125	1,65	im Mittel: 0,50 1,40 4,30 720 0,75			
			Teer	15	1,35	—	—	—	—	—	—	—	—	—		—		
			Stroh	—	—	—	—	—	—	—	—	—	—	—		—	—	
V	Kadaver auf Trägerrost. Dieser in der 1,5 m tiefen Grube, nach Abb. 2.	Pferd	800	Holz	325	7,80	7,80	2925	487 500	10	0,40	0,98	3,65	610	0,75	im Mittel: 0,50 1,40 4,30 720 0,75		
V			425	Holz	225	5,40	6,75	2025	337 500	5,40	0,56	1,60	4,76	794	0,80		im Mittel: 0,50 1,40 4,30 720 0,75	
				Teer	15	1,35	—	—	—	—	—	—	—	—	—			—
VI		Rind	300	Holz	150	3,60	4,95	1350	225 000	3,30	0,55	1,65	4,50	750	0,70		im Mittel: 0,50 1,40 4,30 720 0,75	
				Teer	15	1,35	—	—	—	—	—	—	—	—	—			—
				Stroh	—	—	—	—	—	—	—	—	—	—	—			—

Tabelle II.

Nr. des Versuchs	Ausführung des Verfahrens	Verbrennungs- objekt		Brennstoff				Verdampfungs- Einheiten kg	Wärme- aufwand WE	Dauer des Prozesses Std.	Für 1 kg Kadaver						Bemerkungen		
		Art	Gewicht kg	Art	Gewicht kg	Preis					Brennstoff- gewicht kg	Brennstoff- kosten Pfg.	Verdampf- einheiten kg	Wärme- einheiten WE	Dauer der Verbrennung Min.				
						Einzel Mark	Ge- samt Mark												
VII	Kadaver auf Träger- rost. Dieser über der 0,75 m tiefen Grube; mit Windschirm	Kuh	575	Holz Briketts Petroleum Stroh	175 125 5 Liter —	4,20 1,74 1,— —	7,—	3075	512 500	5,35	0,52	1,22	5,3	890	0,58	Hier gelten dieselben An- gaben wie die der Tabelle I. Hinzu tritt noch: Petro- leum wird für die Berech- nung des Heizeffektes und der Ver- dampfungs- fähigkeit ver- nachlässigt.			
VIII		Kuh	600	Holz Stroh	325 —	7,80 —	7,80	2925	487 500	7,—	0,54	1,30	4,8	812	0,70				
IX		Kuh	575	Holz Stroh	300 —	7,20 —	7,20	2700	450 000	7,—	0,52	1,25	4,7	800	0,76				
im Mittel:											0,52	1,26	4,93	834	0,68				
X		Kadaver direkt an Brennstoff. Dieser in 0,5 m tiefen Grube ohne Trägerrost und Windschirm.	Kuh	450	Holz Briketts Petroleum Stroh	150 150 4 Liter —	3,60 2,10 0,80 —	6,50	3150	525 000	6,45	0,67	1,44	7,0	1170		0,90		
XI			Kuh	500	Holz Stroh	375 —	8,40 —	8,40	3375	562 500	7,40	0,75	1,68	6,7	1125		0,92		
			im Mittel:											0,71	1,56		6,8	1147	0,91

Documents 2 & 3: Results of experiments of carcass combustion on iron grids conducted in 1902.

it almost completely with firewood logs about 1 m long. In order to achieve a good draft, the wood must be stacked lengthwise and crosswise in alternate layers; it must first be soaked in petroleum to ensure good and rapid burning. The easiest way to do this is by means of a narrow pail or bucket filled with petroleum, with both ends of each log being dipped into the liquid. It is also recommended to line the sidewalls of the pit with such logs placed vertically and close together.

The carcass will be placed on the pyre with its opened abdomen downwards. A narrow channel of the width of a spade leading upwards at an angle from the bottom of the pit at each short side will allow the pyre to be lit easily; once the fire is lit, the openings of the channels must be closed by means of earth. The fire should develop rapidly, heat loss to the sides is minimal, thus, the heat will be concentrated on the carcass; the latter will progressively sink down into the pit and be completely consumed. During the first hours of the process, it is necessary to add more wood, even though the fat flowing down [from the carcass, transl.] will itself act as fuel for the fire.

For the burning of a large carcass of some 250 - 300 kg in weight, using the procedure described above, over a duration of 5 - 6 hours, the fuel requirements will be approx. 2.5 cubic meters of good firewood and 35 liters of petroleum."⁹

2.2. "KILN COMBUSTION"

Here, Heepke describes the "kiln combustion, as has been practiced for many years in Finland by the local chief veteri-

narian Fabritius,"¹⁰ which, however, does not concern us here because such a method was never used at Birkenau.

2.3. BURNING ON AN IRON GRID

"A further method for burning individual carcasses in the open air is the use of iron grids for burning. The main advantage of this procedure is the ease, with which the carcass can be dissected locally for inspection, there being no danger of spreading the disease through blood squirting out or through pieces of flesh or excrements: hence, a grid combustion is suitable especially in the case of infected carcasses, which have to be examined before disposal.

An older, not economically satisfactory method makes use of a grid resting on the long sides of the pit and consisting of two or three iron beams, T-girders, or rails. The pit is filled with fuel, a thick layer of straw having been placed on the bottom. The wind will, however, blow the flame away from the object and a great deal of the heat will be lost.

Fig. 2 shows a better arrangement [see document 1]. The pit is 1.5 m deep, but only 1.0 m wide in its lower part; thus, at a level of 0.75 m, there will be shoulders 0.5 m wide on either side, on which iron beams can be secured. Before placing the carcass on the grid, the bottom of the pit will be covered with a thick layer of straw and highly flammable material and the remainder, up to the level of the rails, filled with the main fuel being used. For an easier inspection of the animal, the free space between the rails will be covered with planks a suitable thickness. Any organs removed, being difficult to ignite, will be placed on the edge of the pit, to be pushed into the pit once

Tabelle III.

Ausführung nach Abb.	Firmen-Nr. des Ofens	Aussenmaße des Mauerwerks			Innenmaße des Verbrennungsraumes		Fassungs- vermögen des Ofens bei einmaliger Füllung kg	Steinkohlen- verbrauch bei voller Füllung kg	Dauer des Prozesses bei voller Füllung Stunden	Gewicht des Ofens kg
		Breite mm	Länge mm	Höhe mm	Breite mm	Länge mm				
3a und 3b	1a	1160	2460	2200	400	1700	250	110	5	950
	1b	1290	2460	2200	530	1700	310	130	6	1000
	2a	1290	2850	2500	530	2100	370	150	7	1200
	2b	1420	2850	2500	660	2100	450	170	8	1275
	3a	1420	3240	2800	660	2500	540	200	9,5	1475
	3b	1550	3240	2800	790	2500	650	225	10,5	1575
	4a	1550	3630	3100	790	2900	750	265	12	1875
	4b	1680	3630	3100	920	2900	900	300	13,5	2000
6a und 6b	1	900	1810	2000	400	860	70	50	4	675
	2	1030	1810	2100	530	860	100	60	5	700

Document 4: Experimental results of carcass incineration in cremation ovens.

combustion has progressed sufficiently. After the autopsy, the planks will simply be pulled away from under the carcass and left in the pit as extra fuel. The animal will then be turned over in such a way that the open abdomen will face downwards, and the straw at the bottom of the pit will be ignited.”¹¹

2.4. PRACTICAL EXPERIENCE

“Using both methods for burning on grids, the official veterinarians Dr. Lothes and Dr. Profé of Cologne made a series of experiments, the main results of which are shown in Table I [see document 2]. The table tells us that the second method (trials IV, V, and VI), in which the grid is placed inside the pit, is to be preferred over the first, as the duration is reduced by a factor of 1.5 and the fuel consumption is lower. We also note a reduction in time for the digging of the pit as well as a certain independence from the wind. In this latter respect, we must assume that trials I - III were undertaken at a time of particularly little wind, otherwise the results obtained would have been even worse.

In view of the fact that smoke is generated mainly in the initial phase of the process and that unpleasant odors hardly make themselves felt beyond a distance of 100 meters, the selection of a suitable place for the pit is not overly restricted.”¹²

2.5. COMBUSTION PITS IN SWAMPY TERRAIN

This aspect is without doubt the most interesting case to be examined in connection with our topic, as the Auschwitz-Birkenau camp was located in a heavily swampy area:¹³

“Now many cases of carcass disposal occur in swampy areas such as meadows, moors, or river valleys. In these areas the high water table makes it impossible to go down to 1.5 m, and thus one would have to abandon the idea of

using an efficient procedure, such as case B in Table I. In their effort to allow such a method to be used also in swampy terrain, Drs. Profé and Lothes, in their further experiments carried out in 1903, used [iron] beams laid across a pit only 0.75 meters deep to support the carcass. A collapsible windscreen, about 1 m high and made from iron plate, was then placed all around the pit. The screen thus took over the function of the missing depth of 0.75 meters; any heat losses can be countered effectively enough by surrounding [the screen] with a layer of earth. These trials, listed in section C, lines VII, VIII, and IX in Table II [see document 3] led to very satisfactory results, nearly equal to those of method B. For comparison, Table II also lists, in section D, lines X and XI, two trials where the carcass was placed directly on the fuel in pits 0.50 - 0.75 meters deep and burnt without any grid or windscreen.

From the above data one may conclude that it is possible, in the open, to burn carcasses efficiently, economically, and in a relatively short span of time, provided that methods B or C are used. These methods, according to Tables I and II, yield the following for 1 kg of carcass:

- a fuel requirement of 0.5 kg of wood having a vaporization power of 4.5 kg and a heating power of 775 kcal [Translator’s note: the author has apparently corrected fundamental scientific data for various types of losses].
- a duration of the process of 45 seconds
- a cost of 1.33 pfennigs”

The most important information resulting from these experiments is the fact that the pits, because of their shallow depth (0.75 meters), required the positioning of an iron windscreen all around them, 1 meter high. Without this, their efficiency would have been considerably lower because of higher heat losses. In pits unprotected by a screen, only one layer of fuel and one layer of carcasses could be placed.



Photographs 1-3: Structure of Mattogno's crematory oven.

3. Nature and Aims of the Experiments

Described by W. Heepke

It can be seen from the experiments described by Heepke that the ratio of fuel to flesh is always less than one; in other words, the combustion of one kilogram of flesh requires less than one kilogram of fuel – more precisely, between 0.39 and 0.80 kilograms of wood. We have to state, though, that the aim of the experiments was only to render hygienically harmless the carcasses of animals that had died from infectious diseases; for this, a more or less complete carbonization was all that was required. That the result was not an incineration, *i.e.*, a complete reduction of the carcass to ash, can be deduced from the fact that Heepke published a table reflecting the practical results of animal incinerators built by the H. Kori company of Berlin (see document 4). The results show that the largest type of equipment of this kind, oven 4b, was able to incinerate 900 kg of flesh in 12½ hours using 300 kg of hard coal. This fuel has a heating value 2.5 times that of ordinary wood; hence, such an oven would have required as much or even more wood than a burning pit – which is obviously impossible.

For more reliable results, I conducted a number of experiments as described in the following sections.

4. Combustion Experiments by C. Mattogno (October - November 1994 and February 1995)

4.1. INCINERATION EXPERIMENT IN A FIELD-TYPE CREMATORIUM OVEN.

For the purposes of the experiments described in this article, I built a field-type oven from tuff blocks; photographs 1, 2, and 3 show its structure.

Measurements of the oven

- Total inner dimensions: width 27 cm; depth 60 cm; height 75 cm
- Combustion chamber: Height 27 cm
- Hearth chamber: Height 39 cm
- Hearth grid: 27 cm × 53 cm, mesh spacing of 1×2 cm²
- Ash chamber: Height 13 cm.
- Combustion grid: longitudinal bars 1 cm apart (see photograph 2), placed 39 cm above the hearth grid.
- Effective surface of the grid: 50 cm × 27 cm = 1.350 cm²
- Chimney: internal cross section area 27 × 20 cm; height 70 cm from the ceiling of the combustion chamber, 97 cm from the grid of the combustion chamber.
- Device for closing the combustion chamber: 2 vertical blocks (see photograph 3).

The experiment was conducted with 6.5 kg



Photo 4: Prepared Beef

beef (see photo 4).

Technical data

- composition of beef (6.5 kg): bones 3.0 kg; fat 1.0 kg; cartilage 0.2 kg; muscles flesh 0.6 kg; offal 1.7 kg
- temperature of meat: 19°C
- wood used: dry oak wood and pine branches
- start of the experiment: 15:45 hours

Results of the experiment

- duration: 1 hr 15 mins.
- ash from flesh: 0.65 kg (= 10% of initial weight) (see photo 7, large pan)
- total wood consumption: 17.1 kg
- wood ash: 0.45 kg (= 2.6% of initial weight), (see photograph 7, small pan)
- ratio fuel/flesh: $17.1/6.5 = 2.63$ (the weight of fuel used was 2.63 times that of the incinerated flesh)

Observations

Operation of the oven: Initial fuel load 5.1 kg wood (one layer of wood 30 cm high, see photograph 5), later loads every six to seven minutes. Combustion occurred with the front opening of the combustion chamber closed by means of two blocks of tuff placed vertically and leaving the opening of the ash chamber free. Into this chamber I had placed two aluminum pans for the collection of ash.

Combustion process: The chimney smoked for only seven to eight minutes after lighting the fuel; thereafter, combustion became very intensive (see photograph 6), the fat started to melt rapidly, and after not more than 8 minutes tongues of flame appeared at the top of the chimney, reaching a height of some 30 cm; combustion was very intensive almost throughout the duration of the experiment, subsiding only towards the end. In the initial phase of the combustion, after about 10 minutes, small amounts of grease dripped into the pans in the ash chamber, igniting almost immediately.

Ash: The ash consisted of a few rather large pieces, some smaller ones, and many little splinters and minute fragments. The bone residues were mostly white, very porous and friable with small black portions; all the residues could be easily broken up with light finger pressure.

4.2. EXPERIMENTAL INCINERATION IN AN OPEN FURNACE

The experiment was carried out using 10.8 kg of beef in a combustion chamber open to the front and at the top (see photograph 8: start of experiment)

Technical data:

- Oven: width 27 cm; depth 74 cm; distance hearth grid to combustion grid 23 cm.
- composition of beef (10.8 kg): bones and



Photo 5



Photo 6



Photo 7

cartilage 4.1 kg; fat 2.1 kg; muscle flesh 1.9 kg, offal 2.7 kg



Photo 8



Photo 9



Photo 10

burning intensively. To overcome the frequent drops in intensity of the fire, I started to split the wood into thinner pieces after the first half hour. I often stoked the fire by means of a metal rod. I also frequently stoked the flesh and pushed it to the back of the combustion chamber as it dried out and burnt. Under the effect of the draft, the flames concentrated in the rear part of the furnace after the first half hour.

Odor: smell of burning flesh, not very intensive, during the whole duration of the experiment

Ash (see photograph 10): The ash was constituted of rather large bone fragments with a white appearance on the outside, but black on the inside; these residues were partly friable and partly rather hard.

At the end of the experiment, I measured the temperature of the embers (without flames) by means of an oven thermometer

- temperature of meat: 17°C
- dry oak wood and pine branches
- start of experiment: 14:00 hours

Results of experiment:

- duration: 2 hr 40 mins
- ash from beef: 0.55 kg (= 5.1% of initial weight)
- wood consumption: 33.5 kg
- ash from wood: 0.85 kg (= 2.5% of initial weight)
- ratio fuel/flesh: 33.5/10.8 = 3.1 (the weight of the fuel used was 3.1 times the weight of the incinerated beef)

Observations:

For this experiment, the same grids were used as in the preceding one.

Operation of the furnace: initial fuel load was 4.5 kg with subsequent loads according to progress of combustion

Combustion process: the furnace smoked intensively for the first hour, the smoke being initially dark grey, later bluish, and eventually died down. Over the first hour, the wood burnt irregularly; light flames appeared over the flesh after 30 minutes. The fat, which ran into the pan of the ash chamber, caught fire immediately and burnt with a bright flame (see photograph 9, taken after 15 minutes). The flesh caught fire after one hour. After two hours, the flesh was still

located at a height of 10 cm above them. For the first few minutes, the temperature remained at around 270°C.

4.3. EXPERIMENT OF BURNING IN A PIT EXCAVATED IN THE GROUND (FEBRUARY 21, 1995)

Technical data

- pit measuring 0.85 by 0.50 by 0.60 (depth) meters (see photograph 11)
- beef (15 kg): mostly organs from the thoracic and the abdominal cavity (see photograph 12)
- fuel (52.5 kg): dry pine cones 1.5 kg; dry pine branches 3.0 kg; seasoned fire wood, oak, 40 to 60 long, 4-6 cm in diameter 48.0 kg; ethyl alcohol 1.5 liters
- temperature: 14°C
- start of experiment: 16:00 hours

Preparation of experiment

I laid out the pine cones on the bottom of the pit, covering them with the pine branches, upon which I piled the wood in a regular fashion, placing the logs alternately lengthwise and across to a height of a few centimeters above the ground. In this way, the wood constituted a kind of lattice with generous space for air circulation. The total weight of the wood was 42 kilograms.

I placed the flesh on the wood so as to cover little more than about half the surface area. I doused the wood with the alcohol and set it on fire.

Phases of the combustion process

The fire took rapidly and easily at the bottom (where the most easily inflammable material was placed) and then spread slowly upwards.

- lively combustion after 5 minutes
- intensive combustion after 25 minutes, flesh almost intact (see photograph 13)
- after 30 minutes, when the level of the wood had already dropped by about 20 centimeters, I distributed the rest of the wood (10.5



Photo 11



Photo 12



Photo 13

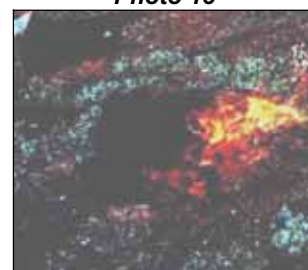


Photo 14



Photo 15



Photo 16



Photo 17

- kg) in a regular fashion over the flesh
- bright flames leaping out of the pit after about 45 minutes (see photograph 14)
- combustion with short flames after 50 minutes
- combustion with short flames after 60 minutes, flesh residue still covered by wood and embers
- as the wood was being consumed, the residue of the flesh slowly became visible. Bright flames, dying down. Three thick pieces of carbonized flesh remaining on the glowing embers
- flames stopped after 1 hour and 35 minutes
- photograph 16 shows the remains after 1 hour and 45 minutes

Smoke: Weak generation of smoke upon lighting and for a few minutes thereafter. Later, as combustion intensified, the smoke died down considerably. Very little smoke from the flesh in the succeeding hours.

Odor: Odor of low intensity during the combustion process, non-nauseating, also later while the residue remained on the embers.

Air temperature in front of the pit: After about 50 minutes, I attached an oven thermometer to a metal rod, which I fixed in the ground in front of the pit; the rod was bent forward until the thermometer was situated above the edge of the pit at a height of 90 centimeters (see photograph 15). Maximum recorded temperature: 120°C. The level of the wood, which burnt with short flames, had dropped to about 40 cm below ground level.

Temperature of the embers: The experiment was started at 16 hours. Once the flames had stopped, I watched the pit until evening. The next day (February 22) at 8 hours (air temperature 5°C) I introduced the tip of the thermometer rod into the embers and recorded the temperature every hour. At 8 hours (16 hours after lighting), the temperature of the embers was about 320°C; it stayed above 300°C until 13 hours. At 16 hours (24 hours after lighting) it was still 280°C. After stirring the embers with a metal rod, temperature rose to 340°C and stayed above 300°C for another 2 hours. At 23 hours (31 hours after lighting, the embers were still at 160°C.

Results

I recovered the ash (see photograph 17) the next morning (February 23). The results were as follows:

Wood ash: about 4.2 kg, (= 8% of total initial weight of wood burnt). Volume of ash about 12.500 cm³; specific density of ash about 0.34.

Ash and residue of flesh: 0.6 kg (= 4% of total weight of flesh burnt).

Bone fragments (very small): small scales, friable and po-

rous, outside white, inside black.

Soft matter: two or three pieces were carbonized and friable, easily breakable. Internally, they appeared to be carbonized, like soot. The third piece, oval in shape (about 13 by 7 cm, weight about 0.3 kg) was very dense and hard. Under the black crust it had an earthy appearance.

4.4. CONCLUSIONS

The heat produced by the combustion, not being able to spread to the outside, concentrated on the flesh above; this explains the good performance of this system: 3.5 kg of fuel per kilogram of flesh.

The experimental burning of beef in a furnace open to the front and at the top yielded a consumption of 3.1 kg of wood per kilogram of flesh, and produced 5.1% of ash from the flesh and 2.5% from the wood. Regarding the ash from the flesh, we must remember that it stemmed exclusively from bone matter, whereas in the case of the pit it came from soft parts of the carcass. The experiment in the furnace lasted 2 hours and 40 minutes. This rather long duration is due to the fact that the incineration of the residue on the grid necessitated such a long period of time. In the pit, combustion stopped after 1 hour and 35 minutes, but the result was an incomplete combustion.

A comparison of the two experiments shows that the fuel efficiencies are quite similar, but the performance, in terms of space, is clearly superior in the case of the furnace. The latter can, in fact, be operated continuously, whereas the pit has the disadvantage that the embers remain hot for too long a time and it is necessary to clean them out from the pit after they have cooled.

For the pit to function efficiently, the arrangement of the wood is very important. The logs must have a small cross section area if they are to burn easily and completely, and they must be laid out crosswise in the form of a grid. In the experiment described above, the initial load was 42 kg per 0.255 m³ of space, corresponding to 165 kg/cm³. We may specify 150 to 200 kg of wood per cubic meter of pit space for a satisfactory operation.



Photo 18



Photo 19



Photo 20

For easy and safe lighting it is important to place a layer of thin and easily flammable material over the bottom of the pit and to douse the inside of the pile with a combustible fluid. The process must, moreover, be carefully watched.

As was to be expected, combustion in a field furnace gave the best results in terms of fuel efficiency: 2.63 kg of wood per kilogram of incinerated flesh. This corresponds to about 152 kg for a corpse weighing about 58 kilograms.¹⁴ In view of the fact that the Gorini furnace (with direct firing) required 100 to 150 kg of wood bundles¹⁵ for the cremation of a normal corpse, the field furnace in our experiment functioned like a wood-fired crematorium and the consumption of 152 kg of wood for a corpse of 58 kg must be considered the theoretical minimum limit. Actually, in a larger furnace, such as would be needed for the cremation of a corpse of 58 kg, heat losses due to conduction, radiation, and heat of the flue gases (higher excess of air) would necessarily be higher, and thus we would also have a higher consumption of fuel.

With respect to the incineration in a pit, the fuel-to-flesh ratio cannot be less than 3.5, because during the small-scale experiments thinly split and easily inflammable wood was used, and this procedure is practically impossible to use on a large scale. For a corpse of 58 kilograms one must therefore assume the consumption of at least 200 kg of wood.

The technical conditions for the study of mass burnings in swampy terrain are therefore the following:

- a single layer of corpses
- a load of 1.5 corpses per sqm (1 corpse per 0.66 sqm)
- a consumption of 200 kg of wood per corpse.

4.5. THE CREMATION OF CORPSES ON PYRES

The above conclusions are perfectly compatible with practical experience. In India, in fact, cremation on a pyre is still an everyday practice. At Chandigarh, in sector 25, a total of 35 quintals of wood are used for the daily cremation of seven to eight corpses, an average of 437 to 500 kg per corpse.¹⁶ According to the review *Hindustan To-day*¹⁷

“the 21,000 Hindus who die each day consume 18-million pounds of wood, or 560-acres of forest”

In other words, for the cremation of 21,000 corpses 8,100 tons of wood are needed, corresponding to 226.6 hectares of forest, for an average of 385 kg of wood per cremation.

A report on the wood requirements in urban areas in India states:¹⁸

“The people belonging to the Hindu religion needs fuel wood to burn dead body. About 5.54 quintal of fuel wood is required to burn on an average body.”

The Hindu population being averse to abandoning the traditional practice of pyres, a so-called “fuel efficient crematorium” has recently been introduced in an effort to reduce the consumption of wood. In practice, this is an open furnace of the type I used for the experiment described in section 4.2.¹⁹ This device needs only

half the amount of wood necessary for a cremation on a pyre (400 to 600 kg), i.e., 200 to 300 kilograms.²⁰ In January of 2002, several furnaces of this type were set up in ten villages of the district of Ludhiana. The newspaper running this news item stated that with the new technology

*“only two to three quintals of wood will be consumed.”*²¹

Hence, the consumption of 200 kg of wood for the cremation of a corpse in a pit, as assumed above, would appear to be a conservative estimate.

5. Combustion Experiments with Animal Fat (Lard)

The experiments described below were conducted by me with the aim of testing the significance of the witness statements describing the recovery of boiling human fat from the alleged cremation trenches at Birkenau.

The witness who has given the most detailed description of this alleged procedure is Filip Müller. He wrote that in the yard to the north of crematorium V, two trenches each 40 – 50 meters long, 8 meters wide and 2 meters deep (as well as another 3 for which he gave no dimensions) had been dug; two channels some 25 – 30 cm wide had been scraped out lengthwise from the center of the bottom and sloping down towards the ends, ending in what Müller calls “collecting pans,” near the ends of the trenches. According to this testimony, the two channels had the purpose of catching and transporting to the “collecting pans” the human fat that oozed out during the burnings. Members of the so-called ‘Sonderkommando’ then scooped the boiling fat out of the reservoirs by means of buckets attached to metal rods and poured it over the pyre to feed the combustion.²²

Such a tale appears absurd for the following reasons:

- a. The boiling temperature of animal fat is around 200°C, which is considerably higher than the flash point of animal fat, which is 184°C.²³ This means that boiling animal fat catches fire in the presence of flames or sparks.
- b. Animal fat has an ignition point of ca. 280°C, which means that at temperatures of 280°C or more it ignites even without any external help from flames, sparks, or embers. Since the minimum temperature of a carcass combustion is 600-700°C, any fat would ignite instantaneously. If the temperature is lower than 600°C, “at the start of the cremation a distillation accompanied by a carbonization” occurs.²⁴
- c. The members of the so-called ‘Sonderkommando’ would have had to carry out their recovery of human fat on the edge of a cremation trench of at least 320 m², the surface of which was aflame at a temperature of at least 600°C! As we have seen above, during my small-scale experiment the temperature near the edge of the small pit reached some 120°C! An experiment aimed at studying prehistoric pyres was carried out by Dr. Alistair J. Marschall, who reports that he used a pyre made from one ton of wood to burn the carcass of a sheep. According to his statements, the fire became so intensive that af-



Photo 21



Photo 22

ter about one hour it was impossible to move closer than 3 meters to the pyre.²⁵

Notwithstanding all this, I have carried out three experiments regarding the recovery of fat, which I shall describe below.

5.1. EXPERIMENT INVOLVING DIRECT HEATING

On the combustion grid of a furnace open in front and at the top, I placed an aluminum pan containing 500 grams of lard (see photograph 18). The combustion grid was situated at a level of 35 cm above the hearth grid. Once the firewood had been ignited, the fat melted rapidly and started to boil. The vapors caught fire, producing intensive flames that reached a height of some 80 cm (see photograph 19). Combustion lasted about 2 minutes.

5.2. EXPERIMENT WITH HEATING BY RADIATION

The experiment was carried out in a furnace made of tuff blocks, open to the front and at the top.

On the bottom of the ash compartment I placed an aluminum pan containing 250 grams of lard. The hearth grid was at a level 25 cm above the ash compartment. It consisted of a metal wire-mesh net having openings 2 by 1 cm in size; thus, only small pieces of embers fell into the pan. The fat in the pan melted and started to boil under the influence of the heat radiating from the hearth; the vapors emanating from the fat caught fire rapidly and burnt with bright flames (see photograph 20).

5.3. EXPERIMENT WITH HEATING BY CONDUCTION (AND RADIATION)

The experiment was carried out in a furnace made of tuff blocks, open to the front and at the top (see photograph 21).

I placed a pan containing 250 grams of lard on the bottom of the ash compartment as in the preceding experiment, but I installed a grid of a metal wire-mesh with larger mesh size (10 by 10 cm) at a level 28 cm above the ash compartment. Then I lit the wood on the hearth. When the combustion had become strong enough, the embers began to fall into the pan below; the fat contained therein first melted, then was absorbed by the ash particles and burned with a flame less bright but for a longer period of time (about 15 minutes), in the way the wick of a petroleum lamp would burn (see photograph 22).

5.4. CONCLUSIONS

1. The experiments show that animal fat, when heated to a temperature that can be reached by means of a wood fire, will burn readily.
2. Experiment 3 demonstrates that animal fat, when in contact with glowing embers, will ignite. Consequently, in a cremation trench, the human fat oozing out of the corpses and dripping through the burning wood, possibly reaching the layer of embers at the bottom of the trench, would burn without being able to flow over the bed of embers towards the alleged reservoirs. This was confirmed later by the ex-

perimental incineration in a furnace as described above, during which the fat dripping from the flesh into the ash tray ignited immediately and burned.

3. Experiment 2 demonstrates that any liquid fat, hypothetically dripping down below the embers into the alleged recovery channels, would burn under the effect of radiation from the glowing embers and by contact with them.
4. Experiment 1 demonstrates that human fat, hypothetically flowing into the recovery reservoir would, on account of the heat radiation from the fire, burn with bright and high flames, making it impossible not only to recover the fat, but also to get anywhere near the edge of the trench.

Notes

- ¹ Filip Müller, *Auschwitz Inferno: Testimony of a Sonderkommando*, Routledge & Kegan Paul, London 1979, p. 136f.
- ² In: Ernst Gauss (ed.), *Grundlagen zur Zeitgeschichte. Ein Handbuch über strittige Fragen des 20. Jahrhunderts*. Grabert Verlag, Tübingen 1994, pp. 281-320.
- ³ I use the terms 'burning' and 'combustion' because, technically speaking, a cremation can only be carried out in the oven of a crematorium.
- ⁴ "Die Krematoriumsöfen von Auschwitz-Birkenau," *op. cit.* (note 2), p. 318.
- ⁵ Wilhelm Heepke, *Die Kadaver-Vernichtungsanlagen* Carl Marhold, Halle a. S. 1905.
- ⁶ W. Heepke, *Die Leichenverbrennungs-Anstalten (Die Krematorien)*. Carl Marhold, Halle a. S. 1905.
- ⁷ "The Crematoria Ovens of Auschwitz and Birkenau," in: Ernst Gauss (ed.) *Dissecting the Holocaust*, 1st ed., Theses & Dissertations Press, Capshaw, AL, 2000, pp. 373-412.
- ⁸ C. Mattogno, "'Cremation Pits' and Ground Water Levels at Birkenau," *The Revisionist* 1(1) (2003), pp. 14-17.
- ⁹ W. Heepke, *op. cit.* (note 5), pp. 28f.
- ¹⁰ *Ibid.*, p. 29.
- ¹¹ *Ibid.*, pp. 32-33.
- ¹² *Ibid.*, p. 33.
- ¹³ *Ibid.*, p. 33, 36.
- ¹⁴ "The Crematoria Ovens of Auschwitz and Birkenau", in: *Dissecting the Holocaust*, 1st ed., Theses & Dissertations Press, Capshaw, AL, 2000, p. 398.
- ¹⁵ G. Pini, *La crémation en Italie et à l'étranger de 1774 jusqu'à nos jours*. Ulrico Hoepli, Milano 1885, p. 151.
- ¹⁶ Reeta Sharma, "The environmental cost of cremation by wood," in: *The Tribune*, online edition, Chandigarh, April 4, 2001; www.tribuneindia.com/2001/20010404/edit.htm#8. A quintal are 100 kg.
- ¹⁷ *Hinduism Today*, June 1994, www.hinduismtoday.com/archives/1994/6/1994-6-14.shtml
- ¹⁸ "Urban requirement of wood in M.P.," www.learnnature.com/forest/urbanrequirementofwoodinmp.htm
- ¹⁹ Cf. photograph of fuel efficient crematorium.
- ²⁰ Council for advancement of peoples action and rural technology. Rural Technology Division, "Fuel Efficient Crematorium." <http://www.ruraltechindia.org/fec.htm>
- ²¹ "New crematoriums for 10 villages," *Tribune News Service, Ludhiana Tribune*, on line. www.tribuneindia.com/2001/20010122/ldh1.htm#11.
- ²² Filip Müller, *op. cit.* (note 1), p. 131f., 136f.
- ²³ J.H. Perry, *Chemical Engineer's Handbook*, Wilmington, Delaware, 1949, p. 1564.
- ²⁴ P. Schläpfer, "Betrachtungen über den Betrieb von Einäscherungsöfen," in: *Schweiz. Verein von Gas- und Wasserfachmännern Monatsbulletin*, Zürich, XVIII.(7) (Juli 1938), p. 151.
- ²⁵ "Experimental cremation of prehistoric type," www.bradford.ac.uk/acad/archsci/field_proj/amarsh/cremexp.htm

Flames and Smoke from the Chimneys of Crematoria

Optical Phenomena of Actual Cremations in the Concentration Camps of the Third Reich

By Carlo Mattogno

1. The Problem of Flames Spouting from Chimneys

A number of witnesses speak about flames they saw coming out of the chimneys of crematoria. In technical terms, this can be formulated as a question: is it possible for the combustion of unburnt gases to occur not only inside but also outside of the smoke ducts, thus producing the phenomenon of flames coming out of the chimneys?

We shall investigate this problem on the basis of Crematoria II and III of Auschwitz-Birkenau, and specifically for furnaces number 3 and 4, which had the shortest flues. These flues had a cross section area of 0.42 m^2 (0.6 by 0.7 m) and a length of 6.5 and 10.5 m respectively. Both fed into the duct of the central draft blower, which was about 2 m long with a cross section area of 0.8 by 1.2 m. The shortest smoke duct thus showed an average cross section area of 0.46 m^2 and a total length of 24 m, including the smokestack.

The velocity of combustion gases in a chimney varies with the square root of the draft; in case of crematoria with coke-fired ovens it amounted to roughly 3 m/sec,¹ whereas for industrial furnaces it is in the order of 3 to 4 m/sec.² When assuming the higher of these values, we see that even in the shorter of the two ducts the combustion gases would remain $(24/4=)$ 6 seconds in the smoke duct.

In modern incinerator plants for solid urban refuse the design is such that the combustion gases will remain for 2 seconds³ in an after-burning chamber held at 950°C ; in electrically heated plants presently offered by the Swiss Brown-Boveri company (BBC), after-burning takes place in exhaust ducts, in which the combustion gases remain 1.3 to 2.3 seconds.⁴

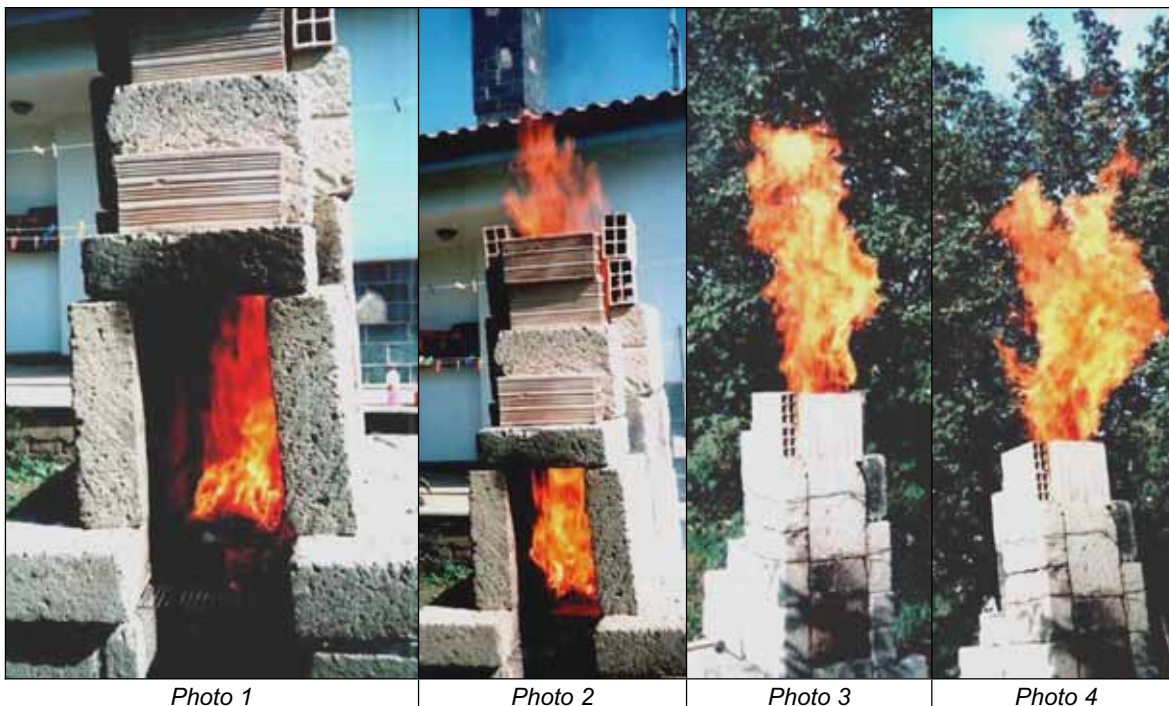
For crematoria II and III at Birkenau this means that in the shortest duct the smoke remained 3 times longer than would have been necessary for its complete combustion. Therefore, it was impossible for any flames to be observed on top of those chimneys.

1.1. AN EXPERIMENT WITH A FLAMING CHIMNEY

In order to test the correctness of those conclusions, I have carried out several combustion experiments with animal fat in a field oven, in which flames did come out of the chimneys. The set-up consisted of two grids, a lower one being a hearth for firewood and an upper one to take up the fat. On the latter, I placed an aluminum pan, 33 by 25 by 5 cm, containing 400 grams of lard (pork fat) and then lit the wood on the lower grid.⁵

Once the fat had melted, it eventually began to boil and the vapors caught fire immediately. The flames developed a few centimeters above the boiling fat, which remained clearly visible (see photographs 1 and 2). During the most intensive combustion phase the flames came shooting out of the chimney reaching a height of 1.5 m above the top opening of the chimney and over 2 m above the pan with the boiling fat. (see photographs 3 and 4). Combustion lasted for approximately 5 minutes.

This phenomenon can be explained as follows: the volumetric flow rate of the combustion gases, which were generated by the decomposition of the fat, was greater than their combustion rate; thus, the gases remained in the combustion chamber for less time than would have been necessary for complete com-



bustion. Therefore, combustion took place outside of the combustion chamber and even outside of the chimney.

Two more experiments were carried out in order to test this explanation.

1.2. COMBUSTION TEST WITH ANIMAL FAT IN A COMBUSTION CHAMBER WITH SHORT CHIMNEY (JANUARY 10, 1995)

The experiment was carried out in a field oven built from blocks of tuff and equipped with two grids, the lower one for wood and the upper one for the fat. The combustion chamber had a volume of some 0.05 m^3 and was connected to a chimney having a cross section area of 0.27 by 0.27 m and a height of 0.54 m , set about 10 cm above the upper grid. On this latter grid, I placed an aluminum vessel 22 cm by 17 cm in size, containing 200 grams of lard. Then the hearth was loaded and the wood was lit. A few minutes later, the boiling lard caught fire and flames came shooting out of the chimney to a height of 70 cm above its base (see photographs 5 and 6). Complete combustion of the fat took 3 minutes with the most active phase lasting about 2 minutes and 45 seconds .

1.3. COMBUSTION TEST WITH ANIMAL FAT IN A COMBUSTION CHAMBER WITH LONG CHIMNEY (JANUARY 10, 1995)

In this case, I removed one layer of tuff blocks from the chimney of the oven and installed there an ordinary stovepipe 2.10 m in length and having a cross section area of 0.40 by 0.20 meters . The total volume of the combustion chamber was therefore about $0.20 \text{ cubic meters}$. On the upper grid I placed an aluminum vessel similar to the one previously used but containing 300 grams of lard. I then loaded the hearth and lit the wood. As before, the fat quickly caught fire, but no flames or individual bursts of flames came from the chimney (see photograph 7). The fat was consumed within 3 minutes and 45 seconds with the most intensive phase lasting 3 minutes and 30 seconds .

1.4. CONCLUSIONS

The two tests were similar in nature, the difference being that a stovepipe was used in the second case. In spite of more fat being used in the second experiment, no flames came out of the smokestack opening, because the gases generated by the decomposition of the fat in a combustion chamber four times as large were burned completely within the chimney.

As these are results of a physico-chemical type, they can be applied in proper proportions to the Birkenau crematoria.

1.4.1. CREMATORIA II AND III

Volume of the shortest smoke duct (including chimney flue): 0.46 m^2 by 24 m in length = 11.04 m^3 = ca. 11 m^3
 combustion chambers: $1.5 \text{ m}^3 \times 3 = 4.5 \text{ m}^3$
 total volume: $11 + 4.5 \text{ m}^3 = 15.5 \text{ m}^3$

Applying the conditions of the first experiment: 0.2 kg of fat in a volume of 0.05 m^3 over 3 minutes , corresponding to 4



Photo 5

Photo 6

kg of fat in 0.05 m^3 per hour, i.e., 80 kg of fat per m^3 per hour or a total of $15.5 \times 80 \text{ kg} = 1,240 \text{ kg}$ of fat per hour in the total combustion volume.

We see that flames would have come out of the chimney if $1,240 \text{ kg}$ of lard had been burnt per hour in the three muffles.

Applying the results of the second experiment: 0.3 kg of fat in a volume of 0.2 m^3 over 4 minutes , corresponding to 4.5 kg of fat in a volume of 0.2 m^3 per hour, i.e., 22.5 kg of fat per m^3 per hour or a total of $15.5 \times 22.5 \text{ kg} = \text{about } 350 \text{ kg}$ of fat per hour in the total combustion volume.

Thus, it would have been possible to burn some 350 kg of fat per hour in the three chambers of this oven without any flames appearing at the top of the chimney.

We are talking here about *pure fat*. Therefore, the phenomenon of flames coming out of the chimneys would have been physically impossible in the case of the incineration of three corpses per hour in the three chambers of that oven, because, actually, the fat content of three corpses weighing about 70 kg each is only about 25 kg , whereas 350 kg of fat would correspond to about 42 such corpses. I have not taken into account the combustion of body proteins because proteins burn considerably more slowly than fat.

1.4.2. CREMATORIA IV AND V

Crematoria IV and V had two chimneys each, one for each group of four muffles. The total volume available to the combustion gases (chambers, duct, and flue) was about 18 cubic meters . If we apply the same reasoning as before, we obtain:

a) for the first experiment

80 kg of fat per hour per m^3 of chamber volume, i.e., $80 \times 18 = 1,440 \text{ kg}$ of fat per hour for the 4 chambers.

It would have been possible to observe flames above the chimneys if $1,440 \text{ kg}$ of fat per hour were burnt in the four chambers.

b) for the second experiment

22.5 kg of fat per hour per m^3 of chamber volume, i.e., $22.5 \times 18 = 405 \text{ kg}$ of fat per hour for the 4 chambers.

No flames would have been observed even if more than 100 kg of pure fat (corresponding to 12 corpses) had been burnt in each of the four chambers.

1.5 CONCLUDING REMARKS

The above considerations are based on a time unit of one hour, but it is obvious that the incineration of the *total* amount of fat contained in the corpses would have taken much less time. On the other hand, it is equally apparent that the combustion of this fat could not be controlled in the same way as was possible in the experiments described herein. The external fat and the internal fat of the corpses would have melted, evaporated and burnt over time in an irregular way, depending upon

the vaporization and combustion rates. Hence, combustion of the *total* fat content of a corpse would have extended over a period of not less than 30 minutes. This, however, does not invalidate the results, because the upper limit of the non-verifiability of the phenomenon (flames from the chimneys) would have been the combustion of 175 kg of fat in 30 minutes for crematoria II and III, whereas in practice only 25 kg of fat were thus burnt. For crematoria IV and V the respective figures would be a limit of 202 kg of fat in 30 minutes as opposed to an actual combustion of only 34 kg of fat.

The above arguments do not mean that no flames would ever have come from these chimneys; we merely argue that the phenomenon is *not directly related* to the incineration, *i.e.*, to the burning of corpses. As opposed to this aspect, the phenomenon may well occur as an *indirect side-effect* of the incineration, *i.e.*, as a result of the combustion of the coke used as a fuel for these furnaces.

It is well known that under conditions of incomplete combustion carbonaceous fuels will produce carbon particles, which will deposit on the walls of the smoke ducts in the form of soot. Under appropriate conditions (if the soot layer is sufficiently thick and the temperature sufficiently high) the soot will ignite and flames will indeed emanate from the chimney.

In pre-war times, when the average European household was using wood, coke, or coal almost exclusively for home-heating, such cases were so common that the phenomenon was, on occasion, produced intentionally for scientific studies. For instance, in early 1933, such experiments were carried out in a nearly abandoned four-story building in Berlin.⁶ A diagram shows that 95 minutes after the ignition of the soot on the first floor one meter above ground level the combustion temperature of the soot in the smokestack reached 1060°C. This is not really surprising, for soot consists of carbon having an ignition temperature of 700°C.

Obviously, this phenomenon will not occur continuously, but only at times, because it depends essentially on the accumulation of a sufficiently thick layer of soot, and that requires some time. It is clear that this phenomenon is unrelated to the reports of eyewitnesses who speak of flaming smokestacks as a direct consequence of the incineration of corpses. The most telling of such statements is that of Henryk Tauber who declared on 24 May 1945:⁷

"It was possible to charge up to eight 'muselmans' [in one muffle⁸]. Such big charges were incinerated without the knowledge of the head of the crematorium during air raid warnings in order to attract the attention of airmen by having a bigger fire emerging from the chimney"



Photo 7

The purpose of such false statements was obviously to give credence to the falsehoods concerning the mass incineration of purportedly gassed victims, such gigantic incinerations causing flames to shoot from the smokestacks.

2. The Problem of Smoke from Chimneys

The phenomenon of smoking chimneys is closely related to the above observations: if the flow rate of a combustible gas mixture in a combustion chamber is higher than its ignition rate, the mixture will not ignite inside the chamber but outside of it, provided conditions remain constant. If, however, conditions do not remain constant, *i.e.*, if the temperatures in the flue and the smokestack are lower than the ignition temperature of the gas mixture, the gases will leave the smokestack unburnt or only partially burned in the form of smoke.

No official historian has taken the problem of smoking chimneys at Auschwitz into consideration, except for Jean-Claude Pressac who discussed it in 2000, rejecting it outright. We shall consider both his technical arguments and his reasons for rejection in the following section.

On June 15, 1995, Pressac gave a long interview to a certain Valérie Igounet, the content of which was obviously reworded before publication. Pressac declared:⁹

"At the first European congress on cremation, which took place at Dresden in 1878,^[10] strict rules were put down regarding the procedure of the incinerations. Firms building such ovens^[11] had to respect such rules. One of the rules stipulated that 'the products of the incineration must not harm the environment.'^[12] Smoke and noxious odors were prohibited.

The Topf company, from its very beginnings a producer of furnaces of all kinds, was very wary of smoke generation, as this indicated a poor functioning of the hearth. One of its leaflets appealed to clients by saying: 'If your chimney smokes, you are losing money.' The Topf incineration furnaces did not smoke, nor did those of the competition. [...]

When, after his arrest in March 1946, Kurt Prüfer was interrogated by the Soviets on the subject of the crematoria in the concentration camps, he explained their design details. Ovens for civilian use operated with pre-heated air, which caused the corpses to burn rapidly and without smoke.

The ovens in the camps being of a different design, such a measure could not be applied. The corpses burnt more slowly and smoke did develop. In order to prevent this from happening, it was sufficient to blow air into the incineration chamber.

The three double-muffle ovens of crematorium I in the Auschwitz Stammlager were indeed equipped with blowers.

This also applied to the triple-muffle ovens at Buchenwald and crematoria II and III at Birkenau. Prüfer, by using a technique identical to the use of bellows to fan the fire of a blacksmith, achieved a combustion time approaching that of civilian furnaces and was able to avoid smoke generation. On the other hand, the eight-muffle ovens of crematoria IV and V did not have blowers, but this lack was compensated for by the strong draft generated in the two 16-meter smokestacks. Regarding the ovens produced by the Kori company in Berlin, these were fired with fuel oil or coke and were fabricated or built without blowers.”

It is no doubt true that crematoria were not supposed to smoke, in accordance with the pious wishes of their promoters. It is, however, also a fact that all furnaces, in particular those using coke as fuel, did smoke to a greater or lesser extent. Instead of looking at the cremation diagrams, Pressac satisfied himself with the “rules.”

For instance, the oven used in the Dessau crematorium by the engineer Richard Kessler for his experiments in 1926 and 1927 (fifty years after the Dresden meeting) smoked invariably in all cases and with any kind of fuel used – coke, gas, or (brown coal) briquettes. Kessler, it must be remembered, was one of the foremost German authorities of his day in the field of cremation. For his tests, he used an oven manufactured by the Beck Bros. company of Offenbach with some of his own improvements; it was in no way inferior to the Topf ovens.

The diagrams illustrating the operation of the oven included a graph for the “representation of smoke development,” which distinguished between three colors of smoke, viz. “black,” “dark,” and “light.” The draft indication for the grid was two-fold and distinguished between the force of the draft at “normal combustion” and at “smoke combustion.” The first combustion using gas (the oven was equipped with a gas burner in addition to a gas generator) resulted in smoke for something like an hour: During the second and the seventh cremation with coke, smoke was produced for approximately 20 minutes.¹³

In the 1940s, the problem was still so acute that another specialist of cremation, the Swiss engineer Hans Keller decided in 1944 to study it scientifically. He published his findings in an article entitled “Causes of smoke generation during cremation.”¹⁴ It follows that civilian furnaces regularly produced smoke.

We will now consider the interrogation of the Topf engineer Kurt Prüfer by Captain Shatanovski and Major Morushenko of the Soviet anti-espionage organization SMERSH. On March 5, 1946, Prüfer declared:¹⁵

“In civilian crematoria, preheated air is injected by means of special bellows, making for a rapid and smokeless incineration of the corpse. The design of the crematoria for concentration

camps was different; it did not allow preheating of the air and thus resulted in a slower combustion of the corpse and in the production of smoke. In order to reduce the amount of smoke generated as well as the odor of the burning corpse, a ventilation was employed.”

Thus, according to Prüfer, the smokestacks of the Topf ovens installed in the concentration camps did indeed smoke, and the installation of an air blower (translated erroneously as “ventilatsia,” ventilation, in the Russian text), while reducing the smoke, did not eliminate it completely.

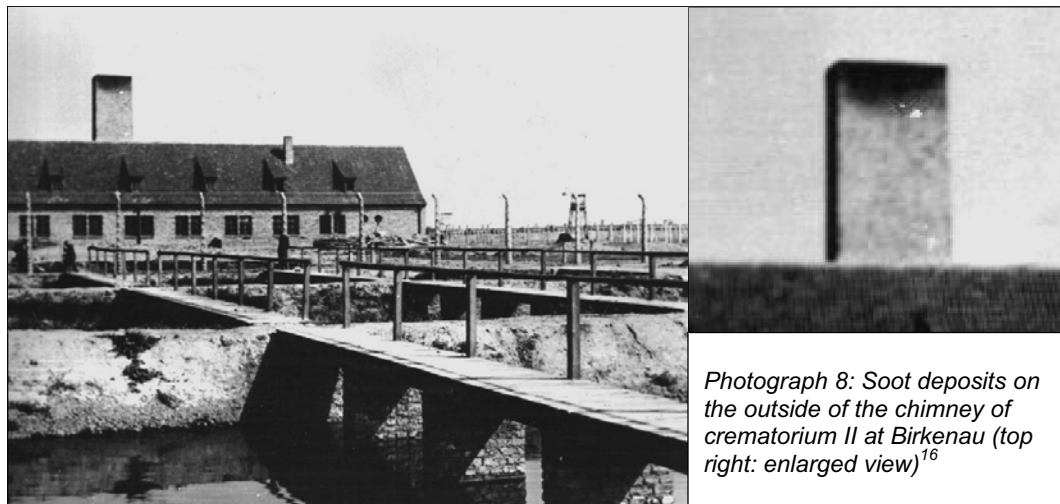
By contrast, Pressac argues that for an elimination of the smoke it was sufficient “de pulser de l’air dans le creuset incinérateur” (to pump air into the incineration chamber) – as if the phenomenon were simply caused by a lack of combustion air. In reality the coke ovens operated with an enormous excess of air. Experience shows that the smoke is caused

- either because the combustion gases are cooled down too much in the recuperator or in the flue, to the point that there is no after-burning,
- or because of an inability of the smokestack to handle the gases (as asserted by Keller),
- or (as was the case in the first electric oven built by Topf for the Erfurt crematorium) because the draft in the chimney is too high, causing coal particles, which constitute the visible smoke and the soot, to leave the smokestack unburnt.

In any case, the injection of cold air into the muffles (the Topf ovens at Auschwitz did not possess any device for preheating the combustion air) would have caused nothing but a worsening of the problem and yet more smoke. Prüfer’s explanation is technically unfounded. His attempts at reducing the smoke not only did not reduce it, they made matters worse.

With respect to the specific topic of the Topf ovens at Auschwitz, it would be technically erroneous and in contradiction with obvious facts to maintain that they did not smoke. These ovens, as we have seen, were not equipped with the technical devices to monitor the production of smoke (flue gas analyzers) or to prevent it (such as the recycling loop to burn smoke as used at Dessau), which civilian ovens possessed. Their coarse and simple design invariably led to smoke generation.

In this regard, it is sufficient to realize that for the triple-muffle oven, the most common type at Birkenau, the blower,



Photograph 8: Soot deposits on the outside of the chimney of crematorium II at Birkenau (top right: enlarged view)¹⁶

which fed combustion air into the muffles, could not be controlled individually for each chamber; moreover, combustion in the three muffles was controlled by a single flue damper. Hence, optimum combustion control for the three muffles was impossible in practice, but not even that would have eliminated the smoke. In crematoria IV and V, the situation was even worse, because a single damper served four muffles!

On the other hand, on the subject of a photograph of crematorium II at Birkenau taken in the summer of 1943, Pressac writes in his first book:

"The crematorium had already been in use as can be seen from the soot near the top of the chimney."

It is indeed possible to distinguish soot deposits at a level of over 15 meters on the outside of the chimney (see photograph 8). This means that, when the ovens were in operation, the chimney *did produce smoke*, and not just a little bit. Pressac is, therefore, in contradiction not only with the facts but with himself as well.

Pressac's argument – that the eight-muffle ovens of crematoria IV and V compensated for the absence of suction blowers "by a strong draft" made possible by the two 16-meter chimneys – is profoundly absurd, because the height of the chimneys for crematoria II/III and IV/V was practically identical (15.46 vs. 16 m), and their cross section areas were also proportionally identical. For crematoria II/III, each of the three channels making up the chimney had a cross section area of 0.96 m² and served six muffles, whereas each of the two chimneys at crematoria IV/V had a cross section area of 0.64 m² and served 4 muffles. A simple comparison shows that the relative areas per muffle were identical (0.64÷0.96=4/6)!

Finally, Pressac's assertion that in the Auschwitz crematoria it was possible to achieve a combustion rate approaching that of the civilian furnaces, thanks to the blowers (*i.e.*, the duration of the incinerations was reduced), lacks any technical basis. In the Topf ovens supplied to Auschwitz, the air ducts coming from the blower ran transversally through the upper rear portion of their brickwork. Perpendicular to them, secondary ducts ran lengthwise above the vaulted ceiling of the muffles and connected to four openings in this ceiling.

Thus, combustion air was fed into the muffles from above. A similar air injection system had already been tested in the gas-fired ovens I and II of the Zurich crematorium (1931-1932). According to professor Paul Schlöpfer (1938), experience showed this system to be inefficient:¹⁷

"In addition, the air is fed into the muffle from the top and then flows down along the side walls absorbing heat. The muffles are thus cooled on the inside. The combustion gases are made to flow directly downward, and the important initial heating-up of the muffle does not occur. [...] Also in the case of oven-types I and II, feeding air from the top turns out to be counterproductive, as the duration of combustion is extended [from one hour] to 1 1/2 hours, and the oven has to be reheated briefly after each incineration."

To underpin his arguments, Pressac refers us to Prüfer, the designer of the triple-muffle and the eight-muffle furnaces of Birkenau, but his efforts go up in smoke and the French researcher entangles himself in a web of contradictions. In his second book he had, in fact, asserted that the capacity of crema-

toria II/III at Birkenau had amounted to 1,000 corpses per 24 hours.¹⁸ If we compare this to Prüfer's statements under interrogation on 5 March 1946,¹⁹ as quoted by Pressac, we find:

"Question: How many corpses could be burnt in one of the Auschwitz crematoria in one hour?"

Answer: in a crematorium of five ovens or fifteen muffles, it was possible to burn 15 corpses per hour."

Hence, a single corpse could be incinerated in each muffle of the five triple-muffle ovens, or theoretically 360 corpses in 24 hours.

Let us recapitulate: when the Birkenau ovens were in operation, the chimneys of the crematoria smoked continuously. This could not be avoided, because

- the triple-muffle and eight-muffle furnaces did not have any recuperators for preheating the combustion air;
- in the triple-muffle furnaces, the air blowers could not be controlled individually for each muffle;
- the cold air fed into the muffles from above cooled down the walls of the muffles and caused the temperature to drop;
- a single damper controlled the combustion in the three muffles;
- in the eight-muffle types, a single damper controlled the combustion in four muffles

Moreover, the top of the chimney of crematorium II was black with soot.

But why did Pressac ignore even an obvious proof in the form of a photograph? The answer is simple: he *could not allow* the chimneys of the Birkenau crematoria to smoke, because the aerial photographs known to him (which show no smoke coming from the chimneys) were taken at a time when mass gasings and incinerations were supposed to have taken place and thus the crematoria could not, under any circumstances, have been inactive.

This question is to be investigated in a further article.

Notes

First published as "Flammen und Rauch aus Krematoriumskaminen" in *Vierteljahreshefte für freie Geschichtsforschung*, 7(3&4) (2003), pp. 386-390; translated by Thomas Dunskus.

¹ W. Heepke, *Die Leichenverbrennungs-Anstalten (Die Krematorien)*, Verlag von Carl Marhold, Halle a. S. 1905, p. 74.

² G. Salvi, *La combustione*. Tamburini Editore, Milan 1972, p. 620.

³ *Manuale dell'ingegnere*. Nuovo Colombo. Hoepli, Milan 1990, p. E-740.

⁴ *BBC-Elektro-Kremationsöfen im Dienste der Feuerbestattung*, undated leaflet.

⁵ For a more detailed description and for more views of the oven used see the previous article in this issue "Combustion Experiments with Flesh and Animal Fat."

⁶ Ing. Kristen, "Ausbrennversuche an Schornsteinen," in: *Wärmewirtschaftliche Nachrichten für Hausbau, Haushalt und Kleingewerbe*, 6(7) (April 1933), p. 83-85.

⁷ Jean-Claude Pressac, *Auschwitz: Technique and operation of the gas chambers*. The Beate Klarsfeld Foundation, New York 1989, p. 489.

⁸ Camp jargon for 'emaciated inmates.'

⁹ V. Igounet, *Histoire du négationnisme en France*. Éditions du Seuil, Paris 2000, p. 648f.

¹⁰ Actually, the congress took place on June 7, 1876

¹¹ At that time, there was as yet no producer of incineration ovens.

¹² The quotation is not quite exact, the text actually reads: "Es dürfen keine überliechenden Gase entstehen, die Verbrennung muß also geruchlos sein." (No evil-smelling gases must be produced, hence, incineration must be odourless). M. Pauly, *Die Feuerbestattung*, Verlagsbuchhandlung von J.J. Weber, Leipzig 1904, p. 15.

¹³ R. Kessler, "Rationelle Wärmewirtschaft in den Krematorien nach Maßga-

be der Versuche im Dessauer Krematorium,” in: *Die Wärmewirtschaft*, 4(8) (1927), pp. 150, 154, and 156.

¹⁴ H. Keller, *Ursache der Rauchbildung bei der Kremation*. Bieler Feuerbestattungs-Genossenschaft, Jahresbericht 1944, Biel 1944.

¹⁵ J. Graf, “Anatomie der sowjetischen Befragung der Topf-Ingenieure. Die Verhöre von Fritz Sander, Kurt Prüfer, Karl Schultze und Gustav Braun durch Offiziere der sowjetischen Antisipionageorganisation Smersch (1946-

1948).” *Vierteljahresshefte für freie Geschichtsforschung*, 6 (4) 2002, p. 404.

¹⁶ APMO, Neg. Nr. 20995/460.

¹⁷ Betrachtungen über den Betrieb von Einäscherungsöfen, in: *Schweiz. Verein von Gas- und Wasserfachmännern*, Zürich 1938, p. 155f.

¹⁸ J.-C. Pressac, *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper Verlag, München-Zürich 1994, p. 200.

¹⁹ J. Graf, *op. cit.* (note 15), p. 404.

Treblinka: An Exceptional Guide

By Dr. Robert Faurisson

1. Introduction

With regard to the wartime Treblinka camp, I have mentioned over the years – in a few conference addresses, in a video presentation, and in some correspondence – the testimony of Marian Olszuk. But because I have been absorbed in the ordeal of the revisionist struggle over the past 15 years, I have put off writing a report about my meeting with that exceptional Polish witness. My report should, more generally, also deal with the journey in 1988 that took me first to Treblinka-Małkinia in Communist Poland and then to the camps of Oranienburg-Sachsenhausen and Ravensbrück in Communist Germany. Ernst Zündel had a set of seven videos about my visits to those three camps. I don’t know if those tapes were destroyed in the 1995 arson attack that devastated much of his big house in Toronto, and I will not ask him about that, since right now he is being held in a high security prison in Canada. In addition to that, I still have some 30 photographs that bear witness to my on-site investigation of that shrine of the ‘Shoah,’ Treblinka.

Two men accompanied me during that on-site investigation in June and July of 1988: the German Tijudar Rudolph and the young Canadian Eugen Ernst. The former was kind enough to serve as interpreter and draftsman, while the latter was our cameraman and photographer. I express my thanks to them here for their dedication, competence, and spirit of sacrifice in an adventure that was to prove difficult, with exhausting days of work, bad accommodations, and some troubles caused by the Polish Communist authorities. I also thank my friend Ernst Zündel for having covered our travel and accommodation expenses.

2. My Investigation Method

My normal investigation method consists of, first, assembling as much documentation as possible on a given subject, then to get away from the writings or records, which are so important to those whom I call ‘paper historians,’ and, finally, to visit and inspect first-hand the place I am investigating. After a prolonged examination of the site, I look for witnesses in that area. In my questioning, I generally try to be direct and insistent and to avoid conveying even a hint of shyness. Although I am interested in witnesses of all ages, social positions, and points of view, I have learned through experience that in an investigation of this kind it is best to find witnesses who are as non-intellectual as possible and who were no more than 20 years of age at the time of events in question.



Dr. Robert Faurisson in Treblinka, June 1988.

That 1988 on-site investigation, I should mention, was hardly my first of the kind. During the 1960s, I had already carried out a delicate, even dangerous investigation of the summary executions carried out in the summer of 1944 by the ‘resistance fighters’ or ‘terrorists’ in a very limited area of the French département of Charente (between the cities of Angoulême and Limoges).

I had questioned Communists and non-Communists about incidents they preferred not to discuss. During the 1970s, I conducted some other difficult investigations that led me, as Montaigne wrote, to “rub and grind [my] brain against another’s” and which got me to shed any remnants of shyness. Those experiences were a ‘school’ for me that, I believe, taught



me to size up the real value of a witness and his testimony. From that standpoint, I was fortunate to find, during my 1988 investigation of Treblinka, a witness of exceptional quality.

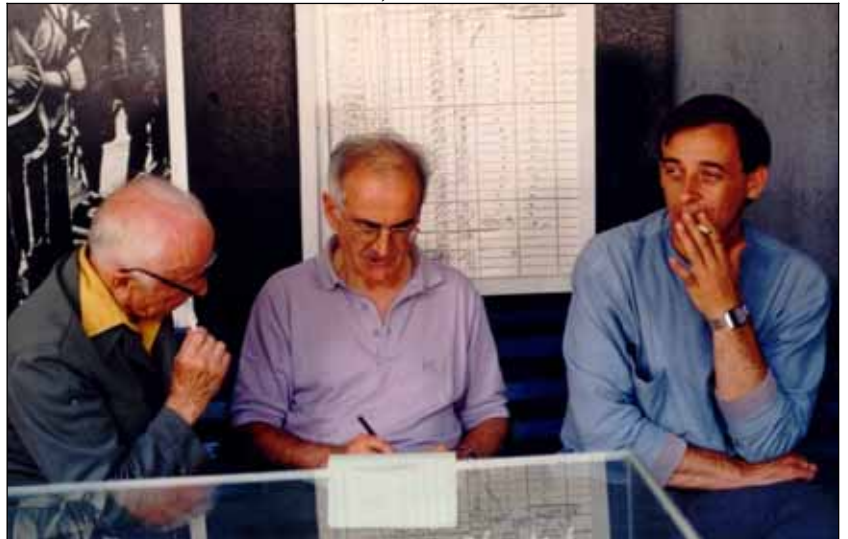
3. An Exceptional Witness: Marian Olszuk

At Treblinka, it was my good fortune to find Marian Olszuk. An exceptional witness, and indeed a guide. Born in nearby Wólka Okraglik, he was 63 years old. In 1942-43, the period I was investigating, he was 17 and 18 years of age. One could hardly imagine finding anyone who might have lived closer to the two Treblinka camps. From December 1941 to July 1944, the Treblinka I camp, located quite close to a sand and gravel quarry that supplied Warsaw, was a prison camp mainly for Poles, both Jewish or non-Jewish, who had been found guilty of breaking laws of the German occupation authorities. The nearby Treblinka II camp was, from July 23, 1942, to October 14, 1944, a camp reserved for Jews, mainly Jews from Warsaw. According to legend, this was, in the jargon of the Allies, an 'extermination camp.' According to the *Encyclopedia of the Holocaust*, at least 870,000 Jews were exterminated there over a nine-month period, from late July 1942 to April 1943.

One of a family of eight children, Marian Olszuk worked every day in the quarry with other Poles who were more or less free to come and go as they liked alongside prisoners watched over either by German soldiers armed with pistols or by Ukrainian guards with carbines. His father was a lumberjack. In the evenings, the young man returned to the family farm, which was a mile and a quarter north of Treblinka II. Often he would go to the field owned by his father that was just 300 meters from the barbed wire of the eastern perimeter of the alleged 'extermination camp.' The soil was poor, and his family grew rye and lupin there. Passing by the foot of a watchtower, the young Marian would sometimes strike up a conversation with the sentries who, companionable enough, would now and then toss him a cigarette from on high. The camp was small, covering only between 13 and 14 hectares. (By contrast, the Oranienburg-Sachsenhausen camp, north of Berlin, covered 388 hectares.) In 1942-1943, the 'extermination camp' area was practically devoid of trees or large shrubbery. As a result, the neighboring farm folk and passers-by could easily observe, through the barbed-wire fence, the prisoners and the guards as well as the various buildings of a camp that is now said to have been ultra-secret. From the perspective of someone facing the entrance to the camp, the Olszuk family farm was located a mile and a quarter to the left, while their plot lay, to the immediate right, 300 meters from the camp's eastern limit. Thus, Marian Olszuk passed close by the



The guide Maria Pisarek, Tjudar Rudolph, and Dr. Robert Faurisson in Treblinka, June 1988.



Tjudar Rudolph, Dr. Robert Faurisson, and Wincenty Trebicky, director fo the Treblinka museum, in Treblinka, June 1988.



Dr. Robert Faurisson, Tjudar Rudolph, and Mariam Olszuk, in Treblinka, June 1988.

'extermination camp' every day that he went to work at the quarry, and when he worked on the family plot, he was also right near the 'extermination camp.'

Even though, of course, he never entered the camp area, every day people gathered in groups outside the front gate, openly engaging in barter and black market dealing. Traffickers came from Warsaw to sell goods to the Ukrainian guards who, in turn, would do business with the Jewish prisoners to whom they sold food. Some of those Jews bought ham and sausages, which were luxury items at that time. The existence of the two camps at Treblinka was common knowledge, and a good many of the Jewish inmates seemed to have money, gold, or jewelry.

Had Marian Olszuk ever noticed signs of homicidal activities by the Germans in this 'extermination camp?' His answer was No. Once he had seen a big fire blazing within, but it was a mound of old clothing, about four meter high, in flames. He never saw any burning corpses. All the same, several times he heard, at night, the cries and wailings of women and children that reached his farm. Now and then, he related, a ghastly stench emanated from the camp. Had Olszuk ever heard talk of gas chambers? Yes, he had met a Russian who told him that the Germans used "*a mobile gas chamber on rails*" (sic). He knew the Germans executed condemned prisoners by firing squad near Treblinka I. In his movements about, the young worker-farmer often happened upon Jews who were housed in the Treblinka II camp. Those Jews worked at various tasks in the woods, supervised by Ukrainian guards who, for their part, often deserted. The food was appalling. His own work, Olszuk told me, was to load, by shovel, small trucks (or wagons?) with sand or gravel, eight hours a day. The work was particularly hard going in the winter cold. Personally he had never seen a Jew being killed. One day, his father gave clothes to a Jew who had escaped from the camp. Convoys of Jews arrived every day. When he was finally called up for work in Prussia, Marian fled, finding refuge in Warsaw, and returned to the farm only after the camps had been shut down. He recalled that common graves were dug up, and that gold and rubies were found among the human remains.

Remarkably, after the 'liberation' of Poland and after the war, no administrative or police authority questioned him about what had taken place at Treblinka. After the war there were official commissions of inquiry, which issued extravagant reports, comparable to the Soviet report on Katyn (USSR-008). But none of those commissions ever asked the Olszüks to testify. All the same,

the official camp guide, Marja Pisarek, coldly asserted in 1988 that "*No one in the vicinity will talk to you*". But Marian Olszuk, obviously, was able and willing to talk to us at length, and, unlike another Polish witness, clear-headedly.

4. The False Dimensions of the 'Extermination Camp'

For our investigation, I had insisted that our small team should bring along a surveyor's chain, which we used for quite some time in taking measurements of the two camps. On the second day of our acquaintance with him, Marian Olszuk, well dressed for the occasion, had agreed to show us, on the spot, the real dimensions of the 'extermination camp.' With a video camera recording it all, we accompanied him from one end to the other. I believe I may rightly say that simply by watching



Mariam Olszuk (dressed up), Dr. Robert Faurisson, and Tjudar Rudolph, in Treblinka, June 1988.



Tjudar Rudolph, Dr. Robert Faurisson, and Henryk Gawkowski, in Małkinia, June 1988.

his movements, we observed a real 'man of the soil,' someone who was remembering before our eyes, more than 40 years later, every detail of the terrain. Trees and bushes had grown up where formerly the land was practically bare. When he came upon a tree, sometimes he wondered whether the camp's boundary ran to the left or right of it. It was impressive to observe the weathered farmer stop, reflect, and make his decision. The video recorded those moments. It was in the course of this walk that our man gave us a revelation: the camp had in reality been smaller in size than what the tourists are told. In 1947, after the war, the authorities bought small abutting parcels of land to, in effect, enlarge the 'extermination camp.' The first family to be thus expropriated had been that of Franciszek Pawlowski, and the second, the Olszys who had only to part with an area of 2,500 square meters. In the attached drawing, made by Tjudar Rudolph with what means we had on hand at the time, one will note the difference in area between the actual camp of 1942-1943, which covered about 14 hectares, and the 1988 camp for tourists, about 23 hectares in size. At the conclusion of this visit of the grounds, Marian Olszys took leave of us and we, for our part, resumed our work of measuring. At that point the deputy curator of the Treblinka museum suddenly arrived on a moped. Upon noticing our presence he became irate, telling us that never in all his life had he seen such doings as ours. Taking his anger into account, I replied by pointing out that it was precisely to better gauge what the prisoners of Treblinka had endured that it seemed necessary to us to measure the dimensions of the camp itself. Suddenly calm and smiling, Tadeusz Kiryluk was ready to declare: "After all, it's precisely people like you that we need!" We soon became almost friends with him and his superior, curator Wincenty Trebicki. They were even glad to give us an interview, which was recorded on video. Still, their bureaucratic talk contrasted sharply with the testimony of the worker and farmer Marian Olszys, which so plainly was the fruit of real experience. The accounts of the two functionaries, which came straight from the official, orthodox literature, was vague, stereotyped, and marked by a perfectly hollow intellectuality. Their accounts took on an unintentional burlesque aspect: the very setting, in which they spoke, the 'extermination camp' of such modest dimensions, discredited the aberrations of the official argument they were spouting, according to which, for instance, the Germans killed some 870,000 persons there in about nine months, burying the bodies on the spot. (Trebicki, for his part, fancied the much higher figure of 1,500,000 victims.)

It was our intention to go back and see Marian Olszys a third time, for we still had quite a few questions to put to him. Unhappily, though, there was now a risk of compromising him. The Communist police, who were certainly informed of our

activity, might now at any moment take him in for interrogation. Regretfully we decided not to meet again with our guide, who was both providential and unexpected.

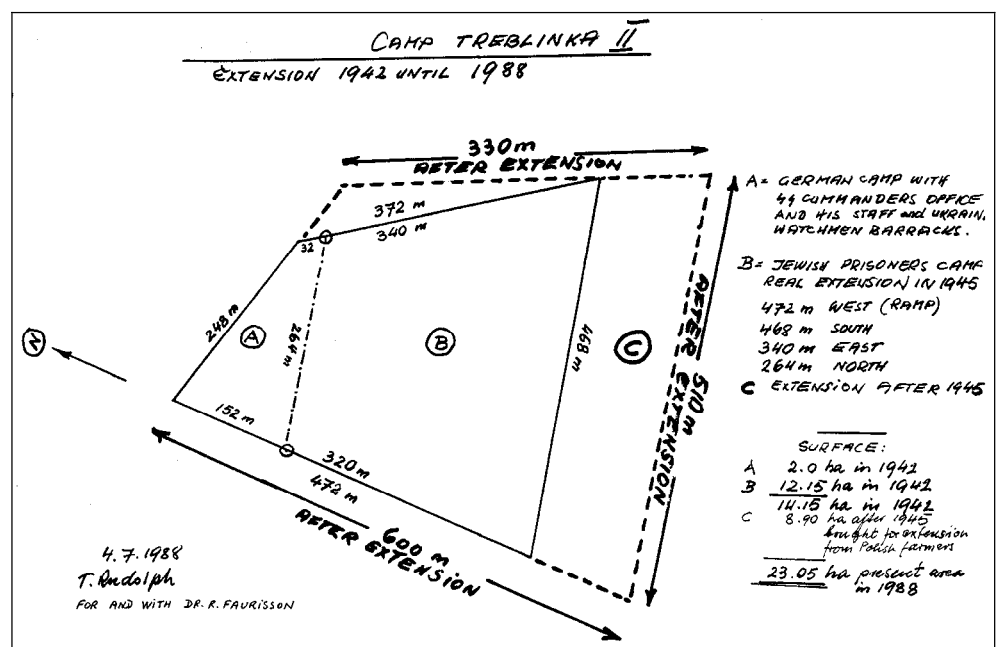
On the previous day, it should be mentioned, Tjudar Rudolph, Eugen Ernst, and I had dealings with the local police, who held us for an hour's questioning in a room at the railway station of nearby Małkinia. We had in effect been reported for filming the station and some rail cars, comparable in every way to the rail freight cars of the war years. But even though we were not able to meet again with Marian Olszys, I was to make contact with a 'rare bird,' the famous locomotive driver filmed by Claude Lanzmann in *Shoah*.

5. The Locomotive Driver's Spontaneous Admission

One of Claude Lanzmann's most prominent witnesses was Henryk Gawkowski, seen in the film *Shoah* dressed in his driver's uniform, wearing a cap and driving an engine as he had during the war years when he transported trainloads of Jews from Warsaw to Małkinia, and then to Treblinka. In a reenactment scene, he leans out of the cabin door and, running a finger across his throat, he directs that gesture towards the space formerly occupied by the Jews as a sign that they were about to be killed.¹

I came upon Gawkowski in Małkinia, where he was born in 1922. In the mornings, our question and answer sessions went smoothly enough, but in the afternoons, under the influence of alcohol, he became an endless talker, incapable of replying coherently to questions. He went on about everything as if he had seen it all. He did not recall Lanzmann's name. Possibly, though, Lanzmann had, as is his habit, introduced himself under some assumed name, arrogating academic titles to boot.² All the same, he spoke with fond remembrance of the film's director, a Frenchman who, as he let us know, had supplied him with such fine "Spanish wines".

One morning, while he was reciting stories that he had plainly read and not lived, I interrupted Gawkowski to put to him, point-blank, a question that would topple the whole edifice



Map of Treblinka, drawn by Tjudar Rudolph, July 4, 1988

of his boastings and regurgitations of what he had taught himself. I asked him:

"But then, were you aware of taking all those Jews to their death, day after day, and over a period of nearly 15 months?"

His reply burst forth:

"No, of course not!"

I asked him at what moment he became aware of such killings. Answer:

"After the war."

In other words, to take up the parable of the American revisionist Arthur Butz,³ Gawkowski was another one of those who, at the time, had not seen *"the elephant."* He had neither seen it, nor heard it trumpet, but a good while later had become convinced that, in this particular corner of Poland, a monstrous pachyderm had, for nearly 15 months, secretly haunted the area, spreading terror as it went. Enough to make one think that *"the elephant"* was magical, unless it were only a mirage!

6. The 'Extermination Camp' was Actually a Transit Camp

To understand that the alleged gas chambers of Auschwitz could not have existed, it is enough to take a look at the very real gas chamber of an American penitentiary. To grasp that the purported rates of operation of the Auschwitz crematory ovens are fictitious, it is enough to inform oneself of the rates of operation, quite real, of the crematory ovens in use nowadays. To see for oneself that the story attributed to Anne Frank is riddled with physical impossibilities, it is enough to visit, with open eyes, the *"Anne Frank House"* in Amsterdam. In a like manner, in order to gauge the extent, to which the prodigious secret exterminations and burials of Jews at Treblinka are but a lie, it is enough to cover on foot today the quadrilateral once formed by the camp and to note its modest proportions – about 248 meters by 372 meters by 468 meters by 472 meters.

Revisionists can obviously present many additional arguments, going over the 'testimonies,' the 'admissions,' the 'confessions,' the trials, and the books, in which, for a reader with a bit of alertness, the Jewish accusations concerning the Treblinka camp continually show themselves to be illusory and false. Amusement may be found in the fact that, already in 1946 at the Nuremberg trial, the presiding judge, assisted by the Soviet prosecutor, quickly moved to prevent witness Samuel Rajzman from producing evidence supposedly showing a diagram of Treblinka; it must be said that, at the time, that particular Jewish witness spoke of a crematory oven located in Treblinka where it is admitted that there never was a crematory oven and where, according to a document that, in the International

Military Tribunal's view, stated *"facts of common knowledge"*, there had been only *"steam chambers"*, and no 'gas chambers.'⁴ It may be remembered that the German Kurt Franz, whose apparent confessions effectively strengthened the argument for gassings at Treblinka, ended up writing quite plainly:⁵

"I had nothing to do with the gassings of Jews either at Treblinka or elsewhere"

It would be entertaining to present, side by side, Jewish and Communist diagrams of Treblinka II, noting that, with regard to the purported extermination structures, they are all remarkably vague and, besides, incompatible with one another.

But personally I prefer to spare my readers the repertory of my heaps of files, particularly on Treblinka, giving here only this account of our visit to the camp in the company of a first-rate guide: the Pole Marian Olszuk.

When Jürgen Graf asked me in 2000 for advice in preparing his own visit to Treblinka with his friend Carlo Mattogno, I suggested that he visit me to consult my documents on the subject, and I asked him to get in touch, once at Treblinka, with Marian Olszuk. I sent him some photographs attesting to my encounter with the latter. Unfortunately Graf was unable to come to France and, when he visited Treblinka, he did not question the best of all possible witnesses and guides. I regret this all the more as he might have put to Marian Olszuk the questions left over from the time of my 1988 visit. I am perfectly sure that Marian Olszuk's replies would have been of precious help to Graf and Mattogno in preparing their joint work *Treblinka, Extermination Camp or Transit Camp?*, first published in German in 2002 by Castle Hill Publishers.

In any event, the case is settled. A hundred items of evidence, together with the book by Graf and Mattogno, show that Treblinka II could never

have been anything but an ordinary and modest *Durchgangslager*, that is, a transit camp for Jews being transported to Majdanek, Auschwitz, or other concentration and labor camps, to the south or east.

Along with the great lie of Auschwitz, the crude lie of Treblinka belongs, therefore, in the trash can of history.

Notes

¹ A transcripts of the dialog and descriptions of the stage business can be found in Lanzmann's book *Shoah*, with a preface by Simone de Beauvoir, Fayard, Paris 1985, pp. 47-49.

² See my *Ecrits révisionnistes (1974-1998)*, private edition, 1999, vol. II, p. 746.

³ A.R. Butz, "Context and Perspective in the Holocaust Controversy", reprinted in A. R. Butz, *The Hoax of the Twentieth Century*, 3rd ed., Theses and Dissertations Press, Chicago, IL 2003, pp. 379-407, here p. 392.

⁴ *IMG*, vol. VIII, p. 357 or *IMT*, vol. VIII, p. 325, and document PS-3311.

⁵ *Ecrits révisionnistes (1974-1998)*, op. cit., vol. II, pp. 753-755.



Henryk Gawkowski, in Małkinia, June 1988.

Research News

Palm Trees Never Lie

By Mohammed A. Hegazi

The palm tree, known to botanists by the Latin name *Phoenix dactylifera*, is an ancient tree that has been grown in Iraq for thousands of years. There are about 450 varieties (cultivars) in Iraq. They vary in size, shape, and color.

The life cycle of dates begins with pollination. The waxy cream-colored pollen grains from a male tree are manually transferred to the small fragrant whitish flowers on female trees. These are borne on a branched spadix divided into 25 to 150 strands 30 to 75 cm long. In Iraq and the rest of the Northern Hemisphere, pollination takes place in spring. The ovaries of the female flowers then begin to swell and grow into that delicious fruit.

The date fruit is initially green and astringent. It is not edible until it reaches full size and its color becomes red or yellow, depending on the variety. The fruit is then fleshy and crunchy. Some varieties ripen earlier than others. We will assume for the purposes of this discussion that the yellow dates in the photo belong to the latest of varieties. We would then assume that the photo was taken toward the end of September at the latest, when the fruit begins to change color from yellow to brown.

If the fruit is not harvested, it will fully ripen and fall from the tree in October. By the end of October, it would be a miracle if any of these yellow dates were still on any palm tree in Iraq.

However, the Pentagon spin machine is trying to dupe us all by telling us that this photo was taken in December. It shows two American soldiers lifting the lid off that elaborate "spider hole," in which they claim they have found Saddam Hussein. Behind the two soldiers, a palm tree stands proud, bearing its delicious yellow fruit. If the spin machine can lie against the testimony of that poor innocent palm tree, then that spin machine is capable of any fabrication.

They also gave us an account of what happened on that day, and how the cowardly Saddam Hussein begged for his life. But they never told us why they failed to capture that historic moment on video. It would be quite convincing if we could hear the man or see him with his hands up, just as we have seen that proud palm tree showing its yellow dates. Instead, we could only hear the yelping of Jewish presenters on CNN and Fox News gloating over the successful operation. We also heard later of how Ariel Sharon spent the night in Baghdad celebrating with his American subordinates.

If they lied about the time they captured Saddam Hussein, it would be sound to assume that the tale they are telling us about his cowardice is sheer fabrication. The man would never have surrendered unless he was gassed before they grabbed him. He would have been aware of the level of American brutality as demonstrated in the rare photos slipping out of Guantanamo Bay. He must have considered again and again how he would react in that

critical moment, while contemplating in his hideout. His reaction would surpass that of his brave sons, who commanded respect by holding several hundred cowardly US invaders at bay, before their bodies were riddled with bullets beyond recognition. Such would be the bravery of a man of the caliber of Saddam Hussein.

Only one simple detail escaped the Pentagon spin machine: Palm trees never lie.

"Date Palm Cultivation

Edited and compiled by Abdelouahhab Zaid

Chief Technical Adviser/Director UNOPS – Date Palm Research & Development Programme of the United Arab Emirates [...]

2. HARVESTING CONSIDERATIONS

[...] Whole dates are harvested and marketed at three stages of their development. The choice for harvesting at one or another stage depends on varietal characteristics, climatological conditions and market demand.

The three stages are as follows:

- Khalal: Physiological[ly] mature, hard and crisp, moisture content: 50 - 85 %, bright yellow or red in colour, perishable;*
- Rutab: Partially browned, reduced moisture content (30 - 45 %), fibres softened, perishable;*



Scene from footage of U.S. Army as broadcast by world media, allegedly depicting U.S. soldiers after the capture of Saddam Hussein in December 2003, showing the 'rat hole' in which they claim to have found the former Iraqi dictator. In the background, to the left top of the right shoulder of the soldier on the left, a bunch of orange-colored dates can be seen hanging down from a date palm tree. In the northern hemisphere, dates have this color only between July and early September. (For a color version of this picture see this article online at www.vho.org/tr/2004/1)

– *Tamar: Colour from amber to dark brown, moisture content further reduced (below 25 % down to 10% and less), texture from soft pliable to firm to hard, protected from insects it can be kept without special precautions over longer periods. [...]*
Harvesting in the northern hemisphere takes place at the

end of summer and in the fall, starting at the end of July (depending on the geographical area), with the harvesting of the Khalal varieties (especially Barhee), and ending in the middle of November [with the Tamar varieties].”

Source: www.fao.org/DOCREP/006/Y4360E/y4360e0d.htm

Typhus – The Phantom Disease

By Otto Humm, MD

Of the numerous eyewitness reports on the concentration camps and alleged extermination sites of the Third Reich, one often finds reports by former inmates describing atrocities committed by SS personnel while these witnesses were hospitalised in the camp's hospitals due to a severe typhus infection. The best known example may be that of Jacob Freimark who, while recuperating from typhus in the hospital of the concentration camp of Auschwitz,¹ claimed to have seen numerous murders committed by an SS man. It ought to be uncontested that typhus epidemics occurred frequently in many camps of the Third Reich, the Bergen-Belsen and Auschwitz camps probably being the best known examples. Thousands of inmates and also members of the camp personnel became ill, and many of them eventually succumbed to the disease.

As a physician experienced in the diagnosis and therapy of this ailment, I noticed the time correlation between severe outbreaks of this disease and the alleged experiences of such fantastic atrocities of the SS, so that I will be more explicit on the symptoms of the disease in this report.

Until the last century, typhus (also known as war fever, tabardillo, European typhus, jail fever) and dysentery killed more people during any war than did wounds inflicted by armed conflict. After 1914, typhus could basically be controlled through annual vaccinations in the German army.

A typical symptom of European typhus is the patient's marked psychosis at the peak of the illness, a state of incessant state of delirium.³ Typhus comes from the Greek “τυφος” meaning stupor, referring to the frenzy developed by the sick.

As a specialist for internal medicine, I encountered only a few cases of typhus, which were all mild due to vaccination, while serving at the military hospital (no. 2/529) in Russia. Dialogue cured the convalescents from their illusions. After the war, I often treated cases of typhus, albeit antibiotics existed at this time, which curbed the development of the disease so that the once common state of stupor did not occur.

I do not know whether inmates of concentration camps were immunized against typhus. Should this not have been the case, then the outbreak of the disease would have led to the gravest delirious form. The occurring stupor has a specially characteristic,

and it would certainly be most interesting for historiography to investigate a possible relation between the origin of certain eyewitness reports and this typhus symptom, since those hundreds or even thousands of ailing inmates in the camp's hospital section certainly had little hope of adequate medical care, quite in contrast to those patients who my colleagues and I had treated. I therefore quote here a longer excerpt from the case study of a physician, who was on duty in a specialized hospital at the eastern front during WW II and who treated severe cases of typhus and who described symptoms vividly:⁴

Prof. Dr. Hans Kilian: *The Phantom Disease*

“March 17th. Today I'll be doing something unique; I'll be driving to Chilowo in order to see cases of typhus with patients accommodated in a designated hospital. I need to learn more about the symptoms, because typhus comes with a number of severe surgical complications.

Chilowo lies to the north of the road to Pleskow. A car can barely reach it, since huge ice-capped snow dunes always block the way, especially when we have to leave the main road. Nevertheless, we reach the hospital in Chilowo in a relatively short time. Upon my request the commanding GP, a medical doctor of internal medicine, brings me to the station for typhus.

I have an inkling that something terrible will happen. I ponder for a few minutes in front of the entrance. The GP



The reason for the horror in the German camps at the end of World War II can hardly be better explained than by this photo of the British guard post at the entrance to the liberated, yet still contained Bergen-Belsen camp.²

whispers to me: 'Don't be frightened, Professor, the men are terribly distraught, some are lunatics!'

Initially, I don't really know what he means, but I will find out in a minute. He presses the knob of the broken, wind torn door. The hinges creak. We enter a poorly lit room, accommodating about twenty men. A slim door leads to adjacent rooms where the most severe cases of typhus are stationed, people who had to be isolated due to complications, and ... the dying.

The first impression is grizzly. Three men actually move about in stupor. One taps along gesticulating, mumbling about, going from bed to bed. He does not know what he is doing or saying, or where he is. Another tries opening a window, apparently wanting to leave. An orderly holds him gently, trying to persuade him to stop, but he understands not a word. There is no reply, no reaction, the patient seems to follow his inner urge, and like an obstinate animal he will not alter his attitude. A third with a swollen red discoloured face and reddened eyes meanders about with threatening gestures but with an absolutely absent look to his eyes; he staggers towards us. While shouting, he keeps coming closer and closer. One gets the impression that he takes us for Russians. We quickly grab his arms, try to sooth him, to turn him around, to bring him to his bed. He screams in brute panic, thrashes about violently, and defends himself so that two other orderlies have to help us contain that insane man. We finally manage to lay the poor, totally disoriented chap down and to cover him with a blanket. An orderly remains at his side.

Beside him lies another soldier with wet compresses on his forehead. A nurse says he has a severe headache. His face is also red and swollen. He suffers from a severe form of conjunctivitis, a typical symptom of typhus in the early stages. This emaciated man is not at ease in his bed. He is befallen with a curious tremor of his hands and arms, single muscles keep twitching and he makes curious uncoordinated movements with his limbs. Sometimes his neck is so spastic that his head buries itself deeply into the pillow. He then gnashes with his teeth in such a manner that it goes up and down our spines. These are the symptoms of meningitis,

which is also accompanied by muscular spasms and stiff necks. This reminds us of tetanus. During interim periods, the face of the man seems motionless, rigid, masked, without mimicry. Then involuntary, uncontrolled, erratic grimaces overcome the face. What I want to say is that no noticeable facial expression prevails. That's what gives the countenance such an uncanny, sick expression. This mental disorder expressed itself directly. The man is out of his senses. He doesn't answer inquiries properly and doesn't know where he is. His deep-lying eyes have a feverish glance.

We pull up his shirt to inspect his skin. This is the first time I see the atypical red rash, exanthema and, skin hemorrhage. The man is, like all typhus patients, undernourished, in fact fully emaciated. Because of his high fever, his skin is extremely dry. His lips are parched and split, his tongue parched and coated. He coughs a lot and speaks in a hoarse voice. The nurse explains that he has difficulty swallowing, choking quite often. Of course this is dangerous. Even his speech is incoherent, proof of brain malfunctioning. His words are completely vague. In odd apoplexy, he just stammers something between his teeth.

I keep getting the impression that the claim that typhus is predominantly a disease of the brain, i.e. a form of encephalitis, is correct because the most apparent symptoms are all related to the brain's malfunctioning. This would explain the senseless rounds, the total disorientation of the afflicted, the erratic speech and finally, the colossal stupefaction.

On all fever charts, we see uniform and rhythmic curves and notations of low blood pressures. This can only indicate a failure of the circulatory system. Blood vessels swell; lose their tension, thus causing a reduction of the blood pressure. The spleen of all the encumbered is swollen.

The understanding colleague for internal medicine does not say much. He lets me observe it, see, feel, and work at it. I am not influenced at all in the sick bay. He notices that all my senses are set to perception and does not want to disturb my learning process. I am very grateful for his attitude.

Reminiscing upon all these impressions, it seems that because of the generalized vessel damage, symptoms per-



Mass grave of typhus victims at Belsen; right: British liberators deliberately exposed SS women to contagious diseases.⁵

taining to nearly all tissue and organic defects are the central feature of this extraordinary disease. On this basis typhus can instigate or promulgate intestinal paralysis and diseases of the central nervous system. Since this infection holds a lot of unanswered questions, proper diagnosis respective to differential diagnosis must be very difficult.

We continue walking and come to a person, who arouses my special interest, because the tips of his fingers and toes, including finger- and toenails, have a deep bluish-purple hue, as if necrosis were taking place. No doubt due to deficient blood circulation. Astounded I ask my colleague whether he has experienced any loss of limbs, because this does look like third degree freezing. He ascertains that in the course of the ailment the phalanges will not die off, they will heal eventually and there is no need for amputation.

Now it's obvious why so many false diagnoses can be made.

While we regard the fingers, hands, and joints of this patient, there is sudden commotion in one of the back

rooms. An orderly rushes towards us, screaming all along 'Doctor, doctor, somebody is choking to death!'

We rush to the site and find a totally emaciated patient with severe symptoms of asphyxia. His face has turned deep purple, his pulse barely palpable, irregular, and hectic. He is apoplectic and struggles for breath – his trachea must be obstructed. I immediately project my finger to the base of his tongue and palpate a soft mass, which completely engulfs the trachea. Artificial respiration by applying manual thoracic pressure will not make sense nor lead to success. If nothing decisive is done, this man will die. We grab and transport him quickly to an adjoining room, apparently the first-aid post. The orderly restrains him.

'A knife,' I scream, 'a knife quickly!'

One gives me a vessel with a few instruments soaked in antiseptics. Fortunately I also see a scalpel. This must suffice. I quickly take off my uniform, roll up my sleeves and allow the head of the suffocating man to be bent back. I cut an opening into the trachea without taking any preliminary



Fotodokument vom 1. Mai 1945:
Ein polnischer Jude in einem Außenlager von Kaufering bei Landsberg
vor den Leichen ermordeter Mithäftlinge.

"Photo document of May 1, 1945: A Polish Jew in a satellite camp of Kaufering by Landsberg in front of the corpses of murdered co-inmates"

As a matter of fact: the emaciated, dehydrated corpses prove that these inmates died of typhus.

Photo Forgery by Treacherous Captions: The allied occupational forces made photos such as these of the liberated concentration camps of the Third Reich by the thousands.

The manifested interpretation that the emaciated corpses were the victims of National Socialist racism is nevertheless ill founded – here two pictures from Markus Tiedemann's *In*

Auschwitz wurde niemand vergast (Nobody was gassed in Auschwitz, Verlag an der Ruhr, p. 131f.) with similar misleading subtitles.

Cause of these deaths was malnourishment and lack of medical supplies toward the end of the war, when the infrastructure of the Third Reich collapsed.

Numerous such human mounds were scattered all over Germany, because millions lay on the battle fields, in the bombed cities, were frozen, slain, or died due to starvation along the escape routes for the 15 million east and ethnic Germans.

Fotodokument von 1945. Gipfelpunkt der Rassenideologie:
das Massengrab eines Konzentrationslagers, wie es alliierte Truppen vorfanden.



"Photo document of 1945: Climax of Racist Politics: A mass grave of a concentration camp as found by allied troops." This is a section enlargement of the same mass grave in the Bergen Belsen camp as shown on the previous page (left), and it does not show the climax of racist policy, but the result of the climax of allied carpet bombing.

antiseptic precautions in this dire situation. I perform a tracheotomy. This is possible since the man has lost consciousness and is thus fully relaxed. It's uncanny how little blood flows. As soon as the scalpel has opened the trachea wide enough, I place a scissor into this gap and open it. The man doesn't breathe any more. My colleague must begin artificial respiration, while an orderly lets oxygen flow into the tracheal cut. An immediate intravenous injection of 'Coramin' follows.

We succeed. After a few minutes his somewhat spastic breathing begins, becoming regular. 'Coramin' works wonders. However the man remains in a deep coma. We are deeply embarrassed, because we have no tracheal tubing. I cannot remain here hours on end holding an opened scissor. At this station for internal medicine, no one apparently took such a severe case into consideration. What luck that at least a knife and a scissor were at hand. We must find the means of keeping the trachea open.

'Do we have a stark rubber or garden hose which could be used as a provisional tracheal tubing?' I ask.

The orderlies disperse and return with a piece of rubber tubing. We adjust a small piece, plugging a safety pin at one end of the tubing. Then it is disinfected and placed into the trachea, pinned to the neck of the patient. A continuous flow of oxygen passes the provisional tube. Already we believe we have saved the man, but one can never be sure in this passive stage of patients with typhus.

In spite of all our efforts, the soldier dies in the evening hours of cardiac arrest. His corpse is deathly cold. Darkness fills the room.

We still sit together when this sad news reaches us. I immediately ask for a dissection.

'We must know the cause of asphyxia, since this situation may reoccur.'

The corpse is brought into a cool room of the cellar and Prof. Schmidt is notified. He wants to come to Chilowo the next morning to do the autopsy.

We all watch him. Not only does he discover lesions of the thoracic mucous membranes, which no doubt developed because of the extreme dehydration of the pharynx and thorax, but also profound ulcerations of these organs. An infection around the ulcers caused a sudden swelling of the glottis and throat; the feared glottis oedema developed, which obstructed the air passage causing the nearly mortal asphyxia. Schmidt also demonstrates that the infectious process spread into the surrounding area. An impending destruction of the glottis is already developing. Thus it is of utmost importance that dehydration of the mucous membranes of the mouth and sinuses be averted while treating typhus. We keep pondering, which proper measures can be taken. The autopsy has revealed important information.

After Schmidt finishes his sad work, I return with him to Porchow. We hardly speak, each of us pondering. Schmidt is probably thinking: what more will happen?"

It is very plausible that a substantial number of inmates of the concentration camps in the Third Reich, especially of Auschwitz, were afflicted by the severe form of typhus. The understanding attained through the above report on the symp-

toms of typhus leads to a threefold assessment of the stories told by typhus survivors of the German concentration camps:

1. The state of hallucinations of the diseased can be partially responsible for claims bordering at the absurd and unreal, i.e. assertions which are scientifically and technically impossible. For instance, what could a typhus patient do, when in his stupor he saw SS men throw children into open flames or inmates of the special commandos pour human fat onto the burning corpses of their slain comrades? Nobody would have cared for these sick inmates in order to cure them from their hallucinations. The stories of these typhus patients probably made their rounds amongst the inmates who on their part generated rumor and atrocity stories.
2. The numerous documented incidents of extremely emaciated human beings in the concentration camps of the Third Reich (so-called 'muselman'), especially at times of typhus epidemics, are to be explained as unavoidable symptoms of typhus and not as proof of deliberate malnutrition of the interned.
3. Medicine in the late thirties and early forties of the last century was not capable of describing all indications of typhus and had no means of a proper treatment. It was a time of learning (circumstantial symptoms). The high mortality rates of inmates in the camps of the Third Reich were not due to lack of proper care. It has been proven, especially at Auschwitz, that enormous efforts were made to fight and cure the disease. Thus, legal responsibility lies not in the circumstances leading to the death of so many inmates, but rather in the reasons for the internment of those inmates, many of which were incarcerated without due process.

In the past, a multitude of attempts to explain the occurrence of apparently false or exaggerated eyewitness reports, especially of the alleged annihilation of the Jews in the Third Reich, have been made, leaving intentional falsehood aside. One of the first attempts was made by Samuel Gringauz.⁶ He describes the literature of Jewish Holocaust survivors as judeo-, loco-, and egocentric, where survivors attempted to make their mark in their Jewish and non-Jewish vicinity:

"Most of the memoirs and reports [of Holocaust survivors] are full of preposterous verbosity, graphomantic exaggeration, dramatic effects, overestimated self-inflation, dilettante philosophizing, would-be lyricism, unchecked rumors, bias, partisan attacks and apologies."

For many years now, the special socio-psychological effect, which the traumatizing culture of Holocaust remembrance has on holocaust survivors, is described as the Holocaust-Survival-Syndrome (HSS). According to this, memories of real experiences of the survivors are continuously overwritten by accounts and reports from others. As a result, the survivors themselves became a social group, relentlessly influencing each other, generating a psychological of group fantasies and of martyrdom in the process.⁷

Prof. Dr. Elisabeth Loftus, North American expert for eyewitness criteria, has shown another approach to explain unlikely or simply false witness statements.⁸ She describes the conditions, under which humans are incapable of distinguishing between actual experience and hearsay. It seems that especially under emotional stress our brain's control mechanism to distinguish be-

tween real memories and mere illusions or hearsay breaks down.

This fourth attempt to explain delirious fantasies of those stricken with typhus is not meant to replace the approaches already mentioned. It simply adds another possibility in the attempt to explain the occurrences of witness statements that sound fantastically unreal.

Notes

First published in *Vierteljahreshefte für freie Geschichtsforschung*, 1(2) (1997), pp. 75-78; translated by Dr. Harald Hortig.

¹ Cf. Claus Jordan, "The German Justice System – A Case Study," in: Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL, 2003, pp. 145-179.

² Imperial War Museum, Horror 8 BU 4092.

³ Heggelin, *Differential-Diagnose innerer Krankheiten*, Thieme Verlag, Zürich 1951.

⁴ Hans Kilian, *Im Schatten der Siege*, Ehrenwirth, München 1964, pp. 220-225.

⁵ Left: Imperial War Museum, Horror 9 BU 3744; right: www.scrapbookpages.com/BergenBelsen/BergenBelsen05.html.

⁶ Samuel Gringauz, "Some Methodological Problems in the Study of the Ghetto," in: Salo W. Baron, Koppel S. Pinson (eds.), *Jewish Social Studies*, Vol. XII, New York 1950, pp. 65-72.

⁷ Polish Historical Society, News release, January 25, 1993, 91 Strawberry Hill Ave., Suite 1038, Stamford, CT 06902, USA; cf. Paul Chodoff, "Post-traumatic disorder and the Holocaust," *American Journal of Psychology – Academy Forum*, Spring 1990, p. 3.

⁸ Elizabeth Loftus, *The Myth of Repressed Memory*, New York, 1994; see the series of articles on this topic in *The Revisionist* 1(4) (2003), pp. 456-466.

Aspects of Biological Warfare During World War II

By Germar Rudolf

Weapons of mass destruction, a term causing Pavlovian reflexes in many people today, as the U.S. government uses its citizens' fear to enforce its imperial politics, have been used since World War I. The use of poison gas on the western front during World War I has been described thoroughly, and everybody knows about the two atom bombs that devastated Hiroshima and Nagasaki. It is also known that the Germans would have had the possibility to use new, devastating chemical weapons – Sarin and Tabun – but that they decided not to use it, apparently because Hitler was opposed to WMD.

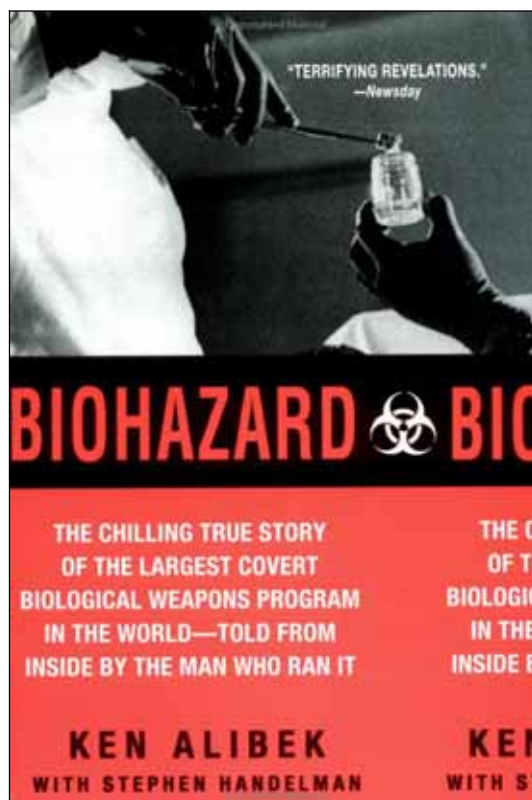
What is less known is the biological warfare that was waged on the eastern front during World War II. In his book *Biohazard*,¹ Ken Alibek, between 1988 and 1992 deputy chief of the Red Army's biological weapons program, summarized his experiences and results of his research of Soviet archival records. According to his findings, the Soviets had used germs causing the tularemia disease against Wehrmacht units fighting during the battle of Stalingrad in 1942.² The symptoms of this disease are headache, nausea, and high fever, which can lead to death if untreated. Although this disease is endemic in Russia with some 10,000 cases every year, it had a sudden outburst in summer 1942 in German soldiers, bringing the German campaign in southern Russia to a temporary halt. But the disease later spread into the civilian population and also over to

the Soviet side, which explains why biological weapons are not as promising as they seem to be to some.

Alibek also reports that typhus had been considered by the Soviet Government as early as 1928 to serve as a bio-weapon during wartime. Although it is yet unknown whether this disease was spread by the Red Army, there is one indication that typhus germs were indeed used as a weapon in the east against the German occupational forces: In frequent reports to the Joint Secretariat of the Combined Chiefs of Staff of the Allied forces, Colonel L. Mitkeiwicz, Liaison Officer of the Polish Secret

Army to this Combined Chiefs of Staff, reported about the activities of his secret army. We reproduce here the report dated September 7, 1943.³ The Polish Secret Army was commanded from London by General Sikorski, who was killed during an airplane crash at Gibraltar on July 4, 1943. This Polish Secret Army is not to be confused with the National Liberation Army, which was founded in 1944 by communists.

Even though it must be expected that the figures given in this report might be exaggerated, the fact that Polish underground fighters caused some casualties to the German occupational forces is indubitable, and even though such guerilla warfare against an occupational power is illegal, one cannot blame the Poles morally for waging such a war against what they conceived to be an illegal occupation. What is of interest here is



the penultimate page of this report, which lists under “3. *Activities of retaliation*”:

“Typhoid fever microbes and typhoid fever lice: in a few hundred cases”

Fritz Berg was the first to describe in detail the German efforts to fight typhus⁴ – which can probably be called the main killer in the German concentration camps – and thus to save the lives also of many Jewish inmates in their camps.

Hans Jürgen Nowak and Hans Lamker were the first to point out that the Germans made an astounding decision in 1943/44: During the war, the Germans had invented microwave ovens, which they developed not only to sterilize food, but also to disinfect and delouse clothes. The first operable microwave delousing unit was planned to be put into operation on the eastern front in order to delouse and disinfect the clothes of German soldiers, whose second most serious threat was various infectious diseases. But instead of deploying it on the eastern front, the Germans reconsidered their decision and finally sent this unit to – Auschwitz, in order to save the lives of their prisoners, most of them Jews.⁵ Hence, when it came to protecting the lives threatened by infectious diseases, it was obviously more important to the Germans at that time to save the inmates in Auschwitz, who were employed in the war industries in Upper Silesia, than to save their soldiers on the battle field.

Whereas the Germans were desperately fighting typhus on all fronts with all technologies available in order to save the lives not only of their soldiers, but also – and to some degree even more importantly so – of their prisoners, Germany’s enemies were active to thwart all German efforts to save lives.

After the war, however, Germany’s enemies exploited the explosion of typhus epidemics in Germany and blamed it on the

Germans by accusing them of having deliberately exposed millions of innocent people in their camps to this disease, and also by turning one of the means used to fight the disease – Zyklon B – into an alleged agent of mass murder.⁶

Truth is the first victim in every war.

Notes

¹ Ken Alibek, Steven Handelman, *Biohazard. The Chilling True Story of the Largest Covert Biological Weapons Program in the World – Told from Inside by the Man who Ran it*, Random House, New York 1999; see also the review by Mark Weber, “Secrets of the Soviet Disease Warfare Program,” *Journal of Historical Review*, 18(29) 81999, p. 32.

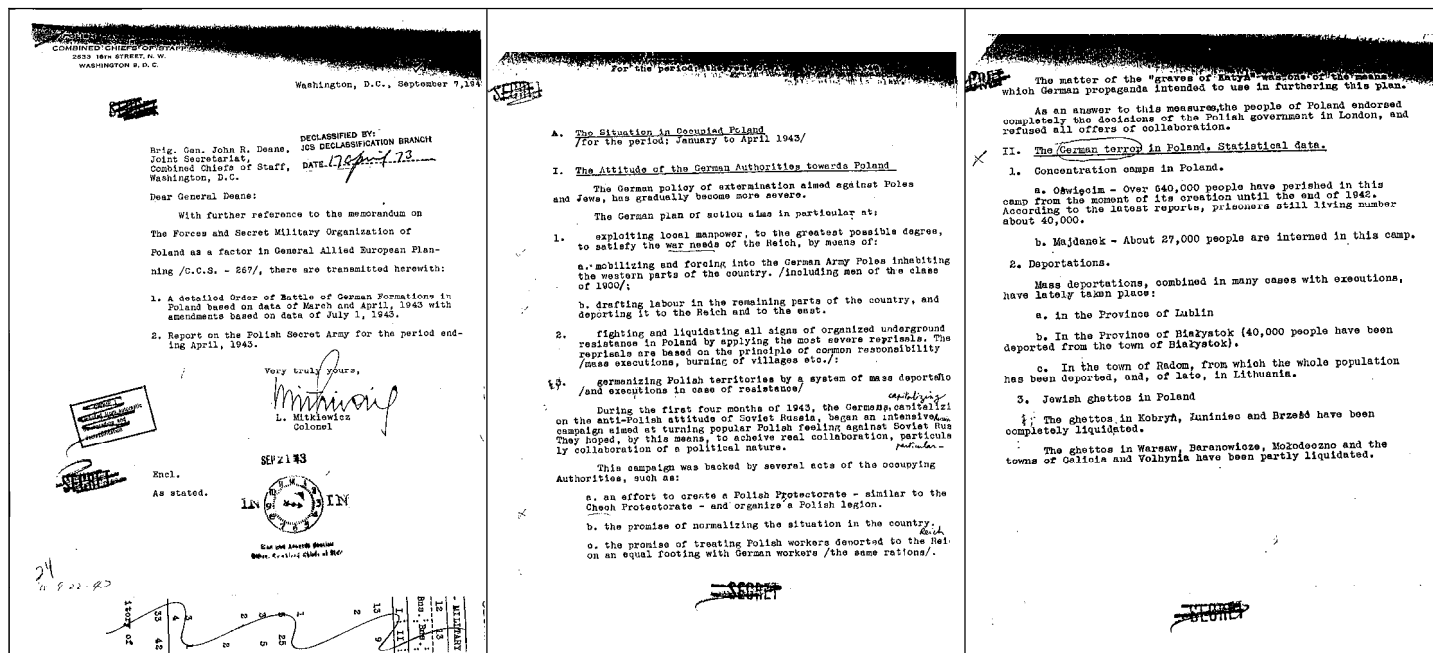
² K. Alibek, *ibid.*, pp. 29-31.

³ Record Group (RG) 218, Archives of the Joint Chiefs of Staff; Box 701; “Geographic File 1942-1945, CCS 231.5 Poland (9/21/43) to CCS 381 Poland (6/30/43), Sec. 2”; File folder CCS 381 Poland (6/30/43) Sec. 1, “Military Organization of Poland as Factor in General European Planning”. Sec. 1 “Correspondence from 6/30/43 thru 11/4/43,” Report dated September 7, 1943, from Colonel Mitkiewicz to General Deane; the text of this report was first published in French translation under “Le rapport Mitkiewicz du 7 septembre 1943 ou l’arme du typhus” in *Revue d’Histoire Révisionniste*, no. 1, May-July 1990, pp. 115-128.

⁴ Friedrich P. Berg, “Typhus and the Jews,” *Journal of Historical Review*, 8(4) (1988), pp. 433-481.

⁵ Hans Jürgen Nowak, “Kurzwellen-Entlausungsanlagen in Auschwitz,” *Vierteljahreshefte für freie Geschichtsforschung*, 2(2) (1998), pp. 87-105; Hans Lamker, “Die Kurzwellen-Entlausungsanlagen in Auschwitz, Teil 2,” *ibid.* 2(4) (1998), pp. 261-273. The first of these articles has been translated into English and published as part of the article by Hans Jürgen Nowak, Werner Rademacher, “Some Details of the Central Construction Office of Auschwitz,” in: Germar Rudolf (ed), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL 2003, pp. 311-336, here 312-324; cf. also the short summary by Mark Weber, “High Frequency Delousing Facilities at Auschwitz,” *Journal of Historical Review* 18(3) (1999), pp. 4-12.

⁶ See on this, e.g., Friedrich Paul Berg, “Zyklon B and the German Delousing Chambers,” *Journal of Historical Review*, vol. 7, no. 1, pp. 73-94.



SECRET

B. Military work and methods of organization.

I. Military organization.

One of the recent moves of the Polish Secret Army was to develop the organization of the military network especially in the eastern and western areas.

The organization H.Q. Staff is being completed by the addition of new personnel. At the same time secret tactical exercises are being organized for junior commanders.

II. Military work of centralization.

A program of organization and centralization is being carried out, for the purpose of incorporating into the ranks of the Polish Secret Army all the anti-military organizations, which have so far taken no part in the activities of the army.

III. Military education.

The first course of an Infantry Officers' Candidate School was completed in June, 1943. There were 150 groups of students. One group generally numbers 4 to 5 students.

In July new groups of Infantry Officers' Candidates began on a new course. The first course of a school for Non-Commissioned Officers started at the same time.

Large-scale military training for youth of both sexes was started. Girls learn nursing and liaison work in special centers.

A second school for automobile drivers was opened in the middle of 1943. The training received by students of the first school proved satisfactory.

IV. Production of explosives.

Two types of hand grenades are produced in some localities (hand grenades with delayed, and immediate action fuses).

V. Publications of a military nature.

Instructions in the use of German infantry and artillery equipment have been published. Other publications contain the description and instructions in the use of German panzer, engineering, and signal equipments.

Several publications of a military nature are appearing in Poland, such as:

"Information Bulletin" which appears weekly in 24,000 copies, bi-weekly in 8,000 copies, monthly in 11,000 copies, and 6,000 copies.

"Press Agency", a weekly containing a review of current events. It is distributed to all underground publications, the number of which exceeds 100.

SECRET

C. Sabotage, diversion and retaliation activities in Poland.
(for the period March to April 1, 1943)

I. The above activities are carried out by guerrilla groups and sabotage detachments of the Polish Secret Army. Regular army units destined for other tasks, take no part in those activities.

II. General aims and objects of the sabotage activities.

1. Disorganizing German military transports.
2. Lowering the production of German war material.
3. Sabotage and destruction of German agricultural production.
4. Disorganizing German occupation administration in Poland.
5. Lowering the morale of the German army and the German population by means of:
 - a. subversive propaganda
 - b. acts of retaliation

III. Area of activity: Poland, the Third Reich, and the western parts of the U.S.S.R. behind the German lines.

IV. Results:

The reports and statistical data given below are fragmentary and cannot constitute a complete picture of the results of the activities described, for the following reasons:

- a. Limited technical means of communications at the disposal of our organization within the country. Fear of overburdening the communications network inside Poland, and between Poland and London.
- b. Difficulties of transit to and from Eastern Poland and strict control of all traffic between the Third Reich, Western and Central Poland.

1. Sabotage activities
(for the period: for the year of 1942 to May, 1943).

a. Railways

Damaged locomotives	2,085
Damaged cars	7,007
Burned cars	187
Railway transports set on fire	142
Damaged armament transports	227
Interruptions in the schedule of westbound rail traffic	158
Interruptions in telephone and telegraph communications in the railway system	144

SECRET

b. Production of war material

- In the "Avia" plant in Warsaw 1,532 sets of bomb racks were defectively manufactured (not fit for use).
- In the powder plant "Pionki" the amount of rejected defectively manufactured explosives equaled a month's output.
- In the Oberhütte Stahl Glivice the production of anti-tank shells was stopped, due to inadequate penetration.
- At the foundry "Pold" the production of steel fell to 30% of the former output, as a result of sabotage activities.
- In the "Oskowice" plant in Warsaw the production of locomotives fell to 30% of the former output.

Open hearth furnaces put out of action 2
Oil well blocked 7

The following material was damaged in several plants:

lathes	363
motors	76
transmission belts	901
miscellaneous machines	342
trolleys	14
textile raw materials	28,779 kg.
miscellaneous instruments	242
automats	104

The wear and tear of instruments was increased and caused the loss of 17,568 man-hours

The following equipment was damaged in mines:

tubes	645 m.
current conducting rails	25 m.
trolleys	1,261
jumps	11
dynamos	2

The following miscellaneous material was destroyed:

rubber pontoons	25
zinc alloy	18 tons
iron	108 tons
steel	102 tons
special materials	897 kg.
tools	344 kg.

SECRET

gasoline 470 tons
lubricants 606
finished propellers 40 tons
rubber 58 tons
mechanical tools 201
parts of heavy machine guns defectively manufactured 600

Between February and April 1943 the following material was destroyed:

gasoline	3,300 litres
alcohol	40,000 litres
oil	300 litres
gas mixture	200 quaters
substitute cotton	450,000 lbs.

c. Miscellaneous

The following have been burned down:

barracks	1
aviation depots	1
army garages	2
army workshops	1
quartermaster stores	3
motor cars destroyed	201
railway bridges destroyed	9

d. Self-defence activities
(for the period January to April 1943).

Nine armed attacks against German prisoners have been made with the aim of liberating soldiers of our Secret Army or members of subversive organizations.

successful attacks	7
unsuccessful attacks	2

In all about two hundred men have been set free.

Besides the attacks mentioned above, the following were carried out in April 1943:

- an attack against a German prison near Cracow, in which 120 prisoners were set free,
- an attack against a German police garrison in the town of Wroclaw Mazowiecki, in which imprisoned soldiers of the Polish Secret Army were liberated.

3. Activities of retaliation
(for the period January to April 1943)

a. the following were liquidated:

	January	February	March	April
Gestapo agents	50	16	27	
Germans - in combat and by hidden means	100	20		
members of the deportations committees			18	

b. poison has been administered

	in 189 cases	in 132 cases	in 105 cases
typhoid fever microbes and typhoid fever lice	in a few hundred cases		
poisoned parcels to Germany		57	20

c. Besides the above-mentioned cases, the following German officers were liquidated in April 1943:

Herr Krüger - Chief of the Police Department and of the S.S. and assistant of Governor Frank.

On April 16, 1943 - Kurt, Head of National Social Security.

On April 8, 1943 - Hoffman, Head of the Warsaw Labor Board.

On April 13, 1943 - Dietz, Hoffman's assistant, together with Dietz - 27 Gestapo agents.

d. A series of personal threats against Germans has been started, and liquidation resorted to.

Results highly satisfactory.

e. As an answer to the deportations which took place in the county of Zamosc (November 26 to November 28, 1942) acts of retaliation were carried out during December and January 1943.

Results:

The village of Cieszyn, freshly settled by German colonists, was burned down. (Sixty-four families of German settlers and eight S.S. men perished).

Several other settlements, destined for German colonists were also burned down.

SECRET

"3. Activities of retaliation [...]

Typhoid fever microbes and typhoid fever lice: in a few hundred cases"

Whereas the Germans were desperately fighting typhus on all fronts with all technologies available in order to save the lives not only of their soldiers, but also of their prisoners, Germany's enemies were active to thwart all German efforts to save lives.

SECRET

As a result of our retaliation activities the Germans began, on November 2, 1943, a mass anti-burn in the above-mentioned localities with the intent of trapping civilian population and our partisan groups.

A special Polish detachment (300 soldiers) was sent into action, engaged the Germans in the vicinity of Lasowice and prevented the anti-burn.

On November 4, 1943 the following German reinforcements left Lublin: 5 infantry companies, an S.S. battalion and armored cars.

Our detachments stopped the fight and went into hiding in the forests.

Our losses: 24 dead, a few wounded, 360 captured. The enemy's losses: over 40 dead.

SECRET

As a result of our retaliation activities the Germans began, on November 2, 1943, a mass anti-burn in the above-mentioned localities with the intent of trapping civilian population and our partisan groups.

A special Polish detachment (300 soldiers) was sent into action, engaged the Germans in the vicinity of Lasowice and prevented the anti-burn.

On November 4, 1943 the following German reinforcements left Lublin: 5 infantry companies, an S.S. battalion and armored cars.

Our detachments stopped the fight and went into hiding in the forests.

Our losses: 24 dead, a few wounded, 360 captured. The enemy's losses: over 40 dead.

SECRET

As a result of our retaliation activities the Germans began, on November 2, 1943, a mass anti-burn in the above-mentioned localities with the intent of trapping civilian population and our partisan groups.

A special Polish detachment (300 soldiers) was sent into action, engaged the Germans in the vicinity of Lasowice and prevented the anti-burn.

On November 4, 1943 the following German reinforcements left Lublin: 5 infantry companies, an S.S. battalion and armored cars.

Our detachments stopped the fight and went into hiding in the forests.

Our losses: 24 dead, a few wounded, 360 captured. The enemy's losses: over 40 dead.

Book Reviews

Three Revisionist Classics

By Eric Janson

Germar Rudolf, *The Rudolf Report. Expert Report on Chemical and Technical Aspects of the 'Gas Chambers' of Auschwitz*, Theses & Dissertations Press, Chicago 2003, 456 pp., paperback, \$30.- / hardcover, \$45.-.

Germar Rudolf (ed.), *Dissecting The Holocaust. The Growing Critique of 'Truth' and 'Memory'*, Theses & Dissertations Press, Chicago 2003, 616 pp., paperback, \$30.

Arthur R. Butz, *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry*, 3rd revised edition, Theses & Dissertations Press, Chicago 2003, 506 pp., paperback, \$25.

One could argue that Holocaust Revisionism passed a watershed about fifteen years ago, for a number of reasons. First, the second Zündel trial, in 1988, provided the basis for a thorough exposition of revisionist work to that point. Second, the same trial spawned, at the suggestion of Robert Faurisson, the well-known *Leuchter Report*, a landmark as well as a challenge for all subsequent Holocaust forensics. Finally, the decline and ultimate collapse of the Soviet Union in the following few years resulted not only in the liberation of Eastern Europe and East Germany but also in the gradual opening of access to wartime German documents seized by the Soviets in 1945.

If the *Leuchter Report*, even with its defects, has set the tone for all subsequent forensic studies, the opening of the Soviet archives has provided the raw data for many other studies. These two themes – forensics and documentary analysis – have dominated all serious analytic work in Holocaust studies since then, and, given the nature of the problem, all such serious analytic work has been performed by Holocaust revisionists.

Two of the most outstanding works in these categories are *The Rudolf Report* by the German chemist Germar Rudolf, and *Dissecting the Holocaust*, a compilation edited by Rudolf. Undergirding both is the seminal synthesis of Arthur Butz, *The Hoax of the Twentieth Century*, first published in 1976. All three have recently been (re-)published by Theses and Dissertations Press. Together, they might be considered the three essential long works of Holocaust revisionism, the classics in their field.

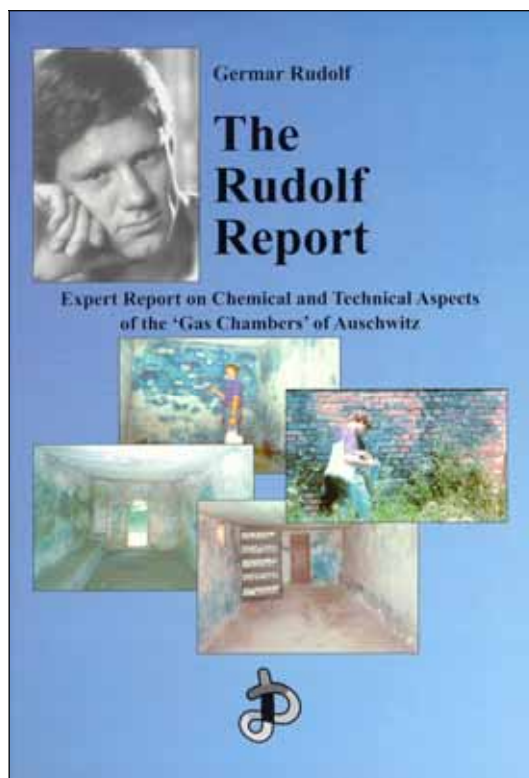
The Rudolf Report

In its original form, *The Rudolf Report* was meant to be a more thorough and professional analysis of the method Fred Leuchter had used in his 1988 report. In that study, Leuchter, a non-chemist but expert in execution systems, had, *i.a.*, attempted to compare quantifiable cyanide traces of the alleged gas chambers at Auschwitz with the same traces – often visible as blue stains – in a known delousing chamber in the same camp. The chemical results indicated that the cyanide traces of the delousing chambers were many times higher than the very small traces found in the mortar and concrete of the buildings usually identified as gas chambers.

The entirety of Holocaust forensics as it pertains to Auschwitz has depended on this somewhat surprising lack of cyanide traces in the supposed gas chamber sites. Rudolf, a trained chemist and a PhD candidate at the prestigious Max Planck Institute for Solid State Research in Stuttgart between 1990 and 1993, carried Leuchter's analysis much farther, incorporating all the relevant chemical literature, explicating the method of blue stain formation, and demonstrating, to a high degree of probability, that the minute traces existing in the gas chamber sites were within the range of error for such analyses.

Though there have been many attempted refutations of both Leuchter and Rudolf – some of them truly ridiculous, as in the attempt to dismiss the blue stains as being of unknown origin – none have been successful, and all have been seriously hurt by the high-flown moralizing and frankly political posturing of their authors.

The newest version of *The Rudolf Report* retains all of the original authoritative analysis but also contains much more. In his original report, Leuchter tended to make a number of statements regarding the adequacy of certain sites for gassing based on his lengthy experience, but which, precisely for that reason, was hard to systematize and quantify. Rudolf, however, who clearly is a very competent researcher as well as a brilliant chemist, has gone much farther. Nearly every brick or fixture, nearly every unexplained or suspicious documentary reference or “criminal trace” in any of the crematoria at Auschwitz and Birkenau – the traditional sites, in which over half a million people are supposed to have been murdered with the pesticide Zyklon B – is thoroughly explained in terms of an



Order now! Call toll free (800) 655-8912

enormous German architectural and building construction literature, including sanitation, delousing and disinfection, and even civil air defense.

Besides such enormous erudition, Rudolf has taken pains to construct his report so that it reads almost like a crime novel: the *Report* now begins with a breathtaking analysis of a gas chamber execution in the United States, before leading into a detailed discussion of the perils of cyanide usage and handling. Yet, even while Rudolf carries the reader along on a voyage of discovery and understanding, one's feet never leaves the ground, thanks to Rudolf's detailed references and always thorough and logical argumentation.

Dissecting the Holocaust

In 1994, Germar Rudolf published a book in Germany containing articles by all of the contemporary leading Holocaust revisionists. Although the volume received testimonials from some leading German historians for its scholarly tone – not necessarily endorsements of its contents – the German government intervened in order to ban and ultimately destroyed all copies of the book it could obtain. The present book is a revision and expansion of that original work.

The twenty articles and several appendices the work comprises run the gamut from studies of single war crimes to analyses of alleged mass murder sites. To categorize them further, we must first remind ourselves of the issues regarding the Holocaust and its revision. The basic Holocaust claim, which was generated in post-war trials and is enforced to this day in courts, is that National Socialist Germany, while fighting World War Two, sought to kill every Jewish individual in its sphere of influence.

According to this basic claim, some six million Jews were murdered, usually in gas chambers or gas vans by hydrogen cyanide gas from a pesticide or diesel-generated carbon monoxide. Anyone who deviates from any of these claims is subject to the anathematizing epithet 'Holocaust denier,' exposed to harassment, attack, and personal destruction, and subject to legal sanctions in many European countries.

One group of articles in *Dissecting* focuses on disputing the number of Jewish deaths, either cumulative or at certain sites: Auschwitz, Treblinka, Babi Yar. Closely related to the number of victims is, of course, the question of how the numerous bodies alleged were disposed, in this case cremation, and hence there is a detailed discussion of cremation capacities at Auschwitz. Another subject, which bears on overall deaths and body disposal, is the evidence of World War Two aerial intelligence photography, which is the subject of another article in the book.

A second group of articles concerns the alleged murder

weapon – poison gas of one kind or another. This leads to discussions of diesel engines, the likelihood of faked gas van documents, and several discussions of the supposed gas chambers at Auschwitz, Majdanek, and elsewhere. A part of the Holocaust claim – not essentially disputed by most revisionists – is that sizable numbers of Jews were simply shot. This raises issues of why they were shot – whether in reprisal for guerrilla attacks or as part of an anti-Jewish policy – and this in turn leads to studies not only of the shooting literature but also of the concentration camp system as a whole, in which Europe's Jews were confined and forced to work for the National Socialist war effort.

A third group of articles concerns the way, in which post-war trials were used to establish the legal factuality of the various Holocaust claims, as well as the way, in which the legal

system, particularly in Germany, has subsequently been used to enforce silence on the subject. This gives rise in *Dissecting* to contributions on the nature of the Holocaust and case studies of judicial suppression and intimidation. A smaller group of miscellaneous articles rounds out the volume.

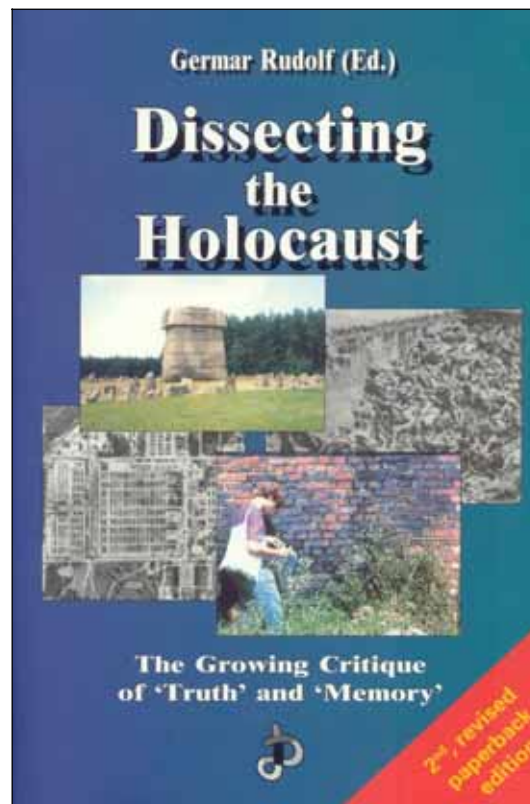
The articles in this book are of variable quality, as one would expect in a volume with more than two dozen authors. Generally, the articles are persuasive but somewhat repetitive. Since, however, the volume's repetitiveness is a function of the deep-seatedness of Holocaust belief, which these authors seek to overthrow, the reader is reminded of how obvious revisionist claims appear, once one allows common sense to govern one's thinking on the subject instead of dogma.

For example, it is a truism of crematory operation that it takes about an hour – more or less – to cremate a human body, and this under optimum conditions. Yet Carlo Mattogno, in his discussion of the Auschwitz cremato-

ria, and Arnulf Neumaier, in his contribution on Treblinka, belabor this fact in order to establish that the alleged murder rates at these camps could never have been achieved.

Pointing this out does not diminish these contributions. For example, Mattogno provides extensive data in support of his argument that the Auschwitz Birkenau crematoria lacked the capacity to have cremated many more than 100,000 victims. At some point the objective reader will be convinced and will not need extensive calculations of the impossibility of, say, burying 800,000 bodies in a few acres of ground at Treblinka. Nor, aside from its rhetorical impact, do we need a discussion of spontaneous human combustion like that in the famous children's book of Biedermeier Germany, *Struwwelpeter*.

Similarly, Mattogno on Majdanek, Rudolf on Auschwitz, and Friedrich Berg on the alleged diesel gas chambers at the



Order now! Call toll free (800) 655-8912

"Operation Reinhardt" camps (Belzec, Sobibor, Treblinka) are thoroughly convincing in their analysis of the inadequacy of various spaces or various devices for gassing masses of human beings. Yet these analyses must inevitably fall short of establishing conclusive proof, since one cannot prove a negative. As a result the authors seem compelled to discuss virtually every trace of evidence with pedantic thoroughness. As a means of persuading the skeptical reader, such detail might be required, but most readers will be convinced of the basic rightness of the revisionist perspective long before then.

Since much of Holocaust revisionism involves skepticism about the scope or scale of Jewish deaths, it is perhaps inevitable that a certain scoffing tone will enter into the discussion. Manfred Köhler's discussion of Holocaust testimonies concludes with a priceless and quite ridiculous litany of absurd Holocaust claims, but such scoffing could easily be considered disrespectful by someone raised on the prevailing Holocaust account of World War Two. Likewise, Herbert Tiedemann's analysis of Babi Yar, a ravine outside Kiev where tens of thousands of Jews are alleged to have been massacred, is rarely able to suppress a derisive tone that is not likely to be persuasive.

Smaller set pieces seem more valuable. Although only a piece of the puzzle, Udo Walendy's analysis of atrocity photographs does succeed in showing clear cases of miscaptioning and photo retouching. The same goes for John Ball's analysis of aerial photography for most of the concentration camps and Babi Yar as well: the analyses seem quite convincing, although limited in what can be proved about the facts on the ground from a height of 10,000 feet or more.

Ingrid Weckert's analysis of a couple of critical gas van documents is thoroughly convincing as to the retrofitted forgery of one key document, however, her analysis of the gas van phenomenon is not as convincing as it could have been, since there are numerous other documents in the same collection that merited discussion.

Another piece, by Hans Nowak and Wilhelm Rademacher, provides a synoptic review of the documents of the Auschwitz Construction Office, which were only made available in 1989. Many points in support of revisionist interpretations of Auschwitz are indicated in passing as the documentary pile is traversed: This is one area, in which much more work can and should be done.

Two pieces – by Claus Jordan and Rademacher – describe the current juridical situation in Germany and Austria today. One deals with the case of an alleged Holocaust perpetrator, while the other recounts the ordeal of Holocaust revisionist Walter Lüftl. These two articles are not really relevant to a discussion of the Holocaust claims per se, but they are eye-opening accounts of the manner, in which a historical account articulated in political trials in 1945-1947 is enforced today.

Robert Faurisson – the leading European revisionist – provides two articles, which give the reader an overview of the Holocaust controversy as well as the nature of Holocaust witnesses. As is typical, the learned doctor of classical and modern languages and documentary analysis wears his learning lightly, writing clear and concise commentaries punctuated with telling revelations.

The best offerings in *Dissecting*, however, are those of its editor Germar Rudolf. His article on Auschwitz is a persuasive summary of the arguments presented in *The Rudolf Report*, and his article on Holocaust death statistics, based on a comparative analysis of several statistical studies, is balanced and fair, even though it may project a Jewish death toll that many will regard as on the low side. Yet it is in his gracious introductory essay, in which Rudolf argues for the necessity of revisionism, while, at the same time, making clear his desire neither to diminish the nature of Jewish suffering nor to marginalize Jews in any way, that Rudolf scores perhaps his greatest triumph.

Beautifully presented and cleanly produced, *Dissecting the Holocaust* is the most complete, synoptic, and detailed study of what Robert Faurisson might call "*the great intellectual adventure of the twenty-first century.*"

The Hoax of the Twentieth Century

The Hoax of the Twentieth Century, first published in 1976 by Arthur R. Butz, a professor of electronic engineering at Northwestern University, was initially ignored. Within a year or two, however, the book was widely publicized by Jewish groups who accused Professor Butz's book of arguing that 'the Holocaust never happened.' Yet aside from venom, inaccurate characterizations, and complaints of Butz's supposed insensitivity to Jewish claims and Jewish suffering under the National Socialists, no critic has ever even attempted a refutation of Butz's arguments. Even here, however, appearances are deceiving.

In order to understand the sometimes confrontational tone of *The Hoax of the Twentieth Century*, one has to understand something of the period, in which it was written. Extravagant characterizations of the destruction of the Jews of Europe by the National Socialists – the word 'Holocaust' was not yet popularly employed – were common in the general literature, along with frequent attacks on any and all Germans whose fate it was to live in National Socialist Germany. As a result, Butz here and there makes remarks that might be considered insensitive or rude in the current climate, but that were actually rather moderate in the context of the time.

The body of the original book is largely unchanged, although there has been some improvement in the footnotes, which are now conveniently placed at the bottom of the page. In fact, this new edition, with a proper typeface and presentation, is something of a revelation.

Overall, Butz takes as his point of departure the fact that our knowledge of the alleged extermination of some six million Jews by the National Socialists was gleaned largely from postwar trials, following several years of Allied propaganda. Therefore he correctly takes the tack of describing first the nature of the postwar trials, with all that that entailed in terms of torture, witness intimidation, and hysterical atmosphere, and then providing a chronological accounting of the newspaper reports of the time, principally as published in the *New York Times*.

As far as the questionable nature of at least some of the postwar trials go, Butz largely repeats claims that had been made by many others in the late '40s and early '50s, including F.J.P. Veale and Freda Utley. The real surprise concerns the revelations of wartime propaganda, which showed a strong cor-

respondence between newspaper reports and postwar judicial 'facts' as well as a very early determination of the total number of approximately six million Jewish victims. What is remarkable about this part of Butz's analysis is, first, that while the mass murders were supposedly done in secret, they are described in great detail in newspaper reports of the day, and second, the fact that anyone who has ever used newspapers for historical research knows that initial reports are invariably garbled and almost always seriously exaggerated.

Having established the suspect nature of the postwar trials, and having provided a plausible narrative of the wartime propaganda, which then became the 'common knowledge' at those trials, Butz moves on to a more detailed discussion of the extermination claim, specifically at the Auschwitz Birkenau complex.

Its Auschwitz analysis, even today, remains the great triumph of *The Hoax*. Taking as his starting point the April 6, 1946, affidavit of former camp commandant Rudolf Höß, Butz describes the inaccuracies, implausibilities, and ambiguities of the proposed evidence, and in the process makes several startling contributions. He deduces from the evidence that the construction of the crematoria at Birkenau was due to the high death rate, and that Birkenau's standing as a 'death camp' was largely due to the fact that typhus killed several thousand in the summer of 1942. This finding leads Butz to the discussion of the longstanding German method of dealing with the typhus threat: cleansing of inmates in communal showers while, nearby, their garments were fumigated with the widely used pesticide Zyklon B.

Many of Butz's characterizations of Auschwitz have been accepted by establishment writers on the subject, including Jean-Claude Pressac and Robert Jan van Pelt, though they arrive at different conclusions. Other parts of Butz's analysis, while not as detailed, have also stood the test of time. For example, in describing the crematoria at Auschwitz and writing at a time when mortality figures for that camp in the several millions were still widely quoted by historians, Butz simply pointed out that cremations normally took about an hour and there was no practical method to accelerate the process much farther. The point still holds: any death rate for Auschwitz, which moves into the hundreds of thousands, is unsustainable in terms of the actual facts of cremation.

Butz's analysis demonstrated real prescience: he was the first to recognize that, if exterminations were happening at Auschwitz, the Allies must have known, and because of the critical importance of the synthetic rubber industry located there would have photographed the camp for intelligence pur-

poses. Indeed, three years after this book was first published, the aerial photographs emerged, the only problem being that they did not show any evidence of mass killings or cremations..

There are points where Butz might in retrospect be criticized. Due to the lack of original documents available to skeptical readers, Butz on occasion includes lengthy documents and even summarizes dozens of cables concerning the Hungarian deportations, which would hardly seem necessary today.

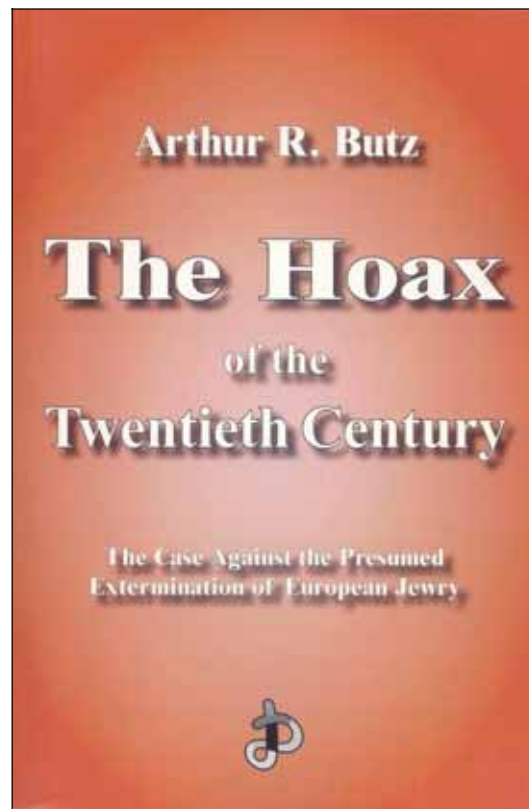
A further problem concerns the Hungarian deportations themselves. After discerning what he perceived to be a pattern of misrepresentation and lying in the conduct of the postwar trials, Butz concludes that forgery must have been involved in the applicable documents. Yet current knowledge suggests that such a conclusion was probably hasty and is not corroborated by the emerging knowledge of an enormous influx of Hungarian Jews into the concentration camp system.

A similar case concerns the shooting accusations in the East, most of them in the occupied Soviet Union. Butz's analysis of the unlikelihood of the dual use of the *Einsatzgruppen* for killing all Jews as well as maintaining rearguard order still stands, but his suspicion of large scale forgery of *Einsatzgruppen* documents is not as well supported. The riddle of the shootings, since both revisionists and their opponents agree that shootings on some scale took place, is why to this day there have not been excavations of the murder sites commensurate with the claims of shootings – of the magnitude of the killings usually numbering well over one million – that are supposed to have taken place.

Another problem concerns the question of origin and responsibility for what Butz describes. In one place, Butz makes clear his opinion that the extermination story was concocted by Zionists. In context, this makes perfect sense, since it is inarguable that

most of the people involved in disseminating rumors from Europe in the United States coupled their declarations with demands for unfettered Jewish emigration to Palestine. On the one hand, Butz's statement seems to imply that the Zionists who were broadcasting the rumor knew full well the falsity of the claims they propagated, which need not be true. On the other hand, by focusing on the Zionists, Butz tends to ignore the fact that many parties – Poles in exile, the Soviet Union, and, of course, Britain and America – all had reasons for promoting such propaganda, not only for wartime purposes but also for the purpose of the postwar establishment of Europe they separately envisioned.

As indicated above, Butz has been criticized for 'insensitivity' to Jewish claims and Jewish losses. The charge, however much it might smack of the weak-kneed and hypocritical sensi-



Order now! Call toll free (800) 655-8912

tivity issues of our own day, must still stand, if only for rhetorical and persuasive purposes. Wherever we stand on the facts, the Holocaust is essentially a Jewish story of their own tribulations. Its prominence in our cultural life will probably diminish over time, but the facts themselves will not be re-evaluated, much less changed, unless Jews can feel free to do so without threat of ridicule or reprisal from their own camp. As a result, it is unfortunately true that emotional and thin-skinned readers will take some of Butz's comments the wrong way, and use their hurt feelings as a pretext for discarding the rest of Butz's usually quite excellent analysis.

For all of its debatable defects, *The Hoax of the Twentieth Century* remains the indispensable synthesis of Holocaust revisionism. There are several reasons for this. The first is that, prior to Butz, revisionism had never risen above a level of personal reminiscence or accuracy that surpassed that of pamphleteering. Thus, Butz represented the first attempt to bring all of these threads together into one large over-arching concept, supported with accurate details and thorough references.

Second, as the first to articulate the revisionist position in full, Butz established the outer bounds of the revisionist position, one hundred and eighty degrees opposed to the traditional view. As a result, all subsequent analysis, whenever it rose above the 'vertical' analysis of a specific issue, must inevitably work toward the center, while being tethered to Butz as a point of orientation.

The third reason is that the book is path breaking in many respects. It is the first to describe typhus and its prevention with Zyklon B in any detail, the first to describe the wartime newspapers as the source of the subsequent propaganda, and the first

to focus on the postwar trials as the source of the commonly accepted perspective on alleged National Socialist crimes.

As if this were not enough, the current edition includes a new foreward, written in 2003, as well as six supplements written over the past twenty years. All of these are completely free of any of the quibbles one might have with the original book, each being characterized by forceful exposition, and a knack for reducing the complexity of the subject to simple propositions that underline the accuracy and elegance of Butz's original conclusions. Indeed, these latter contributions, written with restless intelligence, insight, and even wisdom, are alone worth the price of the volume and enhance the rest of the text as well.

We turn from Butz's volume reminded of his observation that no other book has been written since his that attempts to provide a synoptic view of the Holocaust or its revision. This is undoubtedly true and probably always will be. The reason is that Holocaust revisionism is as time bound as its opposite in the Holocaust establishment. Over the last twenty-eight years, both sides have attempted to find some common ground with the 'other side,' although even today such gestures are minor and limited to footnote concessions.

Eventually the two sides will come closer together and other syntheses will be written. Coming from the Holocaust establishment, such books will be considered revisionist denial. Coming from the revisionist side, they will be considered establishment sellouts. But in reality, both types of books will represent a groping towards historical truth and accuracy, the demand for which was first clearly expressed in the book here reviewed.

A Small Fraud that Betrays a Bigger Hoax

By Francis Dixon

Jürgen Graf, Carlo Mattogno, *Concentration Camp Stutthof and Its Function in the National Socialist Jewish Policy*, Theses and Dissertations Press, Chicago 2003, 122 pp., \$15.-

Among the concentration camps of National Socialist Germany, Stutthof has remained something of a stepchild. Established near Danzig at the start of the Second World War (and under Polish control since the end of that war), the Stutthof camp is smaller and more remote than Dachau or Buchenwald, and far less notorious than Auschwitz or Majdanek. Partisans of the Holocaust extermination thesis concede that fewer Jews died there than at the major alleged extermination camps, although none of them has contested the anomalous claim that Stutthof had a gas chamber, which allegedly dispatched Jews and other inmates during a few months in 1944. Thus, Stutthof has to date been little studied by either orthodox historians of the Holocaust or by their revisionist challengers.

Revisionist historians Jürgen Graf and Carlo Mattogno have remedied this with their concise but substantive study *Concentration Camp Stutthof and Its Function in the National Socialist Jewish Policy*. The two are patient researchers and careful

scholars, noted for their diligence in seeking out records and for their ability, as gifted linguists, to read documents in a variety of languages foreign to most Western historians, including Russian, Hungarian, and Polish. The last of these, of course, is the key to postwar scholarship (such as it is) on Stutthof, because official Polish historians have long been the custodians of what records survive from the camp, and have generated nearly all the literature on its history.

Concentration Camp Stutthof is a short book, but admirably organized in terms of the key questions on Holocaust extermination claims as they relate to the camp. After briefly surveying the state of existing research on Stutthof at the outset of their study, Graf and Mattogno clearly define their main purposes: to investigate the alleged gassings; to attempt to determine how many died from all causes at the camp; and to examine the impact of deportations of Jews to Stutthof in 1944.

Prefatory to investigating those Holocaust-related questions, the authors provide a brief overview, based on surviving documents, of the camp's history, which, they show, was pretty much in line with that of most other German camps. In very broad lines, Stutthof first housed Polish political prisoners, later received a large influx of Soviet prisoners of war; finally,

though not to the prejudice of its security role, the chief purpose of Stutthof became the employment of its prisoners, including a growing number of Jews, on work crucial to the war economy.

More emphatically than most revisionists, the authors concede – and deplore – the high death rates and sometimes brutal treatment that was the lot of camp inmates. They credit the accusation that some unwell inmates, at least, were killed by lethal injection. As the authors write in their conclusion, their “research in no way trivializes the actual sufferings of Stutthof inmates” or denigrates the memory of those who actually died in the camp.

Reasonable persons might think that such sentiments could provide common ground for revisionists and ‘exterminationists,’ and in a reasonable age Graf and Mattogno might have concluded their study a third of the way through. Given the miasma of unreason that cloaks the history of the Second World War, the authors are compelled to present and examine at some length the official history of the camp as presented in the writings of officials of the postwar Stutthof museum and other functionaries.

The authors have little difficulty in showing that the official version of Stutthof’s history is based not on careful examination and dispassionate evaluation of the best evidence available, but rather on those rumors and inventions of the inmates that serve best to impute malicious intent and murderous deeds to the German authorities. That many of Stutthof’s historians were themselves detained there and that most of the place’s historians spent decades as exponents and guardians of a historical orthodoxy that formed part of the state communist ideology would lead any observer to suspect their objectivity; reading the substantial swatches of their version of Stutthof’s history reproduced in *Concentration Camp Stutthof* is enough to confirm the strongest suspicions.

For example, a brief passage quoted from one of Stutthof’s prime official histories, Krzysztof Dunin-Wąsowicz’s *Stutthof*, informs of an SS sergeant Foth who “arbitrarily handed down” hundreds of death sentences (at a time when simple corporal punishment had to be authorized from Berlin). Among the deeds of this Foth, we learn, was beating to death a contingent of women condemned to death by gassing when the gas chamber failed. Dunin-Wąsowicz somehow knows (without revealing his source) that Foth “felt sick if he had not killed at least one inmate during the course of a day’s work.” (p. 39 of the work under review) The rest of the official historiography on display here is of a piece, and Graf and Mattogno have wisely refrained from attempting to refute it lie by lie: for anyone who

can read and think, the official version of Stutthof’s history is its own best refutation.

The authors take more pains refuting the various claims of homicidal gassings at Stutthof, although they are scarcely forced to extend themselves. The gassings are supposed to have taken place mainly in a delousing chamber, while some are said to have occurred in one or more narrow-gauge railway cars that were either stationary or circled through the camp as they did their grim work. The inmates often suspected that they were to be gassed and had to be rounded up and forced in, or else deceived into entering either the chamber or the railway cars. Unsuspecting inmates are said to have sometimes been selected for gassing by means of foot races. Graf and Mattogno are easily able to show that, beyond these ludicrous stories from inmates, there is no documentary evidence that either the delousing chamber

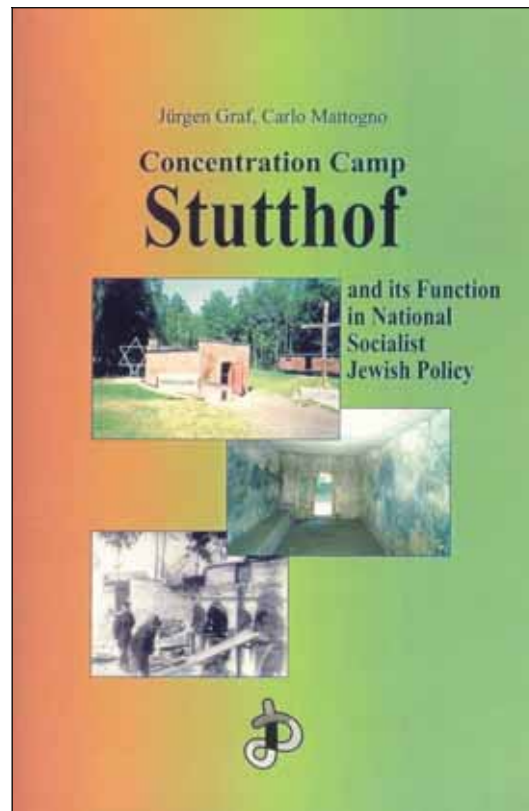
or the railway cars were designed or used for anything but their official purpose. They handily refute the thesis of the late Jean-Claude Pressac, the only partisan of gassing at Stutthof to offer technical rationales, that the presence of a hole in the ceiling of the delousing chamber indicates a homicidal purpose: much more likely it served to ventilate the chamber (which lacked the circulatory apparatus in more modern German facilities).

If Graf and Mattogno’s study of Stutthof went no further, it would be a valuable, if less than scintillating, addition to scholarship on the concentration camps. Their findings on the camp’s role in the wartime German Jewish policy, however, make this book a revisionist tour de force that simultaneously adds to our knowledge of what actually befell many of the Jews who came to the camp and establishes a convincing rationale for the gas chamber hoax.

The authors are able to estimate, based on partial records of deaths and

on analysis and extrapolation from those figures, that around 26,000 persons perished at Stutthof, rather lower than official estimates but still a high toll. More important, they are able to demonstrate that the Jewish mortality rate was comparatively low, and that Jews died at a lower rate while the ‘final solution’ was in operation than in the latter months of the war, when gassing and other means of mass killing are supposed (by official historians) to have ceased.

The great majority of the ca. 50,000 Jews who came to Stutthof, as the authors show, were Hungarians shipped either directly from Auschwitz or from Auschwitz by way of another camp from June to October, 1944, at a time when the alleged annihilation of the Hungarian Jews at Auschwitz was in full swing. Moreover, as the authors also indicate, a large number of the Jews who came to Stutthof from Auschwitz were never



Order now! Call toll free (800) 655-8912

registered as inmates at the latter camp: a fact that official historians long interpreted as virtual proof that such persons had been gassed at Auschwitz.

Graf and Mattogno do a great service by demonstrating that the safe arrival from Auschwitz of so many Jews at so obscure a camp as Stutthof at the height of the alleged exterminations has been a major embarrassment for official historians including Raul Hilberg and Danuta Czech, as well as the Polish authorities on Stutthof. The authors plausibly speculate that ambient rumors of a gas chamber were imported by the Jews transported from Auschwitz; quite likely the Stutthof gas chamber claim owes its continued existence to those very inapposite arrivals (although the authors establish that only about two thousand persons, not all of them Jews, are said to have been gassed at Stutthof).

Concentration Camp Stutthof thus serves as more than a necessary extension of the revisionist method to a little-studied camp. It is of course – indeed, by virtue of the comparative isolation of the camp and its relative freedom from previous asso-

ciations – that the book is a model study of the gas chamber allegation. And the authors, too, have made a contribution to the humanitarian history of the camps, fulfilling their stated purpose of rescuing Stutthof's history from the obscenity of lurid inventions and propaganda distortions. Yet what makes the book valuable above all else, is the payoff on its carefully defined objectives – investigating the camp's gas chamber, mortality, and role in the NS Jewish policy – by way of carefully researched conclusions that provide a springboard to further investigation as well as add another nail to the coffin of the Holocaust myth.

Carlos Porter's fluid English translation from the German original is of high quality, and contributes significantly to the book's value. As with many small press revisionist books, copy editing and proofreading, though adequate, have room for improvement. Nearly twenty pages of photographs of camp installations, plans, and contemporary documents enhance *Concentration Camp Stutthof's* value to casual and serious readers.

Treblinka: Extermination Camp or Transit Camp?

By Jürgen Graf

Carlo Mattogno, Jürgen Graf, *Treblinka: Extermination Camp or Transit Camp?*, Theses & Dissertations Press, Chicago 2004, pb, 370 pp., \$25.-

At the end of November or beginning December 1995, during an evening stroll in the cold late fall of Moscow, Carlo Mattogno and I had an inspiration. We had been working in two Russian archives with holdings in German wartime documents. While our main research target was the Auschwitz concentration camp, we had also turned up quite a bit of material about Treblinka in the Archive of the Russian Federation, including many eyewitness testimonies and reports of Soviet commissions. Despite the absence of primary documents German, we decided to write a book about Treblinka.

Several important revisionist investigations of this notorious "pure extermination camp" had already appeared. Udo Walendy had prepared a comprehensive critique of the official account of Treblinka in *Historische Tatsachen* (Historical Facts) No. 44, pointing out a series of technical impossibilities as well as contradictions among the eyewitnesses. The anthology *Dissecting the Holocaust*, which was published in 1994 by Ernst Gauss (i.e. Germar Rudolf), contained three essays – by John Ball, Friedrich P. Berg, and Arnulf Neumaier – which dealt completely or partially with Treblinka. All of these authors, however, limited themselves to taking apart the orthodox version of the "death factory," making no attempts to discover an alternative function for Treblinka.

This is in no way surprising: While a large number of documents survived in Auschwitz and

Majdanek, those for Treblinka (as well as for the other "pure extermination camps" Belzec, Sobibor, and Chelmno) are as good as gone; nor will the visitor find any tangible physical traces at the sites of the former camps. The modern picture of the "killing centers" is therefore based solely on eyewitness testimonies. It is not an easy matter to find out the real function of these camps under these circumstances.

It was chiefly for this reason that Mattogno and I put our Treblinka project temporarily on ice. During the course of intensive travel in Poland in the summer of 1997, we were able to visit the Treblinka site, 80 kilometers east of Warsaw, and take a number of photos, but our main interest was the concentration camp Majdanek.



Treblinka. Stone Memorial in the Center of the Camp. © Carlo Mattogno, 1997

Our interest in Treblinka was renewed by the end of 1999, when our Australian friend Fredrick Töben informed us of the ground-penetrating radar investigations by his fellow Australian Richard Kregge, a young engineer. By means of radar, which discovers irregularities of the soil structure and can indicate underground finds as buried objects and grave sites, Kregge investigated the area of Treblinka, which, according to eyewitnesses, contained huge mass graves. Since neither Treblinka, nor Belzec, Sobibor, or Chelmno are alleged to have had crematoria, the corpses of 750,000 to three million murdered Jews (the numbers depending on the author) were first buried in mass graves, but then, following the spring of 1943, dug up and cremated in open air on huge gratings, allegedly without leaving a trace. Based on preliminary results from several days worth of radar investigations in October 1999, Kregge came to the conclusion that the soil in the zone of the alleged mass graves was completely untouched and that therefore the graves had never existed.

This was exciting news. If Kregge's results were correct, then the extermination camp story was, with absolute scientific certainty, finished, for the official version of Treblinka stands and falls with the existence of those graves. I quickly contacted the Australian engineer by telephone in order to learn the details. He informed me that his data were incomplete: Further on-site investigations were necessary. He also planned to check out Belzec and Sobibor. We decided to work together.

Since the two-week rental of the radar equipment was beyond Kregge's means, I sent out a letter requesting donations from my sponsors and friends, and succeeded in raising the necessary amount. On August 21, 2000, six days after my 49th birthday (at which time I departed my homeland, Switzerland, permanently), the three of us – Richard Kregge, Carlo Mattogno, and I – met in Cracow. However, Mattogno had to return to Italy two days later due to a family illness – which fortunately proved not to be serious – so Kregge and I continued the journey to the “extermination camps” on our own.

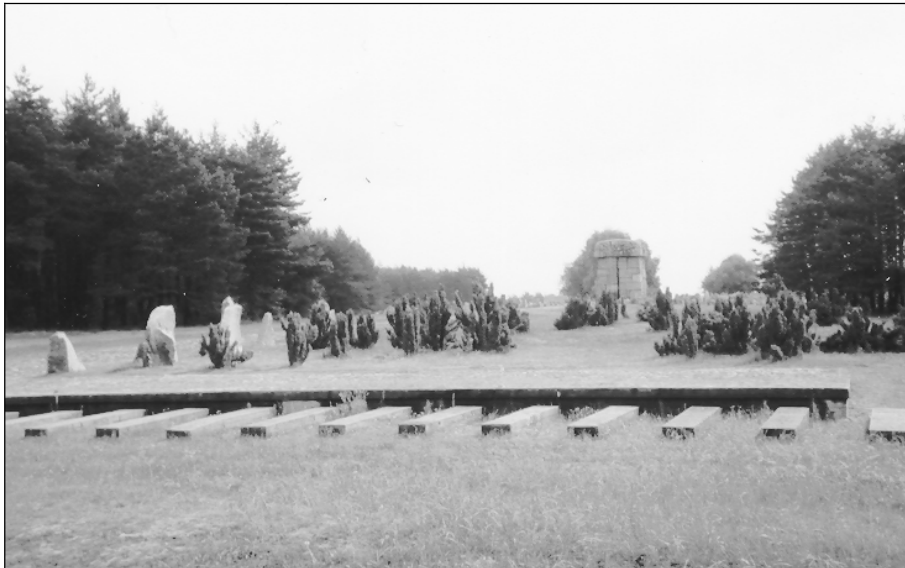
Our first goal was Auschwitz. For his study, Kregge required a comparison between Treblinka and a place where mass graves

had been dug at the time of the Second World War. Several such graves are located in Auschwitz-Birkenau, where about 20,000 victims perished during a murderous spotted fever epidemic during the summer and fall of 1942. Since the capacity of the old crematorium in the main camp was insufficient by far for the cremation of all the epidemic victims and the crematoria of Birkenau had not yet been built, the corpses were for the most part buried in mass graves, which are clearly visible on the Allied aerial photographs as published and interpreted by John Ball. We had no problems finding one of the graves with the ground-penetrating radar device; the ground configuration and vegetation unmistakably differed from that of adjacent areas. Kregge worked there for two days with his equipment. Because I had no idea how to operate the apparatus, I was unable to be of much help, so my task on that trip was limited to one of interpreter.

The next station was Belzec, where my colleague found ideal working conditions. Although about 600,000 Jews are alleged to have been gassed in this tiny camp, *i.e.* one tenth of the famous “six million,” it attracts few visitors, and the Polish authorities have not thought it necessary to build a museum there. Therefore Kregge could work there for days undisturbed, especially since Mother Nature was smiling on us. Conditions were different in Sobibor: First, there is a museum at the entrance to the camp, the employees of which are quick to notice any unauthorized activity in the camp area, and second, as a young Polish historian who worked in the museum informed us, the exact (or supposed) location of the mass graves is unknown. Since the historian knew Mattogno and myself to be revisionists from our previous visit in 1997, we renounced any secrecy and asked for permission to employ the radar equipment. The man referred us to an office in Warsaw to obtain the necessary approval; we declined so futile an effort and continued on to Treblinka.

There we stayed in a well-kept country guest house at the edge of the small town Ostrow, not far from Treblinka. Over the following days Kregge worked tirelessly with his radar equipment, checking out every square meter of ground in the area of the alleged mass graves. Since buses with (frequently Israeli) Holocaust tourists arrived continuously, I was on tenterhooks throughout. Luckily the industrious activity of my companion caused no suspicion among the Holocaust pilgrims, and we left Treblinka without any awkward incidents. Kregge returned to his home via Germany the following day, while my path led me further east – first to Lemberg (Lviv), in Ukraine, where I researched for several days in the local archive, then to Moscow, and two months later to the Orient. But that is another story.

Richard Kregge presented the initial results of his research, displayed on slides, at two conferences (in June 2001 in Washington and in January 2002 in Moscow). While the scans of Birkenau showed evidence of massive ground disturbances, strengthening



Treblinka. Cross beams of concrete, along a concrete platform, symbolize the railroad track and the ramp of the camp. © Carlo Mattogno, 1997.

support for the presence of an earlier mass grave, all traces of similar soil disturbances are missing in Treblinka and Belzec. The only logical conclusion is that these huge mass graves, containing up to one and a half million corpses (per *Encyclopedia of the Holocaust*: 870,000 in Treblinka and 600,000 in Belzec), never existed. This fact alone suffices to make the official version of the Holocaust collapse like a house of cards.

Originally Mattogno, Krege, and I planned to publish the complete results of these radar ground penetration studies of Treblinka as part of a comprehensive study of the camp. Our plan has changed. In view of the special importance of these research results we have agreed to the suggestion of Castle Hill Publishers that we publish them, together with those from Belzec, in a separate book. Therefore Krege's results were not included in the Treblinka book, which Mattogno and I completed in the spring of 2002.

Treblinka: Extermination Camp or Transfer Camp? is mostly the work of Carlo Mattogno, since he edited seven of the nine chapters. I am the author of the first and fifth chapter, and the introduction and conclusion; I also translated Mattogno's chapters into German. The first part of the book includes an overview of orthodox as well as revisionist historiography on Treblinka, a thorough analysis of the origin of the official version of Treblinka, a systematic historic and technical rebuttal of this version that goes far beyond previous revisionist scholarship, and a survey of the Treblinka trials in Germany and Israel, in which nearly every principle of justice was discarded. The second part of our book establishes that Treblinka was a transit camp, through which the deported Jews from Warsaw and other Polish towns were channeled, partly eastward into the occupied Soviet territories, partly southward to Majdanek and other work camps in the Lublin district.

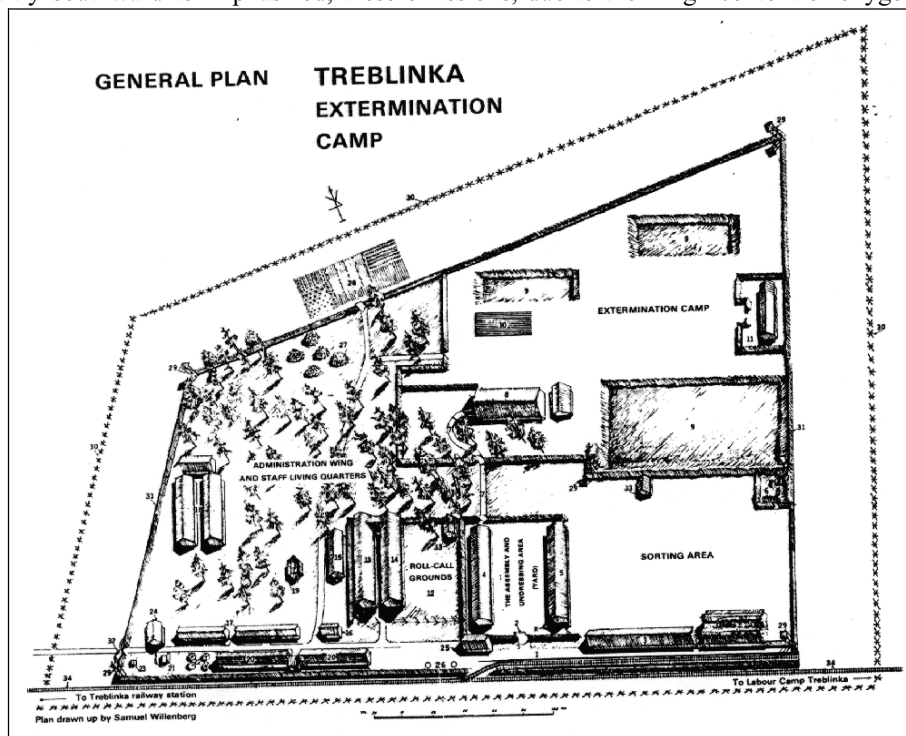
According to the official historiography, the Jews who arrived in Treblinka were told that they were in a transfer camp, where they had to shower and their clothes had to be disinfested before they continued their journey. In this way, goes the story, the Jews were enticed to enter the gas chambers. We assume that the first part of the story is correct: The Jews took showers, and their belongings were placed in disinfestation chambers. As is known, German disinfestation chambers during the war were often operated with steam. If this was the case in Treblinka, it is the key to the original version of the extermination myth, according to which the Jews were allegedly killed in Treblinka with steam. On November 15, 1942, less than four months after the opening of the camp, the resistance organization of the Warsaw ghetto published a long report entitled *Treblinka: Eternal Disgrace for the German Nation*, in which it was claimed that to that date two million Jews (almost 20,000 per day!) had been murdered in

steam chambers. The report went on to allege that the corpses had been buried in ever larger mass graves, and that after the extermination of all Jews "*the ghost of death in the steam chambers would stand before the eyes of the whole Polish people.*" *Treblinka: Eternal Disgrace* was taken quite seriously in the Warsaw ghetto. The journalist Eugenia Szajjn-Lewin entered the following in her diary:

"The worst is the death in Treblinka. In the meantime we all have become aware of Treblinka. Over there, people are boiled alive."

After the Red Army conquered the region around Treblinka in August 1944, Soviet investigative commissions set immediately to work, reporting that three million people were killed in the camp. However, the specified killing method was no longer steam, but rather suffocation achieved by sucking the air from the death chambers by means of a vacuum pump driven by a diesel engine. Gradually the diesel engine, which had at first only driven the pump, was transformed into the killing weapon itself. The author of the latest counterfeit of Treblinka reality was the Jewish carpenter Yankiel Wiernik, who, in May 1944, plagiarized the report of the resistance organization of November 1942, replacing the "steam chambers" with "gas chambers".

It is quite probable that there was a diesel engine in Treblinka: A generator set would have been needed to supply the necessary electricity, and such a set was normally driven by a diesel engine. Since diesel engine exhaust fumes smell terribly, the technical amateur Wiernik evidently believed that these exhaust fumes were a suitable means of murder. This is a gross error, for, as Friedrich P. Berg and other revisionists have emphasized, these emissions, due to their high content of oxygen



Plan of Treblinka, drawn by Samuel Willenberg in 1984. The author's Treblinka includes a chronological presentation of the various maps of the camp published after the war, and demonstrates their many inaccuracies. (From: S. Willenberg, Revolt in Treblinka, Żydowski Instytut Historyczny, Warsaw 1989, p. 6)

and low content of carbon monoxide, are poorly suited for the killing of people; any gasoline engine would be more efficient.

Between August 1944 and the end of 1945, differing methods of extermination contended in the atrocity propaganda. The three most often mentioned were suffocation by vacuum pumping of the death chambers, diesel exhaust fumes, and steam. The Soviet-Jewish author Wassili Grossmann wrote in his horror report *The Hell of Treblinka*, which was published in several languages in 1945 (and according to which the “*barbed wire surrounded waste land of Treblinka consumed more people than all the seas and oceans together since the beginning of mankind*”), that all three techniques were used, but mostly the first one. Although a document submitted by the Polish authorities to the Nuremberg Tribunal in December 1945 stated that several hundred thousand Jews were killed in Treblinka with steam (PS-3311), the Polish judge Zdzislaw Lukaszewicz, the author of the first forensic reports about Treblinka, decided at about the same time for diesel exhaust fumes, because this appeared to him to be the most believable of the various killing techniques offered by the witnesses. In February 1946 the former Treblinka inmate Samuel Rajzman, in testimony presented at Nuremberg, spoke only of gas chambers. Since the Gerstein report, which at that time was attracting the attention of the historians, also mentioned diesel engines as the killing weapons at Belzec and Treblinka, the diesel gas chamber became at that time “established historic fact,” and the other variants disappeared into the trash bin of history. The original figure for of Treblinka victims, three million, was dropped as too unbelievable; in the following years considerably lower numbers were found satisfactory.

In toto, the various witnesses listed the following killing methods for Treblinka:

- Exhaust fumes from an unspecified engine, with poison added to the fuel.
- A mobile gas chamber that traveled along the mass graves and unloaded the corpses into them.
- Gas chambers with delayed reaction gas, which enabled the victims to walk to the mass graves, where they lost consciousness and fell into the graves.
- Quicklime in trains; according to this version Treblinka served only as a burial place.
- Boiling steam.
- Electric current.
- Shooting with machine guns.
- Suffocation by vacuum pumping of the chambers.
- Chlorine gas.
- Zyklon B.
- Diesel exhaust fumes.

This total confusion is of course quite embarrassing for the historians. While the less venturesome, such as Raul Hilberg, were satisfied to ignore all killing techniques described by the witnesses except the diesel engine, more impudent writers stoop to falsifying historical sources. This is especially true of the Israeli professor Yitzhak Arad, author of the “standard work” *Belzec, Sobibor, Treblinka, The Operation Reinhard Death Camps*, in which the descriptions of the resistance movement of November 1942 are reproduced in detail, but the original “steam chambers” are replaced with “gas chambers” each time!

In short: The official Treblinka version is an uninterrupted chain of absurdities. This, however, does not answer the question of the camp’s actual purpose. Such revisionists as Arthur Butz, Robert Faurisson, Mark Weber, and Andrew Allen hypothesized that Treblinka was a transfer camp many years ago. Mattogno meticulously sets forth, on the basis of numerous documents, the National Socialist policy of Jewish resettlement to the East in two chapters, and in the final chapter provides evidence upon evidence and proof upon proof that those Jews who were brought to Treblinka were indeed subsequently sent through to other destinations. In order to counter the objection that, in the end, it does not matter whether the Jews were gassed in Poland or shot farther east, Mattogno in another chapter scrutinizes the thesis of the orthodox historians, according to which the *Einsatzgruppen* performed a policy of systematic extermination of Jews in the occupied eastern territories, and demonstrates that this allegation is untenable.

That Treblinka served, among other things, as a transit camp to Majdanek and other work camps in the Lublin area is admitted even by the Jewish historians Tatiana Berenstein and Adam Rutkowski. In the verdict of the Demjanjuk trial in Jerusalem certain former Jewish deportees were named who arrived in Majdanek after a short stay in Treblinka. It is more difficult to prove that Jews were deported from Treblinka to the occupied Soviet areas, but at least *one* solidly documented proof exists. On July 31, 1942, one week after the opening of Treblinka, the Reichskommissar for White Russia, Wilhelm Kube, excitedly objected to Reichskommissar for the Eastern territories Heinrich Lohse against the transportation of 1,000 Jews from Warsaw to Minsk, on the grounds that these Jews represented a danger as potential carriers of epidemics and as supporters of the partisans. At that time all deported Jews from Warsaw arrived in Treblinka, so that those 1,000 Jews must have been sent through that camp to Minsk. This one transport already is enough to shake the foundations of the story of the “pure extermination camp,” in which every Jew except for a handful of “work Jews” was immediately murdered. Whoever objects that this transport is merely an exception must ask himself how many other such “exceptions” existed.

Of course much is still obscure: the exact number of Jews deported to Treblinka, the exact destinations of those who were transferred from there, the fate of those who survived the harsh conditions of the war. There is reason to hope that the improving accessibility to the archives in the new nations that have sprung from the former USSR will make it possible for historians who are interested in the truth to shed more and more light into this darkness.

Our book contains numerous photos and documents and is based on the analysis of the German, Polish, French, and English published literature on Treblinka and on intensive research in many archives. Carlo Mattogno has based the technical part partially on prewar sources; he cites, for example, a technical-toxicological study prepared by leading experts and published in Germany in 1930, which indicates that the Germans already at that time had exact knowledge of the relatively low danger of diesel exhaust fumes, which underlines the falsity of the tale of

the diesel exhaust fumes gas chambers. Richard Krege's book about the results of his ground penetrating radar investigations will be a welcome addition to our research results when it appears. We rather doubt whether the representatives of the orthodox historiography will be able to counter with much more than lawsuits and testimonies, such as that of Abraham Bomba, who described in Claude Lanzmann's film *Shoah* how he cut

off the hair of seventy naked women in a gas chamber four meters long by four meters wide.

Note

Sources are completely omitted in this book review. For these I refer to the book itself.

Carlo Mattogno, Jürgen Graf

Treblinka

NEW!

Extermination Camp or Transfer Camp?

370 pages, 6×9, paperback, bibliography, documents, photos, index, \$25,-

Holocaust survivors report that at least 700,000, if not as many as three million, people primarily of Jewish faith were murdered in the Treblinka camp in eastern Poland between the summers of 1942 and 1943. Various murder weapons are claimed to have been used: mobile or stationary gas chambers; poison gas with delayed or immediate effect; unslaked lime; steam; high voltage; machine guns; vacuum chambers; chlorine gas; Zyklon B; and diesel exhaust gas. According to the witnesses, the corpses of the victims were finally incinerated on pyres as high as a multistory building – without leaving a trace.

In the first part of this book, the official version of Treblinka is subjected to a thorough critique regarding its historical genesis, inner logic, and technical feasibility. The result of this analysis is that the establishment history, which in many European countries is mandated by penal law, is not merely untenable, but an uninterrupted chain of absurdities.

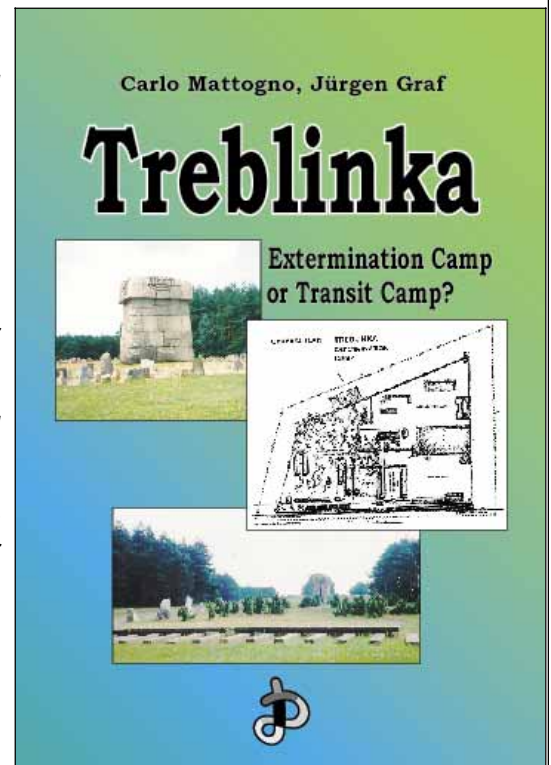
In the second part of Treblinka, the authors attempt to determine the actual function of the Treblinka camp with the help of eyewitness testimony, government documents, and forensic findings. Their analysis leads them to the surprising conclusion that Treblinka was a transit camp, through which Jews from Warsaw and other areas were led on their way either to occupied Soviet territories in the east or to the Majdanek camp and other labor camps in the area south of Treblinka.

The two authors offer revealing commentary on the other eastern "pure extermination camps," Belzec and Sobibor, and provide a stimulating discussion of the alleged mass shootings of Jews by the Einsatzgruppen, increasingly offered as an alternate explanation of the fate of Jews deported there rather than gassed.

Much of the material presented in this book will be new even to revisionist experts. The fluid style of Jürgen Graf guarantees that the reader will barely notice the time slipping by, and the absurdity of the original "eyewitness" testimonies as well as Graf and Mattogno's skillful debunking of the ludicrous findings of establishment historiographers will make readers laugh as well as think. By far the most thorough and up-to-date study of a camp that has hitherto been out of the range of revisionist guns, Treblinka is historical dynamite, Graf's and Mattogno's finest study to date, the kind of book that wets the appetite for more research, more reading, and more revisionist truth!

Every revisionist owes it to himself and herself as well as to the cause of intellectual freedom and historical truth to buy, to read, and disseminate Jürgen Graf and Carlo Mattogno's Treblinka: Extermination Camp or Transit Camp?

Thanks very much, yours sincerely
Germar Rudolf, Theses & Dissertations Press



Order now! Call toll free (800) 655-8912

The Other Auschwitz

By Francis Dixon

Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek: A Historical and Technical Study*, Theses & Dissertations Press, Chicago, IL, 2003, pb, 316 pp., \$25.-

The German concentration camp commonly known as Majdanek has long had a conflicted identity among students of the alleged Holocaust. It goes by two names, the official German "Konzentrationslager Lublin" (after the Polish city in which it was situated), as well as the more familiar Polish designation, derived from the nearby Majdan Tatarski quarter of Lublin.

In the standard Allied version of the war, Majdanek was first viewed as an extermination camp with some facilities for labor, but later as a labor camp with some facilities for extermination. According to the specifics of the extermination legend for Majdanek, large numbers of Jews were dispatched there by shooting as well as gassing; as for gassing, the official story maintains that victims were killed by Zyklon B, supposedly typical of Auschwitz, and by carbon monoxide, the alleged killing agent at Treblinka, Sobibor, and Belzec.

Easily the most acute of Majdanek's identity problems, however, is the great disparity between Majdanek's lurid reputation in the first months and years after its capture by the Red Army in late July 1944, and the oblivion into which the camp's memory has subsequently declined. Majdanek was the first big camp to fall into Allied hands, and the initial Soviet propaganda – obediently parroted by the *New York Times* and other Western media – described the place as a vast extermination center, with 1.5 million victims, in other words about as many as are supposed to have been killed at Treblinka, Sobibor, and Belzec combined. Today, however, Majdanek has been all but forgotten in the West, an afterthought even to "exterminationist" scholars. These historians have pared down the camp's grandiose death toll 80 to 90 percent below the original claims, with alleged deaths from gassing now generally estimated by Holocaust partisans as fewer than one hundred thousand.

Knowledgeable revisionists will note that as regards extermination claims, Majdanek is a precursor of Auschwitz, which fell to the Soviets six months after the Lublin camp. As with Auschwitz, the crematoria and delousing chambers were said to have been employed to exterminate great numbers of Jews; the Red propagandists put photos of the cans that had contained the pesticide used for delousing to good use; and even the heaps of shoes (800,000 in all) and

clothing found at Majdanek were utilized, Auschwitz-style, as proof of mass murder.

All of this prompts at least two questions: Why has Majdanek largely faded from Holocaust "memory," while Auschwitz, though buffeted in recent decades by the force of revisionist inquiry, still retains its prestige? And, more concretely, how does the evidence (or lack of it) for homicidal gassings and disposal of great numbers of corpses in the crematoria at Majdanek differ from the evidence for the same at Auschwitz?

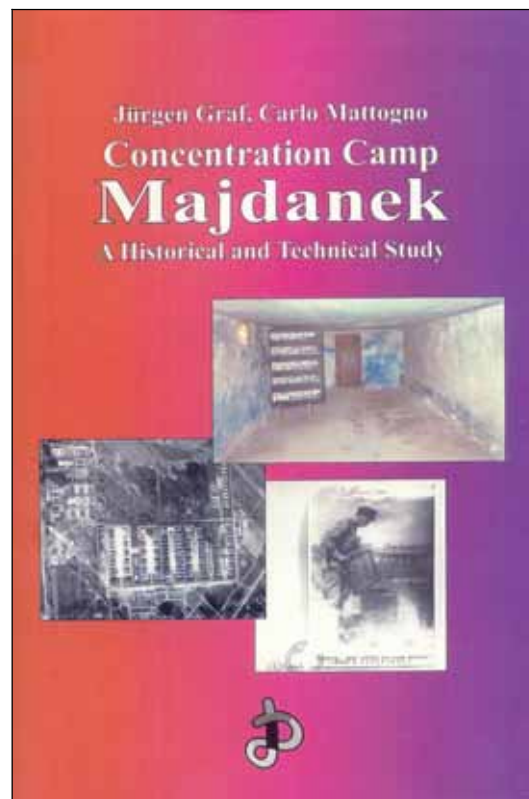
Jürgen Graf and Carlo Mattogno's recent *Concentration Camp Majdanek: A Historical and Technical Study* does a superb job of evaluating the evidence for mass murder by gassing and cremation at Majdanek. The authors, working from wartime documents, the considerable postwar Polish literature on the camp, and the large body of knowledge they have assimilated over years of research, concentrate on establishing Majdanek's general history, the number and origin of its inmates, its mortality figures, the workings of its crematoria and delousing chambers, and the evidence for mass killings at the camp, whether by gassing or shooting, as well as the conduct and findings of the postwar trials. Their careful survey of the key issues of the Holocaust as they relate to Majdanek corrects previous errors of revisionists and by establishment researchers, and turns up much useful information on the camp's history, as well as valuable pointers for the comparative history of the camps.

Graf and Mattogno make no attempt to defend Majdanek.

The first line of their concluding page reads: "The concentration camp Majdanek was a place of suffering."

They are able to show that many thousands died from inadequate sanitation at the camp throughout its history (the authors note that, thanks to obstructionism on the part of local occupation authorities, it took months to link Majdanek to the city of Lublin's sewer facilities). An unknown number of prisoners, most of them evidently Polish resistants, were executed in the camp.

While the authors' sobriety (and, dare it be said, a tiny dash of schoolmasterly pedantry on their part) generally militates against their making sweeping generalizations or drawing comparisons of the Majdanek vs. Auschwitz type, such is their industry that *Concentration Camp Majdanek* contains a trove of data capable of wider applications. Students of the problem of the origin of the gassing rumors and the countervailing problem of the absence of gassing reports



Order now! Call toll free (800) 655-8912

(first raised by Butz about Auschwitz) will find Graf's and Mattogno's studies of the ease illuminating, with which information could pass covertly to and from Majdanek, as they will the authors' careful survey of the scattered reports of homicidal gas chambers that appeared in publications of the Polish government-in-exile. In fact, Majdanek held less economic interest for U.S. and Britain and was a much more remote target for their reconnaissance flights than Auschwitz, and may well have been easier to glean information from for Polish resistance groups.

The authors are diligent in demonstrating that the most tangible evidence to show that anyone was ever killed by lethal gas at Majdanek is the wartime reportage of the Polish government in London – and that this evidence is utterly insubstantial. As they establish beyond cavil, none of the documents that survives from the camp refers to homicidal gassing, nor do the Zyklon cans, delousing chambers, and crematoria, which the Soviets captured intact, provide proof of a single homicidal gassing at Majdanek (in an aside (p. 159) Carlo Mattogno, responsible for most of the technical writing in this book, does not categorically exclude the theoretical possibility that someone could have been gassed in one of the delousing chambers). Indeed, compared to the alleged machinery of mass destruction at Majdanek, Saddam Hussein's non-existent arsenal of nuclear, biological, and chemical weapons was positively imposing: The Germans' supposed extermination weapons existed and were used precisely to preserve lives, and the lives of their prisoners at that.

To show that Majdanek was not a poison gas "killing center," *Concentration Camp Majdanek* offers several meaty chapters on the delousing chambers, the crematoria, and the Zyklon B. These small studies alone would be worth the price of the book. The chapter on the delousing chambers is a careful account of when, how, and why they were built, with a critical examination of previous studies of their function by official theorists and revisionists (the work of Fred Leuchter and Germar Rudolf comes in for some perhaps overly harsh criticism here). The chapter-length essay on the workings of crematory ovens is one of the most lucid treatments this reviewer has seen, and, as is typical of the very best sort of scholarly work, of general use in evaluating Holocaust claims. Finally, a chapter analyzing the evidence and postwar Polish literature on the delivery of Zyklon B to Majdanek concludes, just as the reader's eyes are about to glaze over from German procurement procedures and exterminationist claptrap, with the springing of this revisionist trap:



Soviet soldier on the roof of the hygienic building in Majdanek. The Russian caption states: "Opening through which the substance 'Zyklon' was poured into the gas chamber." In fact it was one of the two ventilation shafts of the "Drying Facility".

"What we have here is a classic 'vicious circle': that Majdanek was an extermination camp is proven by the Zyklon B, and that these shipments could have only been for criminal purposes is proven by Majdanek's having been an extermination camp!" (p. 208)

The authors have carefully studied the available records of the size of Majdanek's inmate population and the death toll there. Their heroic efforts at calculating these, in light of the gaps in the documentary record, have enabled them to conjecture that something like 42,200 human beings perished at the grim camp, or about 3 percent of the losses trumpeted by the Communists and their helpers sixty years ago. Mattogno and Graf also estimate the total inmate population of Majdanek at a surprisingly low 109,000. They would be the first to welcome improved findings here, but their work here leaves little doubt that their figures are more trustworthy than those of the other side.

As noted above, Graf and Mattogno's straight-ahead research style doesn't leave much room for imaginative excursions – but even so, careful revisionist readers will note that *Concentration Camp Majdanek* entertains more evidence and allows more likelihood for gassings at Majdanek than at Auschwitz (which is very bad news for supporters of the Auschwitz myth). The book's careful investigation of the claim that many thousands of Jews were shot at Majdanek (Operation "Harvest Festival") points ahead to future controversies over the extent and purpose of mass shootings on the Eastern Front.

Even in its small revelations and refutations, the book often delights, as when it dispenses with the claim that the sick were routinely killed off, or when it shows why the great piles of shoes may mean something else than mass murder.

Concentration Camp Majdanek is not an exercise in apologetics (and perhaps because of that has produced much new knowledge). The subject matter of this book is often far from pleasant, but nonetheless it is often pleasurable to read such forceful intelligence arrayed on behalf of our cause: freely working toward the truth. It is a book that should of course be in every research library in America, and just as certainly won't be.

Nonetheless, the continuing publication of books such as *Concentration Camp Majdanek* is the life blood of Holocaust revisionism, without which it would soon atrophy into reportage and debate. Theses & Dissertations Press, and in particular its proprietor Germar Rudolf, are to be congratulated for their work in bringing it out in this substantial and well-designed paperback edition.

Concentration Camp Majdanek includes more than fifty pages of maps, original documents, and photographs of the relevant camp installations. Its five-page bibliography runs to eighty-two works in five languages. Although there remains room for improvement in copyediting and proofreading, Viktor

Diodon's translation is quite good, with a few questionable renderings of foreign titles but never a major lapse to distract or confuse the reader, a major achievement in a historical and technical study of over three hundred pages.

The Holocaust before It Happened

By Bill Wright

Don Heddesheimer, *The First Holocaust: Jewish Fundraising Campaigns with Holocaust Claims during and after World War One*, Theses & Dissertations Press, Chicago 2003, pb., 140 pp., \$9.95.

George Santayana was famous for his aphorism "*Those who cannot remember the past are condemned to repeat it.*" Perhaps those who believe in the myth of the 'six million' have forgotten that Jews were making substantially similar claims regarding 'six million' Jews about to perish in the aftermath of World War One.

Don Heddesheimer has written a fascinating account of these claims in *The First Holocaust: Jewish Fundraising Campaigns with Holocaust Claims during and after World War One*. Again and again the pages of the *New York Times* and other journals were filled with allegations that Jews in Poland and other war-torn countries, all 'six million' of them, were threatened with imminent extinction through starvation and disease unless large sums of money were raised and sent overseas. As a matter of fact there was much starvation and disease in Germany and other war-ravaged lands but it did not primarily affect the Jews. Rather, as numerous American military and diplomatic personnel observed, the common people suffered while wealthy Jews lived high on the hog. Then as now, Jews sought to elevate their suffering above that of all others.

Heddesheimer establishes that despite much hand wringing over real and alleged suffering the bulk of the money for Jewish relief actually went to "constructive undertakings" – meaning such things as establishing cooperative banks in Poland, financing tradesmen and artisans, and, in particular, promoting Jewish agricultural settlements. It should be emphasized that this Jewish fundraising was conducted within the context of three key concurrent historical events: 1) the communist revolution in Russia; 2) the rise of Zionism in Palestine together with the incipient Palestine Mandate; and 3) the effort to secure

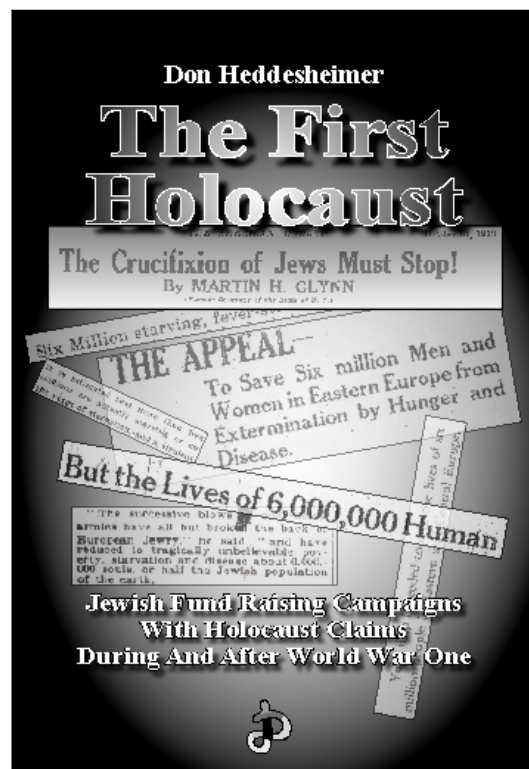
'minority rights' (better, Jewish rights to a state within a state) in anti-Semitic Eastern Europe. Thus, Jewish relief served as camouflage for much broader political objectives.

Much of the money was channeled through the Joint Distribution Committee, an organization which still exists today. The Joint Distribution Committee was charged by many informed American diplomats and military men, such as Hugh Gibson, the U.S. ambassador to postwar Poland, with involvement in supplying the Bolsheviks (an activity that would have been facilitated by the fact that most Polish Bolsheviks were Jewish, according to Gibson). Such wealthy American Jews as Felix Warburg of the Kuhn-Loeb bank in New York helped finance Jewish agricultural colonies in Soviet Russia with the cooperation of the Soviet government. By 1928 there were 112 Jewish agricultural settlements in the Crimea alone.

Two organizations, in particular, were involved in the Soviet-Jewish collaboration: the aforementioned Joint Distribution Committee, and the American Jewish Joint Agricultural Corporation – the so-called Agri-Joint, to which Julius Rosenwald, the owner of Sears, was a generous donor. Heddesheimer does

an excellent job of putting this collaboration in proper historical context. He points out that many of these Jewish agricultural colonies were Zionist and were intended as training centers for eventual transfer to Palestine. He also makes clear the interrelatedness of the Zionist and communist movements by referring to several significant facts that have been largely forgotten. Thus, he quotes or paraphrases Dov Ber Borochov's *The National Question and the Class Struggle*, in which the Zionist desire for a Jewish state in Palestine was represented as a Marxist struggle by an oppressed nationality for its own autonomy. Heddesheimer also cites Nahum Sokolow on how, during the 1917 Communist uprising in the port of Odessa, entire battalions of Jewish revolutionaries marched in the streets behind banners proclaiming "*Liberty in Russia, Land and Liberty in Palestine!*"

There is a saying that "*The more things change, the more they remain*



Order now! Call toll free (800) 655-8912

the same." This is the basic message of *The First Holocaust*. The essential elements of the post-World War II charge of the virtual annihilation of East European Jewry are already present in the post-WWI claim of the impending starvation of the 'six million.' The only significant difference is the addition of the gassing claim twenty-five years later. Yet *The First Holocaust* does more than merely trace the antecedents of the latter extermination accusation. It demonstrates that organized Jewish power was already both massive and ominous even before

World War One, able to achieve, for one, the abrogation of the longstanding trade treaty between the United States and tsarist Russia through pressure brought on the U.S. government almost entirely by Jews.

At 140 pages, *The First Holocaust* is a compact book, but it packs an enormous amount of thought-provoking data into a highly informed historical context. Scholars of the Holocaust and of the Jewish question will learn almost as much from *The First Holocaust* as will interested laymen.

The Man who Knew too Much

By Thomas Dunskus

Lynn Picknett, Clive Prince, Stephen Prior, *Double Standards: The Rudolf Hess Cover-Up*, Warner Little Brown & Co Ltd, 2002, 608pp., \$16.95

Martin Allen, *The Hitler-Hess Deception. British Intelligence's Best-kept Secret of the Second World War*, Harper Collins, NY 2003, 352pp., \$27.99

More than half a century ago, in May of 1941, during a conflict that soon widened into the Second World War, at a time when most people now alive were not yet born, a man flew unescorted from Augsburg in Germany to the Scottish highlands in an unarmed Messerschmitt 110 twin-engine plane which he piloted himself. The plane had been specially prepared for this mission by the installation of drop-tanks under the wings and various other modifications. He expected to be received at his destination by a number of very high-ranking British politicians prepared, he thought, to discuss a possible peace deal between Great Britain and Germany. When he discovered that no landing preparations had been made for him, he bailed out of his aircraft and was soon taken prisoner.

The man's name was Rudolf Hess; he was Hitler's deputy in the party and next in line, after Göring, for the chancellorship in the German government. From the moment he landed on Scottish soil until his death by strangulation in Spandau prison 46 years later he would never be a free man again. When his mission failed, he was declared insane by the German side whereas Britain was never able to make up her mind as to whether he was a prisoner of war or simply a mentally sick man who should have been returned to his home country under the terms of the Geneva Convention.

At the time of his daring flight, the National Socialists had instituted a

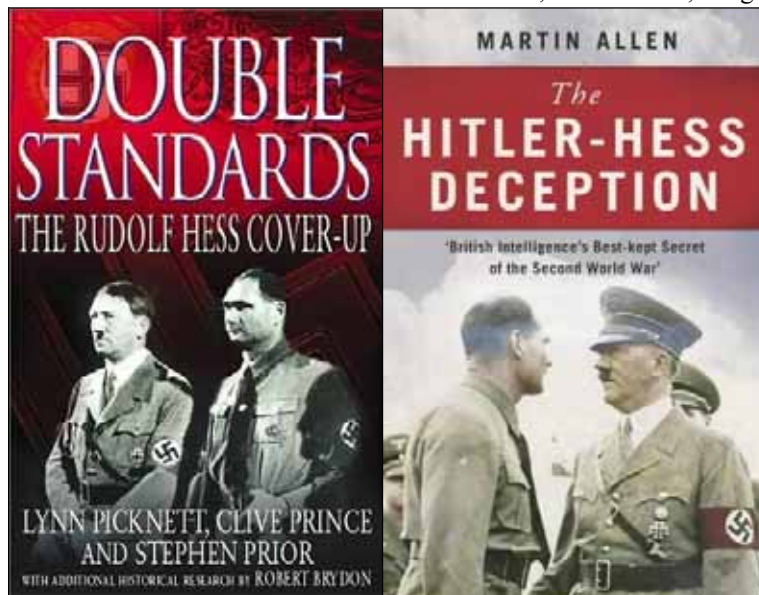
number of anti-Jewish laws, they had instigated or at least tolerated a pogrom, and were following an expansionist and aggressive policy, but with some hindsight, one wonders why this man had to be shut up for the rest of his life by the Allied Military Tribunal at Nuremberg, whereas other figures among Hitler's close associates who had, in later years, played a much more active role were released from jail after a number of years that appear reasonable under normal legal aspects. For the last twenty-five years of his life he was the only prisoner at Spandau, guarded by a detachment of the four Allies in rotation. His family was allowed monthly visits, but the conversations were supervised and strictly limited to personal matters. Various unsuccessful efforts were made to have him released on humanitarian grounds but all failed. His death is shrouded in mystery, the official version is that he hanged himself by means of an electric cord, but an autopsy revealed that the cause of death may well have been strangulation.

In the years after WW2, he became the subject of an occasional book, but ever since his death there has been a profusion of titles dealing with the man, his flight, his mission, and his end. It is as if his spirit refused to be laid to rest and continued to haunt his captors, for the majority of authors are British – Peter Padfield, Peter Allen, Hugh Thomas, Martin Allen, and

Lynn Picknett *et al.*, to name only a few.

Leaving aside some possibly far-fetched theories, the most recent accounts set forth a number of points such as

- Hess was one of the sanest, most internationally experienced, best informed, and least dogmatic men in the government of the Third Reich.
- His influence on party politics was guided by high moral standards.
- Despite official denials, he flew to Britain with



Hitler's full knowledge and support.

- There was a substantial British peace party in 1941, which included most of the aristocracy – and the Royal Family.
- His fate was closely linked with that of the Duke of Kent, brother of the British King.
- Winston Churchill guilefully used Hess and the peace party to encourage Hitler to wage war against the Soviet Union.

Obviously, the various authors concentrate on different aspects of this topic and have somewhat divergent opinions on the importance of the points at issue. Martin Allen's most recent book *The Hitler-Hess Deception* is strong when it comes to the events, which preceded Hess' flight. In a way, it is a sequel to his book *Hidden Agenda*, which deals with German efforts to court the Duke of Windsor and with the deal that may have been struck between the Duke and Hitler in early 1940; some of the personalities involved appear, in fact, in both works.

The main issue that Martin Allen as well as some of the other authors expound is that Hess' flight was not at all a flight undertaken by a madman at the spur of the moment, rather, it was the culmination of a series of flights by Hess to meet the British "Ambassador Extraordinary and Plenipotentiary on Special Mission in Spain," Sir Samuel Hoare. For Allen, this was a sting operation set up by Churchill's SOE organization with the aim of having Hitler wage war against the Soviet Union and thus relieving the pressure on Britain. Allen does not go very deeply into the question whether a peace party, possibly under the leadership of the Duke of Hamilton, actually did exist in Britain. For him the important point is that, regardless of whether it did or not, the Germans were led to believe in its existence and its ability to topple Churchill and were thus encouraged to attack the Soviet Union.

Once Hitler had been launched against Stalin, Hess became expendable, but as he knew about the initial overtures from Britain, he could not be set free, nor could any telling traces of the operation be allowed to remain. This was accomplished, in Allen's view, by an immediate seizure of all pertinent documents still available in occupied Germany, and possibly even by the elimination of important witnesses such as Prof. Karl Haushofer who, with his son Albrecht, had played a major role on the German side in the negotiations with the "peace party."

The book *Double Standards*, written by Lynn Picknett *et al.*, presents us with a more detailed analysis of the political situation in war-time Britain; it strongly affirms the existence of a peace party, with, at its head, the Duke of Hamilton, the leading Scottish peer and, like Hess, an accomplished aviator. These authors leave open the question of whether this party was knowingly playing into the hands of Churchill, whether it was pressured into cooperation by the War Cabinet that had begun to intern political opponents, or whether its own peace moves were simply being used by the Prime Minister as bait for the Germans. The authors strongly underscore the involvement of British nobility, including the Royal Family, in the moves to end the war with Germany.

Double Standards deals in great detail with the various places where Hess was detained and with the circumstances of his transfers and conditions of detention. The book describes an attempt involving the Duke of Kent and aimed at spiriting Hess

by plane out of the country, perhaps to Sweden, in the course of which all on board, except one man, met their death. This kind of theory ties in with the ideas of other authors who claim that Hess died or was killed at some time during the war and was replaced by a *Doppelgänger* who was suitably conditioned for this unsavory role. As mentioned above, however, this line of thought does not really sound convincing, even if the circumstances of the Duke of Kent's plane crash have, indeed, remained mysterious to this day.

The general consensus of most authors is that, in one way or another, the Churchill government managed to encourage the Germans to attack the USSR, then waited which turn matters would take and eventually joined forces with the Soviet Union once the German army had not succeeded in overthrowing their enemy in a first onslaught. The question is raised here and there in these books as to what extent London informed Moscow of the impending attack. While there is no documentary evidence, the presence of the 'Cambridge Five' at crucial positions in the British administration renders it highly likely that Stalin was indeed made aware of what was going on between Berlin and London, even if he may not have been fed information via official channels. The Soviet preparations for a war against Germany (and possibly the rest of Europe) have recently been discussed in a number of publications that converge on the conclusion that the deployment of Soviet forces in the western part of the country was such that the USSR, later in 1941, would have struck out on its own had the Germans not made their pre-emptive move.

The question, which is looming large behind the many pages devoted to this subject, is why Churchill was so adamant in his negative attitude towards Germany, whether he was aware of the possibly horrible consequences of his decisions, and to what extent he condoned the scenario that he was conjuring up. *Double Standards* speculates that Hess may have gone so far as to propose to Britain a change in the German government with Hess becoming Chancellor and Hitler being moved to the more ceremonial post of President of the Reich. This is not unconvincing for, if Germany at Munich still thought that Britain would not become active on the continent, the situation was different in 1940/41 and may well have prompted the Reich government to become more flexible.

What is frightening about the British sting operation is the apparent lack of scruples, with which the Churchill government went about setting two dictatorships up against each other. The outcome of this duel was not at all certain; what was certain, though, was that the independence of the countries of eastern Europe was doomed. This consideration also invalidates the argument that Britain could not possibly make peace with the Reich, because London had, after all, gone to war to preserve the integrity of Poland. These are questions of political morality, and in a way it would seem that the increasing preoccupation of British authors with this turning point of WWII reflects the unease they are feeling with respect to major and in the end catastrophic decisions taken in their name and over their heads by less than a handful of people in Whitehall.

A clue to the question as to why Churchill acted in this way can perhaps be found in the documents reproduced in the German edition of Martin Allen's book (*Churchills Friedensfalle*),

which were only quoted in the English original. In September of 1940, Sir Robert Vansittart, Chief Diplomatic Adviser to the Foreign Office, wrote a letter to Lord Halifax, Secretary of State, on the subject of peace overtures made to Mr. Mallet, the British ambassador in Sweden, by Dr. Weissauer, Hitler's personal lawyer:

"I hope that you will instruct Mr. Mallet that he is on no account to meet Dr. Weissauer. The future of civilisation is at stake. It is a question of we or they now, and either the German Reich or this country has got to go under, and not only under, but right under. I believe it will be the German Reich. This is a very different thing from saying that Germany has got to go under; but the German Reich and the Reich idea have been the curse of the world for 75 years, and if we do not stop it this time, we never shall, and they will stop us. The enemy is the German Reich and not merely Nazism, and those who have not yet learned this lesson have learned nothing whatever, and would let us in for a sixth war even if we survive the fifth. [...] All possibility of compromise has now gone by, and it has got to be a fight to a finish, and to a real finish. [...]" (emphases in the original.)

This letter is a most instructive illustration of the state of mind of the small group of people who governed Britain in the 1940s. It shows that the fight against Hitler was incidental; it was only part of a larger battle aimed at eliminating Germany as a political power in order to preserve the British Empire. Vansittart's references to the "fifth war" – which Halifax undoubtedly understood – beg the question of the other four. Obviously, WWI was one of them, but the three others that Britain had supposedly fought against the Reich since the 1860s are somewhat mysterious, as there never were, during that time, any declared hostilities between the two countries. One can only surmise that for Vansittart the wars Prussia fought against

other countries in 1864, 1866, and 1870 or such conflicts as the Boer War, the Agadir crisis, or the Baghdad railway project were, in essence, wars, in which Britain herself confronted the German Reich. Such considerations shed interesting sidelights on British activities behind the scenes of European politics throughout the 19th century.

Thus, in a vain effort to stem the tide of history and save the Empire, Churchill and the men around him lost not only what they were trying to preserve but managed to ruin a good part of Europe at the same time. The authors of *Double Standards* devote several pages to a discussion of the tragedies on all sides that could have been avoided if Hess' mission had been a success. With a marvelously tongue-in-cheek attitude they also consider, side by side, the kind of Europe that, in 1941, would have resulted from a reasonable peace with Germany, and the political structure we see emerging today in the same geographical area: they find little to choose between the two.

While Martin Allen clearly casts Hess in a sympathetic light, the three authors of *Double Standards* go a step further. Like so many captains, they bear him to center stage and seem to say that, had he been put on, he would have proved most noble. With this regard it matters but little whether his final resting place is at Wunsiedel, next to his parents, or in Scottish soil, next to the poor fellows who may have crashed with him on Eagles Rock.

The final book on this subject still remains to be written, but certain and possibly crucial documents will not be released until 2017, and others have been transferred from official archives to the archives of the Royal Family, which are not subject to normal holding regulations. However, the existing literature contains information waiting to be exploited further, we can thus hope for more light to be shed on these events, which have so decisively shaped the world in which we live today.

Wagner-Bashing: Are Germans as 'Screwed Up' as Jews?

By Robert H. Countess, Ph.D.

Gottfried Wagner, *Twilight of the Wagners*, Picador, New York 1997, 310 pages, hardcover, \$15.-

Richard Wagner (1813-1883) was – and still is – "the Great One" in the history of opera. Certainly a debatable opinion, but with Wagner societies worldwide and with the Bayreuth Festspielhaus in northern Bavaria as his "eternal" shrine à la Lourdes or Fatima, and with the obligatory pilgrimage by "the faithful" to the August-October operatic extravaganzas annually produced, I ask if any thoughtful opera enthusiast can seriously doubt that "Richard der Große" is still reigning over opera as he either looks down from Heaven above or up from Hell below.

Thankfully for readers of this journal, I do not find it necessary to state that his last name is pronounced "VAG-nur." Nor is it necessary to state that he died in the same year as the Trier-born Karl Marx, nor that Wagner participated in only one violent revolution – the 1848 socialist attempt to overthrow kingly

rule, nor that Wagner took financial advantage of almost everyone he ever became friends with – particularly Otto Wesendonck of Switzerland. Wagner's philosophy seems to have been: "I've got friends I haven't used – yet."

My favorite story takes place at the Wesendonck estate – with the Welsh actor Richard Burton playing Wagner in the epic 19-21 hour movie around 1986 – when Herr Wesendonck tells Richard:

"You've eaten my food, enjoyed my lodging, taken my money, and seduced my wife."

To which Wagner replies:

"What are friends for?"

Seemingly, the key problem for many music lovers since 1933 has been to ask: How can I love Wagner's musical dramas and yet hate his anti-Jewish sentiment, best expressed in his *Judaism in Music* (circa 1850)? Truly a major problem for Jews who populate the Wagnerian landscape of the Wagner societies, the written books and articles about his life and operas, and

who are often prominent in orchestras and directorships presenting his works to the audiences.

I must make my own confession at this point: that I have liked much of Wagner's music over the past 25 years and that I am a member of the Dallas-Fort Worth Wagner Society in addition to having visited Bayreuth twice and taken tours of the truly magnificent theater on the *Festspielhügel* along with *Wahnfried*, the similarly magnificent residence of "King Richard." I have even preached two sermons in churches using *Parsifal* and *Tannhäuser* as the central texts! I possess LP record sets of *The Ring* and other operas, along with CDs of *Tannhäuser*, my favorite, so that I can listen and sing along while driving on long trips in my Peugeot. At the same time, I must also confess that Wagner's powerfully framed anti-Jewish monograph about music in the 19th century has not been a problem for me since I heartily embrace academic freedom of speech in every area of life. (Likewise, I possess Karl Marx's writings, especially his little known monograph *A World without Jews* – which, I suppose could permit some people to call me "a Marxist," shall we say?)

I even learned that although more books have been written about Jesus Christ than anyone else in human history, the second person on the list is Richard Wagner, about whom some 20,000 books have been written. Truly amazing for a mere mortal and operatic composer!

In my opinion, all opera is either "BW" or "AW" – that is, Before Wagner or After Wagner. So important was he, his works, and his novel approach to grand drama in this music form.

Dr. Gottfried Helferich Wagner, author of the book discussed here, was born April 13, 1947, in Bayreuth to Richard Wagner's grandson Wolfgang Wagner. He took his doctorate in musicology from Vienna and is married to an Italian Catholic wife, now living in Milan, Italy, with their son. This great-grandson of Richard Wagner lectures and writes and participates in numerous Jewish Holocaust events, being a member of the "Post-Holocaust Dialog Group" founded by the Hebrew Union College professor Abraham J. Peck (Cincinnati, Ohio).

Peck wrote the introduction to this 310-page book, and his opening sentence almost tells everything a reader needs to know in terms of what to expect from Gottfried Wagner:

"Twilight of the Wagners is a book that Gottfried Wagner had to write, a book about his coming of age, in an age dominated by the shadow of Auschwitz." (p. 1)

One must ask himself: Is this book, therefore, worth reading? Of course, some reasons for book reviews are to enable the reader 1) to avoid buying and reading a book and to accomplish this by simply reading a highly informative review, or 2) to decide that he must have this book since the review created so much interest in its content.

For me, I waded through *Twilight* over a three-week period and found that I had a hard time putting it down until I finished marking it up and making copious notes. I now hope to contact Herr Wagner and sit down and discuss his problem. His problem, in my opinion, is that he, like so many Germans and Jews of our time, is "screwed up" emotionally and mentally because of the Jewish Holocaust Story's dogma that all modern history is either "B.H." or "A.H." – that is, Before the Holocaust or After the Holocaust.

Professor Robert Jan van Pelt could have written the Peck introduction to *Twilight of the Wagners*, since van Pelt, the pseudo-architect, also makes all modern history turn upon the Auschwitz dogma with the sacred Six Million and homicidal gassing chambers in which "the evil Germans" genocided Jews (with, of course, an occasional Gentile gassed so that Jews do not appear to be callous-hearted to the mistreatment of a few Gentiles).

One of the great contributions of this book is that Gottfried unearthed a treasure trove of personal, unpublished letters stored in the *Wahnfried* archives. For example, he writes on page 209 that Chancellor Hitler proposed marriage to his grandmother Winifred and that, if she had accepted this proposal (so much for the rumor that Hitler was homosexual!),

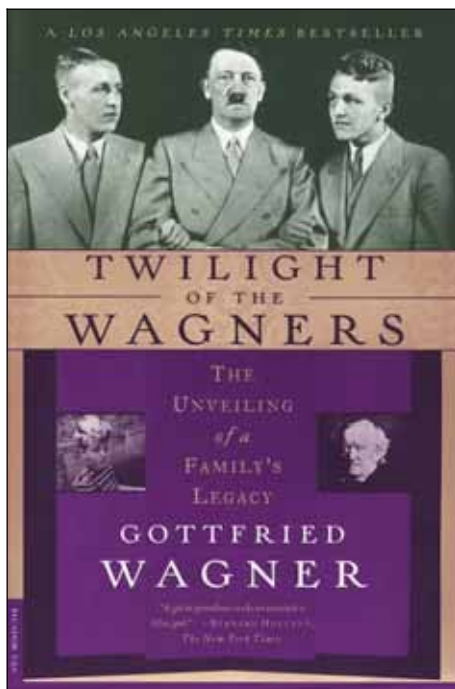
Gottfried might have carried the name "Gottfried Wagner-Hitler!" (This item had been published also in the 1982 work *Who's Who in Nazi Germany* by Robert Wistrich.)

Early on in the book, Gottfried focuses on his lifelong conflict with his father Wolfgang, who competed with his brother Wieland Wagner for operatic prominence at the *Festspielhaus*. He writes:

"Tyrannically, Wieland enforced his will in the interests of his work, and my father had to submit to him in front of everybody. Wieland's fits of violent rage, his cynicism, and his damning remarks about people who did not agree with his ideas alienated me just as much as his scornful remarks about my father's productions. Father suffered very much under this: he wanted to be his brother's equal as an artist." (p. 26)

The children of these two warring brothers were not even allowed to play together, nor did the two families appear in official photos nor sit together during performances (p. 27).

Much of the book addresses Gottfried's rebellion against his own father's tyrannical demands: Even today he is alienated from his father. Perhaps this helps explain the warmth he cherishes for his second wife's Italian Catholic family, into which he married in 1983, taking Teresina as wife. Clearly, Gottfried exchanged his atheism for a Catholic Christianity that has contributed to more profound meaning and purpose in his life, in contrast to the sterile Lutheranism of his father. Humans seek out warmth and love in their relationships, and I believe Gottfried cannot be blamed for his search and for its results.



On the one hand, one might believe that the field of music and opera is dominated by arrogant and treacherous people such as the Wagners showed themselves to be, while on the other hand, one might believe that the enormous pressures of the audiences for artistic innovations drive the high ability achievers into arrogance and tyranny. Richard Wagner himself was clearly an arrogant tyrant, but one also sees this personality type in politics and acting and sports and the worlds of business, law, medicine and academia.

Twilight has many anecdotal examples of Gottfried's encounters with Jews who displayed hate for Germans in general, with one noteworthy example being that of "the New York based psychiatrist Yehuda Nir" (p.294). He met Nir in 1994 at the Scholars Conference on the Holocaust and the Churches meeting at Rider College in New Jersey. This Polish Jew survived six years of World War Two along with his mother and sister; he told Gottfried that he was pleased to become acquainted with him "because it allows me to gain additional insight into my feelings toward the Germans: the murderers of my father when I was eleven years old."

For me as a reviewer, I must ask Gottfried why it is that throughout the book he never once asks the "Yehuda Nirs" what led to a father's death or how that father died and what he did to bring about his arrest. Perhaps he had been a partisan or collaborator with the Communists, as were many Jews. Gottfried, despite his advanced doctoral studies, never seems willing to explore Jewish culpability in their own treatment or mistreatment by the German military or by Eastern Europeans whose own fathers were murdered by Jews and Gentile Communists prior to the arrival of the Germans. Gottfried displays both an ignorance and naïveté that is utterly inexcusable for a highly educated man! This great-grandson of Richard Wagner seems to possess absolutely no intellectual or emotional curiosity about "the Jewish Problem" in Europe or anywhere else. For him, Jews are presumed to be the eternally innocent victims of "anti-Semitism" – period!

Therefore, I have framed the title of this review as a question: Are Germans as "screwed up" as Jews?

And the answer, I hold, is clear: most Germans are so completely bankrupted emotionally by the Jewish Holocaust Story and threatened by the Jewish Holocaust Industry promoted by the Elie Wiesels, Simon Wiesenthals, Rabbi Marvin Hiers, Abe Foxmans, Edgar Bronfmans, Deborah Lipstadts, Robert Jan van Pelts, Daniel Goldhagens, and the Frank Littells that they lack that fundamental human quality of self-defense, and they are thus "screwed up." On the other hand, most Jews lack the fundamental quality of being honest with the negatives in their own history, and Jews in general insist upon the mythical dogma of their own special supremacy and chosenness to be innocent victims of Gentile evil. Hence, they also are "screwed up."

Abraham Peck is a strong example of a "screwed up" Jew. His disabling disease is what I call "the Disease of Auschwitz." Peck has a fatal case of it and will likely die with the word "Auschwitz" word on his lips. The Abraham Pecks of this world have no compassion for the tens of millions of non-Jews murdered by his fellow Judeo-Bolsheviks, no compassion for the rape and theft and murder and ethnic-cleansing of several

millions of Semito-Palestinians in Israel-Palestine since 1948, and no compunction over the creation of a movie and TV and publishing industry that smears and distorts and condemns millions of Germans for their DNA year after year.

Dr. Gottfried Wagner and Abraham Peck are the sorts of people who today persecute a German pacifist named Ernst Zündel, and they willingly and enthusiastically do so because Ernst Zündel denies their myth. An Ernst Zündel must be silenced by these "screwed up" people because his denial – if it were to become widely accepted – threatens their disabling disease of hatred. These are the same sorts of people who hated Galileo for his audacity in opposing the Establishment myth wherein the Sun revolved around the Earth rather than vice versa, and those people coerced Galileo to change his statement (although *not* his mind!). And Ernst Zündel will not change either his words or his mind!

The Peck and Gottfried Wagner types also will attack Mel Gibson and his "Lethal Weapon" movie *The Passion*, because they seek to control the media for purposes of continuing the myth of Jewish victimhood and Jewish innocence.

On page 3 of his introduction, Peck rejects any reconciliation between Germans as perpetrators and innocent Jewish victims, and I believe here that Peck displays his own spiritual lostness and depravity. For me, I love the German noun *Versöhnung*, "reconciliation" in English, because the verb *versöhnen* points to a father bringing a son back into his good graces and the end result is love and peace and mercy and fellowship.

The Abraham Pecks of this world hate reconciliation because it requires repentance, that is, in Greek, *metanoia*, a change of mind. The Peck type refuses to consider that he has been in error about Germans and German history and thus he refuses to consider that he and his fellow Jews have done wrong, have sinned, have murdered and lied and cheated and stolen and raped and been an arrogant minority in a host majority anywhere in the world.

In conclusion, my question about *Versöhnung* has to be directed toward Gottfried Wagner, the great-grandson of "Richard the Great": Will you, Herr Doctor Wagner, study the Jewish Holocaust Story from the method of *exactitude* and examine the physical evidences that there were indeed no homicidal gassing chambers at Auschwitz? And that "the Six Million" is a propaganda figure? And that the Hitlerian program was primarily one of resettlement and then deportation to the east and eventually beyond Europe itself?

My hope is that Gottfried might learn the truth about World War Two and that he might become reconciled – that is, become a son again – to his fathers and brothers and sisters who themselves were terribly persecuted and ethnically cleansed by the Versailles Treaty and its long-lasting aftermath until 1947 and even until 2003. Gottfried can only then begin to face the truth that there were indeed Germans who did bad things to Germans and Poles and Jews and others, but at the present, Gottfried knows only this negative aspect of the story – truly abounding with negatives for which individual Germans were guilty and ought to have been prosecuted for.

While writing this review, I began to read *The Slave Trade* by Professor Hugh Thomas (of Boston University) and it be-

came apparent that “the Black Holocaust” from 1440 through 1870 was an international “crime against humanity” performed by Whites and Jews and Arabs and African Negroes against an estimated 13,000,000 Negroes. As a venture, it was thoroughly successful in terms of economics; in terms of morality, it was thoroughly despicable and immoral to its core. But what is really obscene today is that Jews promote their “Holocaust” as being of greater enormity and scope and depth.

Herr Doctor Gottfried Wagner needs to study “the Black

Holocaust” and to learn that he has been successfully recruited by the Jewish Holocaust Industry so as to diminish the crime against Negroes in order to increase the purity of Jewish victimhood and, with it, to attempt to justify the acquisition of financial and moral reparations from Germans and other compliant Gentiles. Dr. Wagner is a major part of the problem rather than of the solution.

I maintain the hope that Gottfried can become reconciled to his people and the best of their history.

Jewish Involvement in Black American Affairs

By Paul Grubach

The Nation of Islam (ed.), *The Secret Relationship Between Blacks and Jews*, Historical Research Department, Springfield, MA, 334 pp. paperback, \$19.95

Just about every year on the eve of the national holiday honoring Martin Luther King Jr.’s birthday, the mainstream media in the United States put forth numerous articles about the large Jewish involvement with Dr. King and the equally large Jewish involvement with the Black American Civil Rights movement. Not surprisingly, the mainstream media’s description of this phenomenon is seen through rose-colored glasses. Jewish influence in Black American affairs is portrayed as overwhelmingly selfless, altruistic, charitable and humane. But is this really true? Let’s take a look.

In 1991, The Nation of Islam, a Black religious group, published a very important study of Jewish involvement with the Black slave trade. Entitled *The Secret Relationship Between Blacks and Jews* (SRBBJ), it is a well documented and well argued book, and the authors make this clear from the very beginning:

“The information contained herein has been compiled primarily from Jewish historical literature. Every effort has been made to present evidence from the most respected of the Jewish authorities and whose works appear in established historical journals or are published by authoritative Jewish publishing houses.”

The Black American expert on the slave trade, Dr. Tony Martin, has endorsed the book, as he has made it assigned reading in his courses. I have investigated at least some of the sources and they do indeed check out.

In the book’s introduction we read:

“Deep within the recesses of the Jewish historical record is the irrefutable evidence that the most prominent of the Jewish pilgrim fathers used kidnapped Black Africans disproportionately more than any other ethnic or religious group in New World history and participated in every

aspect of the international slave trade.”

Further on it is written:

“Most have always assumed that the relationship between Blacks and Jews has been mutually supportive, friendly and fruitful – two suffering people bonding to overcome hatred and bigotry to achieve success. But history tells an altogether different story.”

Not surprisingly, Jewish-Zionist groups, and those allied with them, have attempted to blacken the book’s reputation. Unable to refute its thesis, they resort to smear tactics. But Black Americans would do well to heed SRBBJ’s advice. The relationship between Blacks and Jews, they write, “is a relationship that needs further analysis. [...] Hidden and misunderstood, it is indeed time to reopen the files and reconsider *The Secret Relationship Between Blacks and Jews*.”

Furthermore, the irrational attacks upon SRBBJ highlight the hypocritical double standard that pervades the study of the sordid and evil business of the Black slave trade. It is socially and morally acceptable for Jewish scholars like Bernard Lewis to write books (*Race and Slavery in the Middle East: An Historical Inquiry*) that discuss Arab involvement in the Black slave trade, and it is socially and morally acceptable to discuss Black and European involvement in the Black Slave trade. But it is positively ‘wrong, evil, and immoral’ for any non-Jewish scholar to openly discuss Jewish involvement in the Black slave trade.

Indeed, consider the case of the brave Black scholar Tony Martin, who did try to tell the world about the large Jewish involvement in the Black slave trade. Readers of *The Revisionist* should check out his book *The Jewish Onslaught: Despatches from the Wellesley Battlefield*. For attempting to tell the truth about the large Jewish involvement in the Black slave trade he was harassed, persecuted, and Jewish-Zionist forces tried to damage his career. Indeed, any non-Jewish intel-



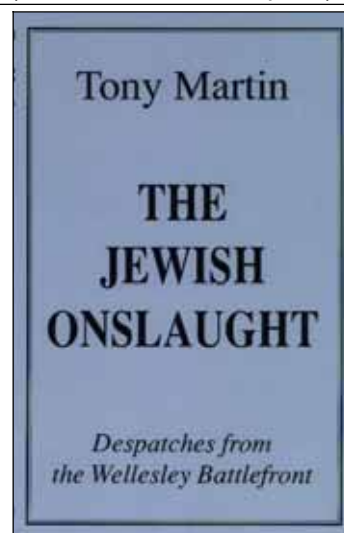
lectual that attempts to bring to light the large Jewish involvement in the Black slave trade will almost certainly be attacked and maligned by Jewish-Zionist groups.

Black American intellectual Harold Cruse and California psychology professor Kevin MacDonald have also fearlessly scrutinized Jewish involvement in Black affairs. Both have written some very insightful analyses of the question: Why were Jews so disproportionately involved in the Black Civil Rights movement? In their books, Cruse's *The Crisis of the Negro Intellectual* and MacDonald's *The Culture of Critique*, they have noted that many Jews want a racially integrated society because it provides a hospitable environment for their long term policy of non-assimilation and group solidarity. Many Jews view white/Euro-American nationalism as their greatest potential threat, and they promote racial integration precisely because this presumably dilutes Euro-American power and lessens the possibility that a powerful and cohesive Euro-American standing in opposition to Jewish interests will develop.

There is evidence that supports their viewpoints. If the *primary* motive of the Jewish groups that were involved in the Black American Civil Rights movement was to promote racial equality and racial integration, then we should expect that they would promote racial equality and ethnic integration in Israel just as ardently as they promoted it in the United States. But this is not the case. For the most part, the Jewish groups that were and are working to create a racially integrated society in

the US are the same Jewish groups that were and are ardent supporters of the ethnically segregated apartheid state of Israel where racial segregation and Jewish supremacy are enshrined in law. Jewish scholar Uri Davis has written a book, the title of which says it all: *Israel: An Apartheid State*.

If there is ever to be harmony between the races in the United States, then we are all going to have to literally lay "all of the cards on the table." That is to say, Blacks and whites, Jews and non-Jews, are going to have to discuss these racial problems in an open, honest and forthright manner, free of name-calling and emotional outbursts. The history of Jewish involvement in Black affairs has been, for the most part, surrounded by taboos and "off-limits" for discussion. It is about time that Black Americans – and all other Americans for that matter – break down these taboos and reconsider Jewish involvement in Black American affairs.

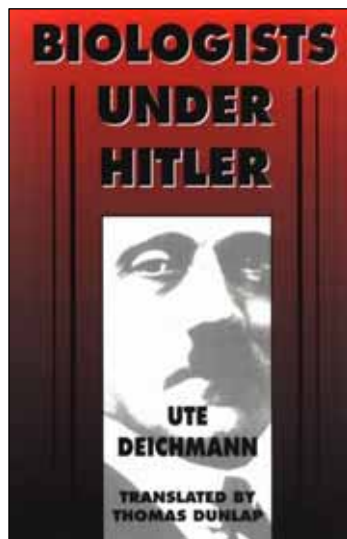


Book Notices

By Francis Dixon

Ute Deichmann, *Biologists under Hitler*, Harvard University Press, Cambridge, MA, 1999, 488 pp. pb., \$20.95.

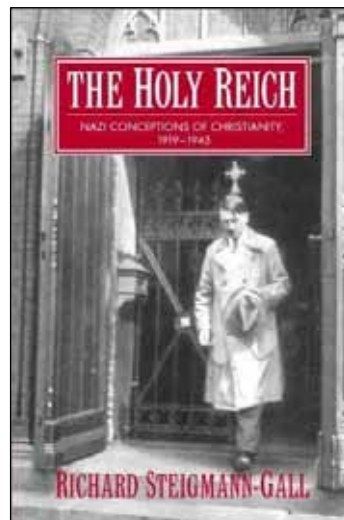
While careful to toe the prescribed historical line, *Biologists under Hitler* is a careful and capable study of the Third Reich's biological research and researchers that cuts against the received version, often in surprising ways. Author Deichmann, a research fellow of the Institute of Genetics at the University of Cologne, demonstrates that the study of biology was well funded in prewar Germany, and that serious work was done in the field, in particular in genetics. *Biologists under Hitler* argues that the purging of Jews from the biological field was rather less injurious than has been argued and assumed, and that Germany's decline in biological research after the war resulted primarily from the country's privation and isolation rather than from earlier National Socialist policies. The book's discussion of the attempts of



such postwar lights in biology as ethologist Konrad Lorenz to conceal their activities under Hitler will be of much interest to revisionists and 'Nazi'-hunting bitter enders alike.

Richard Steigmann-Gall, *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945*, Cambridge University Press, Cambridge, Eng., 2003, 310 pp. hc., £25.

Most studies of National Socialism represent the movement's membership and ideology as anti-Christian, if not pagan, but this scholarly study demonstrates that Christianity played a powerful role in the thought and action of such leading National Socialists as Erich Koch (Gauleiter of East Prussia) and Wilhelm Kube (Gauleiter of Brandenburg), both of who played active roles in party and church, and many others. While the tendency of recent (tendentious) works has been to seek to establish close links between



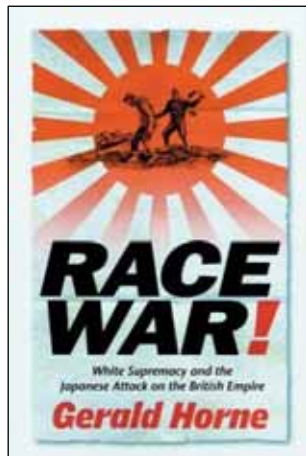
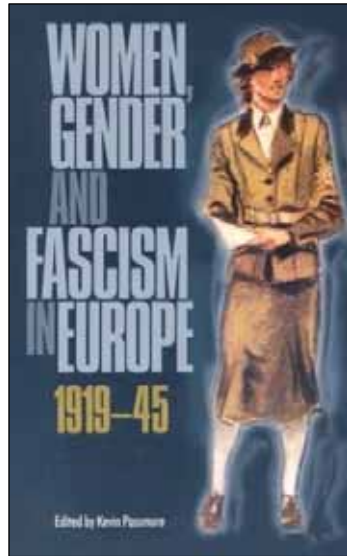
the Vatican and the Reich Chancery, Steigmann-Gall argues for a stronger connection between National Socialism and German Protestantism, above all its liberal wing. A provocative work on NS ideology and Christian faith with implications that go well beyond its formal argument.

Kevin Passmore, *Women, Gender, and Fascism in Europe, 1919-45*, Rutgers University Press, Piscataway, NJ, 2003, 304 pp. hc., \$24.95.

Why did women across Europe flock to join and support radical nationalist movements that, by the canons of today's "feminism," oppressed them? The fourteen essays in this timely work explore the role of women in fascist and rightist parties in Germany, Italy, France, Spain, and Britain, as well as in the less familiar nationalist movements of Latvia, Poland, Yugoslavia, Serbia, Croatia, Romania, and Hungary. While this book is scarcely free of regnant ideological presumptions, its findings on the appeal of fascism for feminists, as well as women, during the interwar years may surprise readers both left and right, as well as offer provocative questions (and perhaps answers) to activists determined to increase the number of women in their ranks.

Gerald Horne, *Race War! Race Supremacy and the Japanese Attack on the British Empire*, New York University Press, New York 2003, 320 pp. hc., \$37.95.

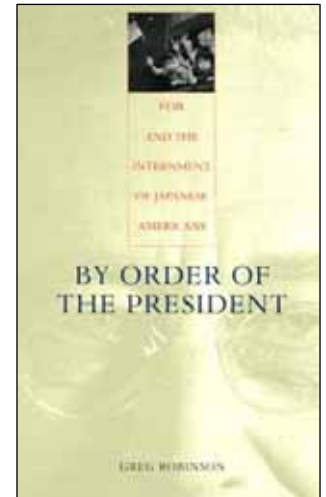
A long overdue study of Japan's exploitation of white racial attitudes toward Asians and blacks in the conquering, ruling, and publicizing its Greater East Asia Co-Prosperity Sphere, *Race War!* is a close study of how the Japanese played the "race card" in Hong Kong, Indonesia, and the Philippines among their conquests, and in such propaganda targets as India, New Zealand, and the United States. Excruciating detail on how the Japanese racially humiliated their white captives to gain support among their Asian allies, new information on Japanese ties to Elijah Muhammad's Chicago-based Nation of Islam, piercing insights on how Japan's wartime successes in the European colonies of Asia helped pressure the colonial powers (including the U.S.) toward racial equality and decolonization after the war. Valuable both for its historical revela-



tions and as a corrective to knee-jerk Japan-bashing and self-congratulatory Allied histories of the Pacific War.

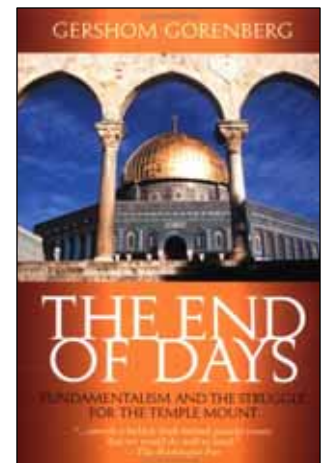
Greg Robinson, *By Order of the President! FDR and the Internment of Japanese Americans*, Harvard University Press, Cambridge, MA, 2003, 336 pp. pb., \$19.95.

The vexed question of American culpability and responsibility for the wartime internment of Japanese-American citizens has long been debated, but until this recent book there has been a significant lacuna in the discussion: the role of President Franklin Delano Roosevelt. Greg Robinson, assistant professor of history at the University of Quebec at Montreal, marshals FDR's writings and correspondence as well as internal government documents to show that Roosevelt played a central role in planning and executing this unsavory national episode in (temporary) ethnic cleansing. An excellent demolition of decades of establishment spin-doctoring and a solid contribution to the ongoing revision of the history of the "Good War."



Gershom Gorenberg, *The End of Days: Fundamentalism and the Struggle for the Temple Mount*, Oxford University Press, New York 2002, 288 pp. pb., \$15.95.

While lately much has been made of the baneful role of Islamic fundamentalism in the Middle East and elsewhere, *The End of Days* succeeds (in spite of itself) in shifting much of the blame from reactionary mullahs to millenarian rabbis and evangelists. The book's focus on Jerusalem's Temple Mount, where remnants of the temple of Herod vie with Muslim mosques, above all the Dome of the Rock, from whence Muhammad is said to have ascended to heaven, for the competitive and sometimes murderous attentions of their adherents. As Gorenberg, loyal Zionist that he is, cannot help demonstrating, the chief destabilizing impetuses at the Temple Mount have come from Israeli governmental meddling (the current intifada was ignited by an unwelcome visit of Ariel Sharon to the Temple Mount in September 2000) and from increasingly collaborative efforts of Jewish and Christian fanatics to usher in the First (or Second) Coming by rebuilding the temple of King Solomon (and incidentally razing the Arab shrines), rather than from the often furious responses of the Palestinians. A useful and available account of the fundamentalist threat posed by pro-Israel Protestants and gentile-hating Jews at one of the hottest spots on the planet.



Letters to the Editor

Re.: D. Bartling, "Why the United States Reject the International Criminal Court," TR, 1(3) (2003), pp. 301-308.

Dear Sir:

Your article on the American refusal to join the ICC brought to mind an incident years ago. During the war I spent a short time on Samar in the Philippines and while there heard some ugly stories. I forgot about them until I saw the story in the *Wall Street Journal*. Then I dug up the book *The Conquest of the Philippines by the United States, 1898-1925*, by Moorfield Storey and Marcial P. Lichauco (Books for Libraries Press, Freeport, NY, 1971), from which I have enclosed a few pages (see illustration). The book is not based on the testimony of some survivor wanting a million in reparations but on the sworn testimony of American soldiers before Congress. The book clearly shows we taught the Japanese how to treat prisoners.

Can you imagine the hue and cry if the Germans had taken church bells, much less if they refused to return them to the country from which they had been looted?

Sincerely,

Rudy Meyer
Port Angeles, WA

Re.: "False Memory Syndrome," TR, 1(4) (2003), pp. 456-466.

Dear Mr Rudolf,

I refer to the November 2003 issue of *The Revisionist*, and in particular the series of articles dealing with so-called 'false memory syndrome.'

I have undertaken my own detailed research and study of the 'holocaust' topic, and I have come to the conclusion based upon wide reading that the chief advocates of this tale are liars, pure and simple. Thus, the awkward term 'false memory syndrome,' and particularly as this term is applied to 'holocaust' tales, in effect means that some-

142 Conquest of the Philippines

the following oral instructions:

"I want no prisoners. I wish you to kill and burn: the more you kill and burn the better you will please me," and further, that he wanted all persons killed who were capable of bearing arms and in actual hostilities against the United States, and did in reply to a question by Major Waller asking for an age limit, designate the limit as ten years of age.

It will be observed that in this accusation by the Secretary, which is grave enough on its face, the Secretary interpolated the words, "in actual hostilities against the United States," after the phrase "capable of bearing arms." But the dispatches which came from Manila in the course of the trial which were never questioned clearly refute that mitigating phrase. For General Smith's counsel was quoted as saying,

General Smith did give instructions to Major Waller to "kill and burn" and "make Samar a howling wilderness," and he admits that he wanted everybody killed capable of bearing arms, and that he did specify all over ten years of age, as the Samar boys of that age were equally as dangerous as their elders.

The accused bore his trial like a man. He admitted giving the orders. He did not seek to excuse them on the ground that his words were

Conduct of the War

143

reckless talk,—on the contrary, he sought to justify them. On the solitary question, therefore, of whether or no he had given the order the reviewing officers of high rank found him guilty and sentenced him "to be admonished."

Even the *Boston Transcript*, one of the strongest supporters of the Washington administration, could not refrain from saying that this sentence was "the very lightest penalty that could be awarded for such an offence against humanity and the laws of war," adding that had the President done no more "the proceedings of the court martial would have been about as effective as firing a blank cartridge against an armed enemy."

The representatives of the army upon the court martial were, however, satisfied with this blank cartridge.

When these results were transmitted to the Secretary of War, surely there was an opportunity for him to show manly indignation at General Smith's inhuman order. But instead of that he sought to justify the leniency of the court on the ground that Smith did not really mean what he said and that his subordinates so understood it. This might conceivably sound probable having come from a man like Mr. Root were we not confronted with official reports from Smith's subordinates in the course of the campaign showing how they really interpreted the

144 Conquest of the Philippines

command of their superior officer. Said Major Waller on November 23, 1901 (18):

On the march to Liruan the second column, fifty men, under Captain Bears, in accordance with my orders, destroyed all villages and houses, burning in all one hundred and sixty-five. . . . I wish to go southward a little, destroying all houses and crops, and, if possible, get the rifles from Balangiga. *This plan has been explained to the General (Smith), meeting his approval (19).*

This, when viewed in the light of a subsequent endorsement by General Smith himself to the effect that the aforementioned Major Waller "carries out my wishes loyally and gallantly," and recommending that he be awarded another brevet, speaks for itself.

Fire and looting, killing to exterminate, refusal to take prisoners of war,—there are some of the outrages we have found from such official records as are opened to us. What else do we find from other independent and official sources? The Weir charges are the first to attract attention among the many available.

On the tenth of April, 1901, Andrew K. Weir, a private in the Fourth Cavalry, wrote a letter to his uncle, charging Lieutenant Frederick Arnold and Sergeant Edwards of his regiment with outrageous cruelty to a Filipino prisoner who was stripped naked, given the water torture in

Conduct of the War

145

the most revolting manner, whipped and beaten unmercifully while he was down, kicked, strung up by the thumbs and then his ankles tied and his feet jerked from under him. Young Weir was an eye witness of this cruelty and complained to Lieutenant Arnold, who told him:

When I give a man to Sergeant Edwards, I want information. I do not know how he gets it; but he gets it anyway.

Weir also charged Arnold with cutting a strip from the man's ankle, attaching it to a piece of wood, and then coiling the flesh up his shin bone; with having an old man held under water until he was unconscious; with tying several times a man to a saddled horse with a few feet of slack, and then making the rider gallop, dragging the victim if he could not keep up. For all these charges, Weir said that he had witnesses.

These serious charges were eventually brought to the attention of the War Department. The matter was thereupon referred for investigation to the inspector general of Northern Luzon. This officer, Captain P. W. West of the Fifth Infantry, subsequently turned in his findings on August 27, 1901, reporting a mass of testimony proving that Weir's charges were true. The inspector general also added:

one is a liar.

I feel that it is unnecessary to spend valuable time and energy upon reviewing alleged sophisticated researchers, such as Elizabeth Loftus, when beneath all the rhetoric and endless detail (often very boring) about how people's memories can be

Robert Countess's closing remarks about Elizabeth Loftus are also to the point. Her behavior with regard to John Demjanjuk completely disqualifies her as worthy of any respect. However, such behavior is to be expected from those of her race. Friedrich Nietzsche's observations are also worth remembering in terms of the central issue of liars and their innate disposition towards falsification. He wrote of this Jewish propensity for falsification in *The Antichrist* (pp. 78f., 3rd Noontide ed., 1997, translated by H.L. Mencken).

Paul Ferdinand, Liss, Hampshire, England

Very Interesting

Re: further experimentation (which seems justified): commercial, cheap, handheld GPS gear can track both position (Lat./Long.) and altitude. Recommend cell phone users use GPS rather than pilot interviews to establish time, position, altitude.

Come to think of it, I have never been able to make a cell call from a plane at altitude. The cell network is connected by line of sight microwave between towers on the ground. If you are close to a cell, you connect to that cell, which talks to its neighbors. Probably the cell station's antennas are oriented to pick up signals coming in from the horizon not the sky. You could ask some cell phone engineers if it is even possible.

Glad you are still awake out there. We need someone on watch.

Cell Phones and 9/11

However, Dr. Dewdney's "alternative scenario" as to what

The more serious question is how, technically, these calls were made at all. In the case of Todd Beamer, he was apparently on an airfone. But the other, purported cell phone calls, raise problems. Reading of the technical difficulties of cell phone usage in flight and, yet, faced with a historical record of such calls almost places one in the position of the French historians when confronted with irrefutable evidence about the technical impossibility of the Auschwitz 'gas chambers.' They didn't let that bother them. "It happened; therefore it was possible." In the cell phone case, the only possible answer is that the calls were made at a low enough altitude to enable some workability as, clearly, usage would not have been possible at the normal cruising altitudes for the flights.

(As an aside, this issue works to the advantage of “holocaust deniers.” An operation of the magnitude of the conventional literature, *i.e.*, the deliberate destruction of 6,000,000 Jews entails a large operation with a huge number of people knowledgeable about the operation or at least major parts of it. Yet, the silence is deafening as there was no such awareness and, contrary to popular belief, no reliable witnesses have ever come forth to describe the perceived reality.)

This is the true danger of publicizing ‘crackpot’ conspiracy theories: a loss of credibility for more serious and believable undertakings such as holocaust revisionism.

The Revisionist · 2004 · Volume 2 · No. 1

REMARK BY THE EDITOR

A major restricting factor of making cell phone calls from airliners is not only the cruising altitude, but also the speed of the plane. All 9/11 airliners cruised at full speed, which made it impossible to place phone calls from them, no matter which height the object was traveling at. Therefore, not cell phone calls were placed from these airliners, as this was technically impossible, at least according to my findings and to expert statements. All calls were therefore either placed by seatphone (via satellite) or those calls were faked.

In his article, Prof. Dewdney indicated which efforts the Mossad is capable of for a minor intelligence operation – creating many witnesses along the way. So how many people needed to know about a possible fake 9/11 scenario? Those who manipulate the plane's computer – perhaps one or two people – those gathering the information about passengers – another one or two, maybe even the same people – those placing the phone calls – another one or two, or perhaps the same people – those setting up the Arabs, and those planning and coordinating it all.

Of course planes can be controlled accurately by electronics. With today's readily available simple and cheap Global Positioning Systems one can even control and steer any kind of boat *much better* than by hand. The same is all the more true for airplanes with their sophisticated electronics.

Besides, just a few weeks ago I spoke to a former Air Force pilot who confirmed that the pilots who flew those 9/11 airliners right into their targets at high speed must have had long experiences as fighter pilots. No way some Arabs with barely any flight experiences could have pulled that off! And what sophisticated, well trained pilot would do such a suicide mission?

Also, as former security advisor of the German Chancellor Andreas von Bülow wrote, the Arabs left traces like a herd of trampling elephants behind, but the "black boxes" of all four airliners involved were magically destroyed. This reeks like a setup. It would be worthwhile to see his book on this covert operation, which avoids any "crackpot" theory, translated into English.

Germar Rudolf

Re: Thomas A. Fudge, "The Fate of Joel Hayward in New Zealand Hands: from Holocaust Historian to Holocaust?," TR, 1(4) (2003), pp. 439-448.

To the Editor:

Dr. Fudge ends his fine essay with this question:

"Why Won't the Hayward Affair Come to an End?"

I would like to propose one possible explanation. The Holocaust Lobby direly wants to prevent Holocaust revisionism from ever entering mainstream Academia. In their view, they have to keep Holocaust revisionism a "fringe movement, and



they want to make sure that Holocaust revisionism is never accorded academic respectability. Thus, it makes sense that the Holocaust Lobbyists would make a "permanent example" of one of the first attempts to introduce Revisionist ideas into a respected University history department. If they make sure the harassment and agony of Dr. Hayward go on indefinitely, this will send the following not-so-subtle message to mainstream academic historians: "If you dare flirt with Holocaust revisionism, you will suffer the same agonizing fate that Joel Hayward is enduring." Clearly, this message will (so the Holocaust Lobby believes) discourage most mainstream academics from ever taking up Holocaust revisionism.

However, the world political situation is now shifting against political Zionism and Jewish political power. As the world inches more and more toward another major war in the Middle East, brought about in a large measure by Jewish-Zionism, so too will more and more academics, intellectuals and journalists begin to question and reject an ideological driving force behind Jewish-Zionism – the Holocaust ideology. Furthermore, the more the Holocaust Lobby utilizes their totalitarian methods to stifle healthy debate on the Holocaust issue, so too will freedom loving people rebel and reject their methods and ideology. Indeed, it is no accident that the attempt to censor Dr. Fudge's article actually backfired against the Holocaust Lobby – the article's circulation was increased by tenfold.

In just one year, Germar Rudolf and company have turned *The Revisionist* into an outstanding, first-rate intellectual journal, and I believe it will be an intellectual force to be reckoned with in the near future.

All the best, Paul Grubach

Re: André Chelain, "Was the Me262 the First Airplane to Break the Sound Barrier?," TR, 1(1) (2003), pp. 69-71.

Sir!

You ask the question "Was the Me262 the First Airplane to Break the Sound Barrier?" At <http://mach1.luftarchiv.de/> you will find the answer: Yes.

This site contains a Me 262 A-1 Pilot's Handbook, ref: F-SU-111-ND dated January 10, 1946. Issued by Headquarters AIR Material Command, Wright Field, Dayton, Ohio. It describes the behavior of the plane at speed faster than sound (see below). It also contains the report of a pilot breaking the sound barrier.

Wolfram Krail

b. Speeds of 950 km/hr (590 mph) are reported to have been attained in a shallow dive 20° to 30° from the horizontal. No vertical dives were made. At speeds of 950 to 1000 km/hr (590 to 620 mph) the air flow around the aircraft reaches the speed of sound, and it is reported that the control surfaces no longer affect the direction of flight. The results vary with different airplanes; some wing over and dive while others dive gradually. It is also reported that once the speed of sound is exceeded, this condition disappears and normal control is restored.

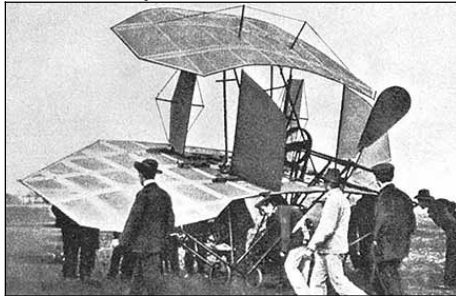
In Brief

The USS Liberty Tragedy Will Not Rest

The June 8, 1967, Israeli attack in the Mediterranean Sea on the USS Liberty, during which 34 crew died and 172 were injured, is subject of a public conference that began in Washington on January 6, 2004. While some historians have accepted the version that the attack was a mistake, survivors and a varied group of academics and former military officials insist the attack was deliberate. This version of events was strengthened when Ward Boston, a naval captain who acted as senior legal counsel for the Navy's court of inquiry in 1967, signed an affidavit declaring that the late Admiral Isaac Kidd, president of the court, had told him that President Lyndon Johnson and Robert McNamara, defense secretary, had ordered a cover-up. (*Financial Times*, January 12, 2004)

German or American First to Fly?

On August 18, 1903, on the Vahrenwalder Heide in Hannover, Germany, before four witnesses who notarized the event – and four months before the Wright Brothers made their inaugural flight in Kitty Hawk, NC – German Karl Jatho made a powered flight. His home-made plane flew for about 60-feet just under a foot above ground. He bettered this three months later by flying his plane for 262 feet at an altitude of more than nine feet. In the week of the 100th celebration of the Wright Brothers' inaugural flight in Kitty Hawk, NC, many are remembering other pioneers of flight that have been eclipsed by the famous duo. Karl Jatho died in 1933.



Karl Jatho's Biplane (side view) – 1903
<http://www.flyingmachines.org/jatho.html>

Britain Publishes Air Photos Online

Almost 60 years after the war, Britain's Keel University decided to publish online air photos British planes took over Germany during WWII (<http://www.evidenceincamera.co.uk/>). Reuters subsequently spread false rumors that some photos taken over Auschwitz would prove the Holocaust with smoke billowing out of cremation pits. (*Spiegel*, Jan. 19, 2004)

SS Geriatrics Tried in Italy for Alleged War Crimes

A trial in Italy's La Spezia, scheduled to begin on 20 April 2004 – Adolf Hitler's 115th Birthday – will see three former SS-men face charges of massacring 560 people in Sant'Anna di Stazzema in 1944. It is alleged that in August 1944 Gerhard Sommer, 83, Alfred Schonenberg, 83, and Ludwig Sonntag, 80, all members of a Panzergrenadier Division, surrounded the Tuscan village of Sant' Anna di Stazzema in an alleged hunt for partisans and instead began massacring women, children, and the elderly. (*ANSA*, January 13, 2004)

Hunting Lithuanian Geriatrics

82-year-old Cleveland real estate broker Algimantas Dailide, living in Gulfport, Florida, has been deported to Germany after a federal appeals court refused to allow him to stay. A US federal judge ruled in 1997 that Dailide lied about his wartime past when he entered the United States in 1955. He had his US-citizenship revoked after Jewish government investigators of the OSI accused him of playing a role in the arrest of Jews in Lithuania. "His Cleveland attorney Joseph McGinness calls the case very sad. The government calls it an attempt to secure some justice for Holocaust victims." (*AAP*, January 17, 2003)

Former German Camp Guard to be Deported

A US federal judge has ruled that a former German concentration camp guard found living in the US would be deported, immigration officials said. Judge Larry Dean granted the Government's request to deport Johann Leprich in a written ruling issued in late November 2003. The 78-year-old retired machinist will be deported to his native Romania or possibly Germany or Hungary, said Greg Gagne, a spokesman for the Executive Office of Immigration Review. Leprich came to the United States in 1952 and became a citizen in 1958. But the Justice Department later discovered his National Socialist past and moved to revoke his citizenship in 1986. Leprich acknowledged serving during World War II in the Death's Head Battalion, a branch of the SS that supplied guards to concentration camps. He worked as a guard at Austria's Mauthausen concentration camp. At the end of a 1987 denaturalization hearing in Detroit federal court, Leprich moved to Canada. But evidence surfaced that Leprich continued to live secretly in the United States. Federal agents began looking for him, and his case was featured on the television show *America's Most Wanted* in 1997. On July 1, authorities found him hiding behind a panel under the basement stairs at his family's home 25 miles northeast of Detroit. He has been jailed since then while the Justice Department sought a deportation order. (*AP*, November 25, 2003) Compare that effort to get rid of *one legal* immigrant with the efforts made by US authorities to get rid of *millions of illegal* immigrants.

Wiesenthal Center Organizes Witch Hunt

In its January 16, 2004, issue, the French magazine *Metro* reported that the Simon Wiesenthal Center has announced the activation of a phone line in Romania, which the Center wants Romanian citizens to use in order to denounce any neighbor they suspect was involved in any war crimes during World War II. The Center offers a reward of \$10,000 for captivating such 'criminals.'

Just on December 26, 2003, the Simon Wiesenthal Center had announced that a similar denunciation phone line had been established in Austria. It is not known whether this report about Romania is just a repetition, with *Metro* having confused Austria with Romania. But considering the reliability of today's media, nothing is sure anymore.

Finta case changed war crimes prosecutions in Canada

Imre Finta, a former captain in the Hungarian gendarmerie who was charged with war crimes allegedly committed during WWII, died recently at age 90. Finta had faced four counts including robbery, unlawful confinement, kidnapping, and manslaughter in connection with the forced deportation of 8,617 Hungarian Jews from the provincial town of Szeged. Evidence at his trial indicated that after being confined in an open-air brickyard, the Jews were loaded onto sealed trains in inhumane conditions to be sent to Auschwitz or to forced labour in Nazi-occupied Europe. Many died en route.

A jury acquitted Finta of all charges, and on March 24, 1994, in a 4-3 decision, the Supreme Court of Canada upheld the acquittal. Legal scholars said the High Court's decision set conditions for conviction so high that it made it virtually impossible to successfully prosecute German war criminals in Canada. The court ruled that an accused must not only be shown to have the requisite *mens rea* (state of mind) to intend a criminal act, such as murder or kidnapping, but must also realize the act is part of a war crime. The court also allowed an accused to escape responsibility if he or she was merely following orders.

The Finta trial came a few years after the federal government amended the Criminal Code to give Canadian courts jurisdiction to try alleged WWII-era war criminals. That move was one of several recommendations in the 1986 Deschenes commission report on exclusively bringing alleged Axis criminals to justice.

Leo Adler, director of national affairs for the Simon Wiesenthal Center, said the court's decision in the Finta case in effect put an end to war crimes prosecutions in Canada:

"Instead, the more cumbersome, time-consuming and highly inefficient process of denaturalization and deportation was instituted in Canada. While numerous individuals have been stripped of their citizenship, none have been forcibly removed. All are still in Canada, either in various stages of appeal or other litigation, or awaiting cabinet's order of removal. Some have been waiting for years."

What's more, the Supreme Court decision resonated beyond WWII-era war crimes to modern ones. The same tests that were articulated in Finta would apply to modern day war criminals.

Finta immigrated to Canada in 1951, three years after a Hungarian tribunal convicted him in absentia of "crimes against the people." He became a Canadian citizen in 1956. For many years, he operated a Hungarian restaurant on Toronto's Bloor Street, a short walk from the Jewish Community Center at Bloor and Spadina Avenue. (*Canadian Jewish News*, January 1, 2004)

Alleged War Criminal Solomon Morel Safe in Israel

On December 7, 2003, Israel refused to extradite Polish-born Jew Solomon Morel, 83, to face trial in Poland for alleged war crimes committed in a German camp in Swietochlowice, southern Poland. The Polish Justice Ministry's spokeswoman, Barbara Makosa-Stepkowska, said Israel rejected the allegations because the charges against Morel failed Israel's definition of genocide. The investigation into Morel, begun in 1992, was the only one in Poland against a Jew accused of retaliating

against the Germans after their defeat. He is alleged to have killed 1,500 camp inmates (*JTA*, October 26, 2003)

Muslim Paper Fomenting Hate?

The Canadian Jewish Congress wants a Muslim newspaper investigated for hate speech. *The Miracle*, published in British Columbia, printed an article accusing the Jews of masterminding the Great Depression, both World Wars, the Holocaust, the Kennedy assassination, the September 11, 2001, terrorist attacks and dozens of other evils. Written by Idaho-based Edgar J. Steele, the article was published in the December 19, 2003, issue of *The Miracle*, which is dedicated to "Islamic brotherhood" and bringing "harmony amongst all Muslim and other communities." Editor Nusrat Hussain said he did not necessarily agree with the article but defended its publication as freedom of speech. (*JTA*, January 7, 2004)

Latvian Vulgar Revisionism Denounced

Latvia's Special Minister for Integration, Nils Muiznieks, urged the General Prosecutor's Office to investigate the newspaper *DDD* for publishing an article titled "Falsifiers of History," which stated that Jews spread "legends about gas chambers in which six million kikes died. That is a historical lie composed by kike historians." Muiznieks said the article "may inspire dangerous consequences for the broader public and publicly undermine the honor and dignity of a concrete ethnic group." (*Washington Jewish Week*, June 26, 2003)

German Cartoon Attacks Holocaust-Promoter

Lea Rosh, the German woman who was the driving force behind the creation of the Berlin 'Holocaust' memorial, was named by Berlin *Tip* magazine the most embarrassing Berliner of 2003. The construction of the memorial was temporarily halted because the Degussa firm, producer of a chemical making the memorial stones graffiti-proof, was accused to have owned shares of the DEGESCH firm that produced Zyklon B during WWII.



The 100 most embarrassing Berliners

The Auschwitz Tattooist

Another 'Holocaust' survivor tale appeared in the December 2003 edition of the *Australian Jewish News*. Lou Sokolov claims that his Auschwitz survival was a miracle because he belongs to "one of the only Jews" who entered the crematorium and came out alive. From August 1942 to late 1944 Sokolov, along with assistants, tattooed the arms of 200,000 Jews from Holland, Belgium, Yugoslavia, Norway, Germany, Greece, Italy, Latvia, Austria, and Hungary.

"When two men, one dead and one alive, were registered with the same number, Sokolov had to go into the crematoria to verify the number on the dead man's arm."

He recalls witnessing daily suicides by people who threw themselves against the electric fence – when the rear of the camp was open!

"On January 19, 1945, as the Russians approached, Sokolov joined one of the last groups to march out of Birkenau."

That sounds like he, like Elie Wiesel, was given the option to either stay and be 'liberated' by the Red Army or to leave with the Germans, and he apparently decided to stay with his beloved, atrocious mass-murderers.

Swastikas a Felony in New York?

A bill that would make swastika graffiti a felony was introduced in the New York state assembly. The bill, which would make the crime punishable by one to four years in jail, was introduced earlier this month following several anti-Jewish acts in Brooklyn and Queens in the past two months, the *Brooklyn Papers* newspaper chain reported. Such graffiti currently is considered a misdemeanor. (*JTA*, December 31, 2003)

More On Ernst Zündel's Ordeal

"Further, the comments by Mr. Justice Blais that the book *Covert Entry* is a 'novel', prior to hearing any evidence on Zundel's part concerning the background to this book, which will be heard during the hearing proper on the certificate, raises an apprehension of bias on the part of Mr. Justice Blais given his background as the Solicitor General of Canada in charge of CSIS. The book charges CSIS with serious matters concerning Zundel, namely, that it had foreknowledge of the bomb which was sent to him in 1995. That Mr. Justice Blais would immediately brand the book a 'novel' and begin to aggressively intervene in the questioning of Zundel on the book, raises a reasonable apprehension that Mr. Justice Blais, as a former Solicitor General in charge of CSIS, would not be impartial in considering and judging Zundel's allegations against CSIS."

From Barrister Doug Christie's submission that Justice Blais recuse himself from the case, which the judge refused to do. December 2003.

French Revisionist Jean Plantin Can Keep Degrees

On January 13, 2004, the Lyon administrative court of appeal confirmed the validity of revisionist scholar Jean Plantin's university degrees, thereby dismissing an appeal lodged by the universities Lyon II and Lyon III. The Court ruled that a university administration may revoke a degree only within a four month period and that this needs to be done legally. The court upheld Jean Plantin's successful appeal to the County Court in June 2003 that the universities' decision to revoke his two degrees – "maîtrise d'histoire" and "diplôme d'études approfondies" – was illegal.

In June 2000, the University Lyon II decided that Jean Plantin's DEA diploma, obtained 10 years before (1990), regarding the "Investigations about the typhus epidemics in German concentration camps," was not valid because one of the jury members was absent. In July 2001, the University Lyon

III, who, ten years before, had granted Jean Plantin a diploma because of his work about Paul Rassinier, decided finally that his work was "unacceptable".

On June 25, 2003, Jean Plantin was sentenced for contempt of court to prison for six months without remission for continuing to publish revisionist books, after he had been sentenced twice in 1999 for "challenging crimes against humanity" with his revisionist publications. The matter is now subject to appeal. (*AFP*, January 13, 2004)

Humor in France Anti-Semitic

French comedian Dieudonné M'Bala M'Bala dressed as an Orthodox Jew ended his sketch on the popular live public TV channel France 3 chat show "You Can't Please Everyone," with "Heil Israel" and the Hitler salute. The station apologized, but criminal investigations into this 'anti-Semitic' incident are proceeding. (*JTA*, December 24, 2003)

Human Rights Court: No Freedom of Speech for Garaudy

On July 8, 2003, the European High Court in Strasbourg dismissed as inadmissible the appeal filed by French revisionist Roger Garaudy against a decision of the French penal courts. The French courts had sentenced Garaudy for his 1995 revisionist book *The Founding Myths of Israeli Politics* to a suspended prison term of nine months and a fine of 160,000 FF (ca. \$30,000). The European High Court ruled that revisionist theses instigate hatred against Jews and are therefore not protected by constitutionally guaranteed freedom of speech.

French Revisionist Jailed for Revisionism

The trial of 34-year-old French father of four Vincent Reynouard, author of a book and a video-cassette about the wartime tragedy of Oradour-sur-Glane, was held in Limoges. He is charged with "attempting to justify war crimes" via the video-cassette in question. The proceedings were rushed through in three hours. The presiding judge, François Casassus-Builhé, demonstrated a shocking partiality. He forbade the showing of the video. He forbade the cross-examination of the sole prosecution witness. The barrister for the LICRA (International league against racism and anti-Semitism) was moderate. The public prosecutor sought a n unsuspended sentence of one year imprisonment. Eric Delcroix was brilliant in his defence of V. Reynouard. The correctional court of Limoges announced its judgment on Dec. 12, 2003: Vincent Reynouard was sentenced to one year imprisonment, nine of which were suspended, and was ordered to pay a fine of 10.000 euros; all files seized by the Belgian police remain confiscated; Reynouard has a probation period of three years, has to pay one euro of symbolic damages to three suing parties, and 1,000 euros of expenses for the lawsuit. Reynouard's 'accomplice' Guy Dubois received a suspended term of three months imprisonment and a fine of 2,000. The trial was accompanied by hysterical war propaganda programs by the French media.

Prison Term for Swiss Revisionists confirmed

On June 4, 2003, the Appeal Court in Freiburg, Switzerland, confirmed the prison sentences handed down against Swiss revisionists Georges Brennenstuhl (three months) and René-

Louis Berclaz (his term was reduced from nine to six months). (*Schweizerische Depeschen Agentur*, June 4, 2003)

German Human Rights Group Prosecuted

On November 9, 2003, the "Association for the Rehabilitation of Those Persecuted for Challenging the Holocaust" was established in Vlotho, Westfalia (Germany). The event was attended – in person or by proxy – by famous revisionists like Ernst Zündel, Ingrid Rimland, Robert Faurisson, Germar Rudolf, Jürgen Graf, Gerd Honsik, Wilhelm Stäglich, Fredrick Töben, Andres Studer, Hans-Dietrich Sander, Manfred Röder, Frank Renniecke, Hans Schmidt, Anneliese Remer, and others. This human rights group intends to fight for everybody's right to freely investigate the biggest taboo of western societies.

Shortly after the association was established, its office was raided by the German police and criminal investigations started against several leading members of this human rights group (Horst Mahler, Otto Chors, Ursula Haverbeck-Wetzel) for "Denying the Holocaust." (*tageszeitung*, Dec. 13, 2003)

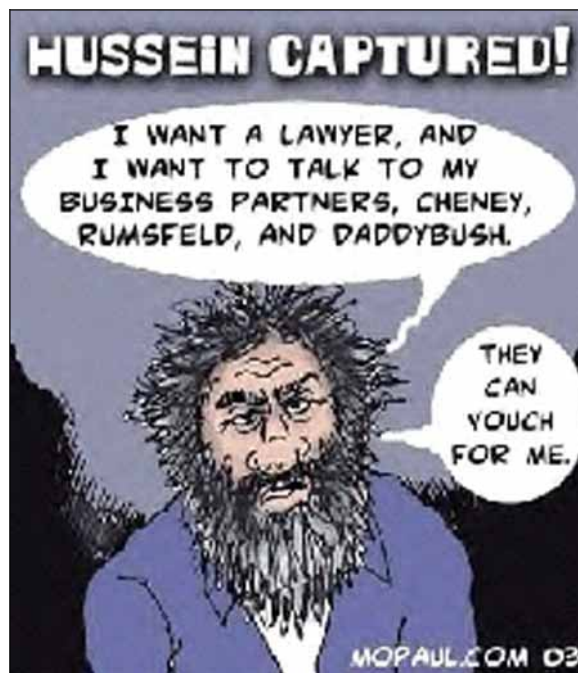
Anbody who wants to assist this human rights group may contact it via Mr. Mahler, Weidenbusch 13, D-14532 Kleinmachnow (Germany). Membership is currently only €10 (\$12) per month.

Greece to Institute National Holocaust Day

Greece announced this week that it would establish a national day of remembrance for Greek Jews who died in the Holocaust. The country's Interior Ministry said it would submit legislation to parliament making January 27 – the day the Auschwitz camp was captured by the Red Army – a "day of remembrance of Greek Jewish Holocaust victims". More than 90 per cent of Greece's 80,000 Jews are claimed to have perished in German camps or during the German occupation of Greece in World War II. The announcement came a day after the Los Angeles-based Simon Wiesenthal Center issued a travel advisory urging Jews to avoid visiting Greece for the 2004 Olympics because of the alleged anti-Semitic climate. (AJN, November 28, 2003)

French Special Envoy for Holocaust Issues

On Nov. 21, 2003, the periodical of the French government (*Journal officiel de la République française*) published a decree of the day before announcing the nomination of "an ambassador for the international dimension of the Shoah [Holocaust], of robbery and the duty to remember." Jacques Huntzinger, Plenipotentiary Minister 1st class, will be this ambassador. The de-



Question: If it takes 200,000 US troops eight months to capture one geriatric 'despot', then how long would it take... Oops! Sorry. It took them so long to capture the geriatric 'despot' that I've forgotten the rest of the question.

cree was signed by Jacques Chirac, President, Jean-Pierre Raffarin, Premierminister, and Dominique de Villepin, Minister for Foreign Affairs.

US Special Special Envoy for Holocaust Issues

In May 2002, Randolph Marshall Bell was declared Special Envoy of the USA for Holocaust Issues. Bell headed the U.S. group assisting in organizing the 1997 London conference on "Nazi gold." He also worked closely together with the U.S. department of revenue to come to an agreement with Austria in 2000/2001 regarding reparation payments for forced labor and expropriations. (www.state.gov/p/eur/rls/or/2002/12692.htm) The psychological gagging and financial plundering of Germany is perfectly organized.

Wehrmacht Helmets Cause Grief in Israel

Israeli soldiers reportedly are refusing to wear U.S.-supplied helmets which they think make them look "Nazi." *Ma'ariv* reported that an unspecified number of conscripts and reservists preferred to go without the new head protection, saying the square brims and ear coverings were reminiscent of Wehrmacht helmets. A military spokesman rejected the notion, saying the cut-rate US military surplus helmets were a bargain for Israel in time of budget cuts. (*JTA* January 4, 2004)

Snow White and the Madness of Truth

Stockholm's Museum of National Antiquities hosted an exhibition "Making Differences" where one item, entitled "Snow White and the Madness of Truth," featured a small ship carrying a picture of Islamic Jihad bomber Hanadi Jaradat sailing in a rectangular pool filled with blood-colored water. Classical music was played in the background. The artist "hoped it would lead to an artistic dialogue," but the Israeli ambassador to Sweden destroyed the exhibit, and this on the eve of an international conference on genocide to be hosted by the Swedish government. (*AFP*, January 17, 2004)

German Citizen Convicted of Aiding Hizballah

On January 14, 2004, an Israeli court found a German citizen guilty of conspiring with Hizballah to plan a terror attack in Israel. Stephan Smyrek, 27, was convicted by a panel of three judges at the Tel-Aviv District Court of passing information to Hizballah and aiding the organization in planning a suicide bombing. However, he was acquitted of charges that he was going to carry out the attack himself. (International Policy Institute for Counter-Terrorism, Israel, www.ict.org.il/spotlight/det.cfm?id=309)

The Price of Whistle-Blowing

Mordechai Vanunu, 49, who, in a 1986 *Sunday Times* interview, blew the whistle on Israel's nuclear industry and was subsequently sentenced to 18 years imprisonment in Israel, is due for release on April 21, 2004. His release is now conditional on his signing an agreement that he will not disclose any further secrets that he may still have. (*The Age*, January 6, 2004)

Rachel Corrie Memorial Destroyed by Israel

As reported in *TR* 3/2003 (pp. 308-312), Rachel Corrie was the heroic Jewish volunteer who was crushed to death in Rafah, Gaza, in March 2003 as she tried to prevent an Israeli bulldozer from demolishing a Palestinian home. As a reaction to this, Palestinians rebuilt the home, which she tried to protect, and converted it into a memorial for both Rachel Corrie and Nuha Swaidan, who was a pregnant Palestinian woman who was also killed by a bulldozer during a house demolition in Gaza. However, the owner of this memorial promptly received a new demolition notice on Sept. 29, 2003. The property is home to Bait Arabiya and Salim Shawamrah and their seven children who have watched Israelis demolish their house four times before. The official reason for demolition is there was no building permit. In the meantime, Rachel Corrie's parents visited the Arabiya property in support of their quest and were also received by President Arafat (see picture). The Bait Arabiya property has become a symbol of peaceful resistance not only to occupation but to Israeli's sustained campaign to displace Palestinians from their country altogether.



(<http://english.aljazeera.net/NR/exeres/8CA366FF-E2DC-469A-B605-584AFFF15545.htm>)

US Firm Sentenced for Notice of Unkosher Products

Due to the violent politics of Israel in the occupied territories, illegal under international law, the U.S. Firm Cook Composites and Polymers Co. in northern Kansas decided to indicate for its customers in the Middle East that all of its products were non-Israeli and would not contain any Israeli components. As a result, this company was sued for violation of anti-boycott laws and finally agreed to pay a fine of \$6,000. The U.S. anti-boycott provisions bar U.S. companies from providing information about their business relationships with Israel. They also require that receipt of boycott requests be reported to the Bureau of Industry and Security, formerly known as the Bureau of Export Administration. Knowing violators of the anti-boycott provisions face fines of up to \$50,000, or five times the value of the exports at issue, and possible imprisonment. Offenders can also be denied export privileges. The Bureau of Industry and Security says it has imposed more than \$26 million in fines for violations of the provisions. (*Kansas City Star*, June 25, 2003) Of course, every U.S. company may boycott French, German, etc. products as they please and everybody may call for a boy-

cott of these nations, and as is generally known, the trade of many products with certain, mainly Arab countries is severely restricted by U.S. law. The same laws for everybody...

Mark of Cain

In the recent, 11/14/03 issue of the *Forward* (p. 9), one of the most important Jewish newspapers in the United States, I came across the following statement made by Rabbi Eric Yoffe, president of the Union for Reform Judaism. He stated:

"And in Europe, which bears the mark of Cain for its complicity in the Holocaust, the Arab-Israeli conflict has become a means of absolving guilt. In turning Israelis from victims into Nazis, they [non-Jewish Europeans] seek to cleanse their consciences by casting their sins upon us [Jews]."

This comment is interesting for two reasons. First, it shows that the Holocaust doctrine is indeed used by certain groups of powerful Jews as an ideological battering ram against all non-Jewish Europeans. Notice that Rabbi Yoffe labels all of Europe with the "mark of Cain." Just as it is socially and morally acceptable for Jewish groups like the ADL to proclaim as its mission the ending of the defamation of the Jewish people, so it should also be with non-Jewish Europeans. What is good for the goose is good for the gander. It should be socially and morally acceptable for non-Jewish Europeans to work to expose the lies and exaggerations in the Holocaust ideology, which in turn are used to defame all non-Jewish Europeans. This is one of the reasons why the mission of *The Revisionist* is so vitally important. By exposing Holocaust lies and exaggerations, the journal is helping to end the defamation of all of European peoples.

The quote from Rabbi Yoffe is important for another reason. It displays the hypocritical double standard that is so deeply ingrained in modern day society. It is a fact of history that people of Jewish descent were a major force behind the rise of totalitarian Communism, which in turn brought misery and death to millions of non-Jewish people. It is also a historical fact that there was a large amount of sympathy and support within the Jewish community for Communism. Now, suppose for the sake of argument a major European or American politician were to say something similar to what Rabbi Yoffe said:

"And in the Jewish Community, which bears the mark of Cain for its complicity in the crimes of Communism, the Nazi Holocaust has become a means of absolving guilt. In turning all non-Jewish Europeans into Holocaust perpetrators, the Jews seek to cleanse their consciences by casting their sins upon non-Jews."

Any European or American leader that made a statement like this would immediately be branded an 'evil anti-Semite.' Indeed, in certain European nations he may even be put on trial for 'hate crimes.' Contemporary Western society 'allows' Jews to use the Holocaust as an ideological battering ram against non-Jews. But non-Jews are absolutely forbidden to use the crimes of Communism as a battering reproach against Jews. Hypocrisy abounds.

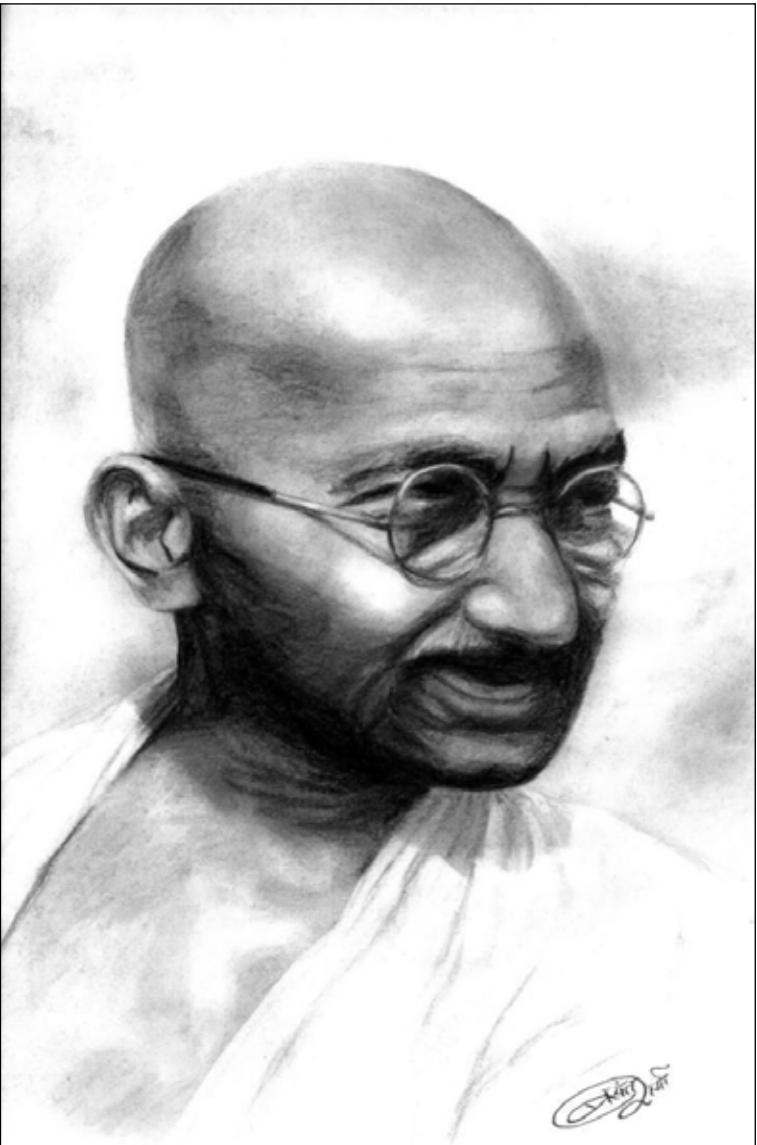
Paul Grubach

Updated: January 19, 2003

The Revisionist

Journal for Critical Historical Inquiry

Volume 2 • Number 2 • May 2004



Marshal Plan Hoax:
Aid vs. Robbery and Destruction, p. 123

Auschwitz Death Toll Controversy:
Row Between Historians , p. 127-139

Gas Testers of Auschwitz:
On a Misunderstood Document, p. 140

Forensics of CO-Poisoning:
Were Death Camp Victims Blue?, p. 159

Concentration Camps Are Legal:
International Law Allows them, p. 165

Myths about the 1936 Olypmics:
Errors, Lies, and Deceptions, p. 168

Genocide against Germany:
Allied Annihilation Plans, p. 171

Marshal Tito’s Killing Fields:
Yugoslavian Mass Murder, p. 181

◀ **Myth of Mahatma Gandhi:**
Hidden Racism of an Idol, p. 184

Julius Evola’s Political Testament:
A Conservative Revolutionary, p. 187

Revisionism and Politics:
Impact in Germany, p. 204



The Revisionist, Volume 2, Number 2, May 2004

Castle Hill Publishers



Jürgen Graf, ***GIANT With Feet of Clay. Raul Hilberg and his Standard Work on the “Holocaust”***

Raul Hilbergs major work “The Destruction of European Jewry” is generally considered the standard work on the Holocaust. The critical reader might ask: what evidence does Hilberg provide to back his thesis that there was a German plan to exterminate Jews, to be carried out in the legendary gas chambers? And what evidence supports his estimate of 5.1 million Jewish victims?

Jürgen Graf applies the methods of critical analysis to Hilberg’s evidence and examines the results in the light of Revisionist historiography. The results of Graf’s critical analysis are devastating for Hilberg.

Graf’s *Giant With Feet of Clay* is the first comprehensive and systematic examination of the leading spokesperson for the orthodox version of the Jewish fate during the Third Reich. **160 pp. pb, 6"×9", ill., bibl., index, \$/€9.95-; £7.-**



Jürgen Graf, Carlo Mattogno, ***Concentration Camp Stutthof and its Function in National Socialist Jewish Policy***

The concentration camp at Stutthof near Danzig in western Prussia is another camp which had never been scientifically investigated by Western historians. Officially sanctioned Polish authors long maintained that in 1944, Stutthof was converted to an “auxiliary extermination camp” with the mission of carrying out the lurid, so-called “Final Solution to the Jewish Problem.” Now, Jürgen Graf and Carlo Mattogno have subjected this concept of Stutthoff to rigorous critical investigation based on Polish literature and documents from various archives.

Their investigations lead to unambiguous conclusions about the camp which are radically different from the official theses. Again they have produced a standard and methodical investigative work which authentic historiography can not ignore.

122 pp. pb, 6"×9", b/w & color ill., bibl., index, \$/€15.-/£10.-

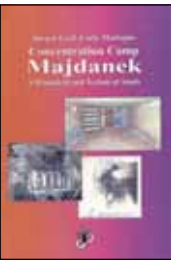
Jürgen Graf, Carlo Mattogno, ***Concentration Camp Majdanek. A Historical and Technical Study***

Little scientific research had been directed toward the concentration camp Majdanek in central Poland, even though it is claimed that up to a million Jews were murdered there. The only information available is discredited Polish Communists propaganda.

This glaring research gap has finally been filled. After exhaustive research of primary sources, Mattogno and Graf created a monumental study which expertly dissects and repudiates the myth of homicidal gas chambers at Majdanek. They also investigated the legendary mass executions of Jews in tank trenches (“*Operation Harvest Festival*”) critically and prove them groundless.

The authors’ investigations lead to unambiguous conclusions about the camp which are radically different from the official theses. Again they have produced a standard and methodical investigative work which authentic historiography can not ignore.

320 pp pb, A5, 6"×9", b/w & color ill., bibl., index, \$/€25.-/£18.-



Don Heddesheimer, ***The First Holocaust. Jewish Fund Raising Campaigns With Holocaust Claims During And After World War One***

We all know that the suffering and death of Six Million Jews during the second world war was an event unparalleled in world history. But do we really?

The First Holocaust is an extremely irritating book, because it proves us all wrong. Supported with many publications from mainstream US media, in particular *The New York Times*, Don Heddesheimer provides the evidence to show that between 1916 and the late 1920s, mainly American Jewish organizations were claiming that up to *six million Jews*(!) would suffer terribly in poverty stricken Eastern Europe.

In this context, it was claimed that eastern European Jewry would face a Holocaust if they did not receive massive aid. With such claims, millions of dollars were raised in the United States, which were partly used to finance the Bolshevik revolution in Russia.

This book is a key to understand the much more successful Holocaust propaganda which was unleashed during World War II.

ca. 140 pp. pb., 6"×9", ill., bibl., index, \$/€9.95-£7.-

Arthur R. Butz, ***The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry***

With his book *Hoax of the Twentieth Century*, A. R. Butz was the first (and so far the only) writer to treat the entire Holocaust complex from the Revisionist perspective, in a precise scientific manner. This book exhibits the overwhelming force of historical and logical arguments which Revisionism had accumulated by the middle of the 70s. It was the first book published in the US which won for Revisionism the academic dignity to which it is entitled. It continues to be a major revisionist reference work, frequently cited by prominent personalities.

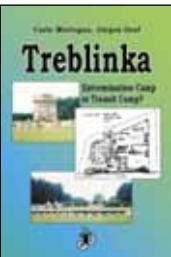
Because of its prestige, no library can forbear offering *The Hoax of the Twentieth Century*, and no historian of modern times can ignore it. A “must read” for every Revisionist and every newcomer to the issue who wants to thoroughly learn about revisionist arguments. This issue is a revised version with a new preface. **506 pp. pb, 6"×9", ill., bibl., index, \$/€25.-; £18.-**



C. Mattogno, J. Graf, ***Treblinka. Extermination Camp or Transit Camp?***

Holocaust historians alleged that at Treblinka in East Poland, between 700,000 and 3,000,000 persons were murdered in 1942 and 1943. The weapons used were alleged to have been stationary and/or mobile gas chambers, poison gases of both fast acting and slow acting varieties, unslaked lime, superheated steam, electricity, diesel exhaust fumes, etc. Holocaust historians alleged that bodies were piled as high as multistoried buildings and burned without a trace, using little or no fuel. Graf and Mattogno have now analyzed the origins, logic and technical feasibility of the official version of Treblinka. On the basis of numerous documents they reveal Treblinka’s true identity: it was a transit camp.

Even longtime Revisionism buffs will find a lot that is new in this book, while Graf’s animated style guarantees a pleasant reading experience. The original testimony of witnesses enlivens the reader, as does the skill with which the authors expose the absurdities of Holocaust historiography. **370 pp. pb, 6"×9", ill., bibl., index, \$/€25.-/£18.-**



Countess, Lindtner, Rudolf (eds.), ***Exactitude. Festschrift for Robert Faurisson to his 75th birthday***

On January 25, 1929, 75 years before this book was published, a man was born, who probably deserves the title of the most courageous intellectual of the last third of the 20th century and the beginning of the 21st century: Robert Faurisson.

With hitherto unheard of bravery and steadfastness, he challenged the dark forces of historical and political fraud, deception, and deceit with his unrelenting exposure of their lies and hoaxes. His method of analytical exactitude in historiography and his striving for clear brevity in presenting the results of his research have become both famous and infamous at once. Over the last 30 years, Robert Faurisson has become a role model of character strength to many, a lodestar for his method to his disciples, an idol for his breathtaking research activities to his admirers. This Festschrift is dedicated to him by some of his closest friends in his struggle for exactitude in historiography and his ongoing fight not only for historical and political, but also for individual justice. **140 pp. pb, 6"×9", ill., \$/€15.-/£10.-**



For US: Tollfree: 1(877) 789-0229; International: ++1(773) 769-1121; Fax: ++1(413) 778-5749

Send check or MO to Castle Hill Publishers, PO Box 257768, Chicago, IL 60625, USA; online: www.vho.org/store

Publisher: Castle Hill Publishers, PO Box 257768, Chicago IL 60625, USA; chp@vho.org
PO Box 118, Hastings, TN34 3ZQ, UK

Established: in Fall 2002, first edition in February 2003
Chief Editor: Germar Rudolf; tr@vho.org
News & Civil Rights Editor: Dr. Fredrick Töben; news@vho.org
Copy Editor: Perry Huntoon; proof@vho.org
Subscriptions: chporder@vho.org; phone: 1(773) 769 1121
Fax: USA: ++1(413) 778-5749; UK: ++44(8701) 387263 (faxes to both numbers reach us immediately by email)
Internet: http://www.vho.org/tr;
Advertisements: price list from Jan. 1, 2003; please ask us for our Media Data (www.vho.org/tr/MediaData.pdf).
ISSN: 1542-376X

Publication Dates: quarterly: February, May, August, November; each issue currently has some 120 pages, perfect bound.
Subscriptions (including shipping and handling):
– Normal: \$55 (3 years: \$150).
– Students: \$38 (3 years: \$96) (please send photocopy of ID).
– Supporter: \$100 (3 years: \$270).
– Free: donators with a yearly donation volume ≥\$55 receive *The Revisionist* for free for one year, but are then asked to convert this into a normal subscription.
Single Issues: \$15*
Trial Issues: free. Just ask us for one!**
Promotion Copies: We can send you free promotion copies as well as promotional material for *The Revisionist* on request. Please get in touch with us.
Shipping: *The Revisionist* is currently printed in, and shipped from, the UK; all subscription prices include airmail delivery worldwide. Single issues come with a shipping fee.*
Payment terms: 60 days net.
– cash: preferably US\$; we can also accept €and GB£.
– checks: make payable to Castle Hill Publishers
• in US\$ only if drawn on a Canadian or U.S. bank!

Requirements for the Publication of Articles in *The Revisionist*

Requirements of Content:
Topics: History, especially modern history; also freedom of speech and freedom of science. If possible, new and hitherto unpublished reports, overviews, and research papers;
Style: Systematic structure; objective; backing up of factual statements with references; separation of opinion from factual statements.
External Requirements: For understandable reasons, we will also publish articles written under a pen name, which will, of course, be treated as highly confidential. Contributions sent in anonymously, which are also welcome, can only be published if their content is ready for print.
There is no restriction regarding the length of contributions. However, contributions which exceed 10 pages of our journal (some 50,000 characters or 9,000 words), may be split in several parts and published in consecutive issues. In such cases, the structuring of articles should allow such a partition.
Articles of two pages and more should include illustrations to break up the text (covers of works dealt with, document facsimiles, portraits of personalities and authors, pictures of historical events, maps, etc.).
Procedure: Except for articles sent in anonymously, proofs of all

• in GB£ only if drawn on a British bank!
• in €only if drawn on a bank within the European Currency Union.
– online with credit card: www.vho.org/chp.
– transfer: please contact us for our bank accounts in Germany, the UK, and the U.S.A.
Cancellation: 3 months before the end of your current subscription, otherwise the subscription will renew automatically for another (3) year(s).
Copyrights: Reprint of published articles only with written permission. All rights reserved.
Royalties: We pay scholars suffering persecution a royalty for contributions published in our periodical. This seems to be the most appropriate way to help them.
Support: Should you consider our work valuable, we cordially ask you to support us according to your possibilities, be it by subscribing to our periodical, by donating subscriptions to others, by hiring new (potential) subscribers, by volunteering for our editorial efforts (proof-reading, translations, marketing), or even by donating funds. Any financial surplus will flow 100% into researching important historical topics.

articles considered for publications will be sent to the authors; no right for publication arises from this. The editors reserve their right to determine in which issue such articles will be published. Royalties are paid only in case the author(s) suffer under social and/or legal persecution for expressing her/his opinions. Authors receive only one proof copy. If expressively wished, we can send up to five proof copies.
Data: We prefer to receive contributions per email. We can process various data carriers (PC, 3.5”/1.44MB, and ZIP/100 or 250 MB, CD ROM). The file formats of all major type-setting and DTP programs can be read; for reasons of portability, file formats of *.rtf (Rich Text Format), *.html (HyperTextMarkupLanguage, *i.e.*, Internet files) and MS-Word files are preferred. Please do not send manuscripts by fax, as this renders optical character recognition almost impossible. Images can be sent in all usual data formats (*.gif, *.jpg, *.png, *.tif...) and also as hard copies. 3.5” floppy disks as well as unsolicited manuscripts will not be sent back; solicited manuscript as well as image hard copy only if expressively desired.
Should you agree to these conditions, we are looking forward to receiving your papers.

GET A CURRENT TRIAL COPY NOW!

☐ Yes, I want a ***FREE*** trial copy of **The Revisionist** (Only one copy for each new customer!)

SUBSCRIBE NOW!

☐ Yes, I want to ***subscribe*** to **The Revisionist** (TR). The subscription starts with the next issue published after I subscribed. I will receive a renewal notice each time my subscription expires.
(Please check the subscription type you prefer. When sending in this slip, you can include payment by check/money order made out to Castle Hill Publishers, or you can wait until we send you an invoice with further instructions on how to pay.):

Subscription Type:	USA		Canada & Overseas Ground		Overseas Air	
Duration:	1 Year	3 Years	1 Year	3 Years	1 Year	3 Years
Support:	<input type="checkbox"/> \$100.00	<input type="checkbox"/> \$270.00	<input type="checkbox"/> \$125.00	<input type="checkbox"/> \$337.50	<input type="checkbox"/> \$140.00	<input type="checkbox"/> \$378.00
Normal:	<input type="checkbox"/> \$ 55.00	<input type="checkbox"/> \$150.00	<input type="checkbox"/> \$ 68.75	<input type="checkbox"/> \$187.50	<input type="checkbox"/> \$ 77.00	<input type="checkbox"/> \$210.00
Student:*	<input type="checkbox"/> \$ 38.00	<input type="checkbox"/> \$ 96.00	<input type="checkbox"/> \$ 47.50	<input type="checkbox"/> \$120.00	<input type="checkbox"/> \$ 53.20	<input type="checkbox"/> \$142.80

Prices in US-Dollars/GB Pound Sterling. including shipping; † Proof required. Please send in a photocopy of your student ID.

Name

Address


Town, State/Province, ZIP/Postal Code

Country, if not USA


Date

Signature

Send your order to:
Castle Hill Publishers
USA: PO Box 257768, Chicago, IL 60625
Fax: ++1 (413) 778-5749
UK: PO Box 118, Hastings, TN34 3ZQ
Fax: ++44 (8701) 38 72 63
Email: chporder@vho.org



Did you miss earlier issues of *The Revisionist*? There is no need to worry. All issues are still available, and we will keep them in print. You can order them from us at any time for just \$/€15.- or £10.- per copy.



Germar Rudolf (ed.), ***Dissecting the Holocaust. The Growing Critique of ‘Truth’ and ‘Memory’***

“There is at present no other single volume that so provides a serious reader with a broad understanding of the contemporary state of historical issues that influential people would rather not have examined.” —Prof. Dr. A. R. Butz, Evanston, IL
“Read this book and you will know where revisionism is today.... revisionism has done away with the exterminationist case.” —Andrew Gray, *The Barnes Review*

Dissecting the Holocaust applies state-of-the-art scientific technique and classic methods of detection to investigate the alleged murder of millions of Jews by Germans during World War II. In 22 contributions of each ca. 30 pages, the 17 authors dissect generally accepted paradigms of the ‘Holocaust’. It reads as exciting as a crime novel: so many lies, forgeries, and deceptions by politicians, historians and scientists. This is *the* intellectual adventure of the 21st century. Be part of it!

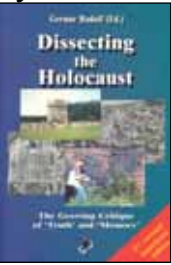
2nd, revised paperback edition! 616 pp. pb, 6"×9", b/w ill., bibl., index: \$/€30.-, £20.-

Germar Rudolf, ***The Rudolf Report. Expert Report on Chemical and Technical Aspects of the ‘Gas Chambers’ of Auschwitz***

In 1988, Fred Leuchter, American expert for execution technologies, investigated the alleged gas chambers of Auchwitz and Majdanek and concluded that they could not have functioned as claimed. Ever since, Leuchter’s claims have been massively criticized. In 1993, Rudolf, a researcher from a prestigious German Max-Planck-Institute, published a thorough forensic study about the alleged gas chambers of Auschwitz, which irons out the deficiencies and discrepancies of the *Leuchter Report*.

The Rudolf Report is the first English edition of this sensational scientific work. It analyzes all existing evidence on the Auschwitz gas chambers. The conclusions are quite clear: The alleged gas chambers of Auschwitz could not have existed. In the appendix, Rudolf describes his unique persecution.

455 pp. A5, b/w & color ill., bibl., index; pb: \$/€30.-/£20.-; hardcover: \$/€45.-/£30.-



If you do not want to cut the cover of this issue of *The Revisionist*, simply photocopy this page and fill out the copy.

* plus a shipping fee of \$1.- for each started \$12.50 of your entire order, if your order is not paid in advance. / ** Only one copy for each new customer

Contents

A Footnote of Irony	122
<i>By Germar Rudolf</i>	
The Marshall Plan Hoax	123
<i>By Karl Baßler</i>	
“Just Call Me Meyer” – A Farewell to “Obviousness”	127
<i>By Jürgen Graf</i>	
On the Piper-Meyer-Controversy: Soviet Propaganda vs. Pseudo-Revisionism	131
<i>By Carlo Mattogno</i>	
The “Gas Testers” of Auschwitz	140
<i>By Carlo Mattogno</i>	
What happened to the Jews in Poland?	155
<i>By Carl O. Nordling</i>	
The Blue Color of the Jewish Victims at Belzec Death Camp – and Carbon Monoxide Poisoning	159
<i>By Charles D. Provan</i>	
Some Hidden Legal Aspects of Concentration Camps	165
<i>By Carlos W. Porter</i>	
Jewish Myths about the Berlin Olympic Games (1936)	168
<i>By Dr. Robert Faurisson</i>	
Allied Plans for the Annihilation of the German People	171
<i>By Dr. Claus Nordbruch</i>	
Marshal Tito’s Killing Fields	181
<i>Nikola Stedul and Dr. Tomislav Sunic</i>	
The Myth of Mahatma Gandhi	184
<i>By Arthur Kemp</i>	
Julius Evola’s Political Testament	187
<i>By Nigel Jackson</i>	
Hitler’s and Saddam’s “Weapons of Mass Destruction”	204
<i>By Dr. Robert Faurisson</i>	
Revisionism as a Political Factor in Germany	204
<i>By Michael Ben Abbamari</i>	
Obituaries	
<i>John Sack in Memoriam, by Robert H. Countess, PhD</i>	
<i>James J. Martin: The Passing of a Great Historian, by Mark Weber</i>	
Research News	
<i>Ancient Mummies in Europe, BBC</i>	
<i>Exaggerated, One-Sided Victim Numbers Fuel Hatred, by Gregory Copley</i>	
<i>From the Records of the Frankfurt Auschwitz Trial, Part 5, <u>by</u> Germar Rudolf</i>	
Book Reviews	
<i>Rising Tide of Magic versus Reason, by Germar Rudolf</i>	
<i>Shades of Gray in a Dark History, by John Weir</i>	
<i>Stalin against the Jews – “Criminals in White Coats”, by Daniel Michaels</i>	
<i>The Influence of Air Power upon History, by Scott L. Smith</i>	
Letters to the Editor	233
In Brief	238

A Footnote of Irony

By Germar Rudolf

A few weeks ago I met Dietmar Munier in Chicago, owner of the medium-sized publishing company Arndt in Kiel, northern Germany. He was hunting original color photographs of the Third Reich era for his many upcoming book projects, and while visiting archives in the United States, he decided to stop by and meet me so that we could discuss several future book publishing projects. Since Munier published several very interesting and important books on the history of the Second World War in particular as well as the years preceding, I hope to be able to publish English language editions of some of these books shortly.

One series of some five books addresses several aspects of the German-Russian war between 1941-1945. Another series features a collection of great color photos of various theaters of the Second World War; yet another series contains heavily illustrated books focusing on peacetime Germany before the war.

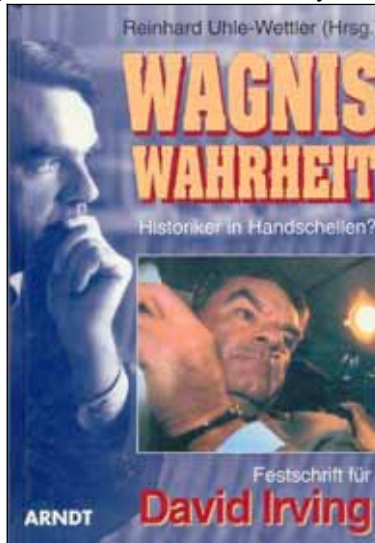
As you can imagine, publishing such a large number of fine books requires some financial backing, which is why things may progress only slowly initially. But with a little luck, I may acquire an investor willing to put his money where his mouth is, so that these fine books can be offered to the English-speaking world soon.

During dinner, Herr Munier casually talked about various of his past, present, and future projects. While so doing, he touched briefly upon a project he had carried out several years ago: a *Festschrift* on the occasion of David Irving's 60th birthday. Subtitled *Historians in Handcuffs* (see illustration) and recounting David Irving's own painful experience, this 1998 book included contributions from a long list of highly renowned German scholars. One personality, however, whose article was originally planned to be included as well, was finally not represented: Ralf Hochhuth, author of the (in)famous play *Der Stellvertreter* (The Deputy). In this play, Hochhuth had turned the so-called confessions of Kurt Gerstein about his alleged activities at the purported extermination camp Belzec into a worldwide theater success, popularizing one of the most outrageous pieces of evidentiary nonsense on the 'Holocaust'.

The reason Hochhuth's article was not printed was that it contained many statements about Irving that were closer to unfounded *ad hominem* attacks than to the kind of statements one would expect in a *Festschrift*. One of Hochhuth's statements about Irving piqued the publisher's interest most intensely, and that was his claim that Irving's mother was Jewish. Herr Munier inquired about this in disbelief, but David Irving happily confirmed it: yes, his mother was Jewish, but he was never interested in this fact, nor was he raised within the Jewish tradition. He therefore never considered it to have any relevance. Thus, according to orthodox Jewish tradition, David Irving is a Jew, plain and simple.

The interesting questions arising from this are: Why did Ralf Hochhuth want to blow the whistle on Irving in this regard? Had he an interest in undermining Irving's financial basis by hoping to cut him off from some of his supporters who are anti-Semitic to the point where they would reject Irving because of this? And why was this fact never mentioned by anybody? Why was it not raised during Irving's libel case against Lipstadt? I bet all sides knew that an atheist Jew (Irving) was fighting against orthodox Jews (Lipstadt, van Pelt, and others). It was, and continues to be, a case of Jewish in-fighting, if you wish to label it that way.

Of course, Holocaust promoters can have no interest in advertising that the "main exponent" of "Holocaust Denial" is a Jew. Oy vey, what a publicity disaster that would be! (Even though Irving is, strictly seen, not even a Holocaust revisionist, but merely a benevolent observer.)



At the end of the day, one can argue that it doesn't matter what heritage Irving's mother had, at least not in regard to where the historical truth is to be found. But for many individuals it might make a difference in their personal attitude toward revisionism.

For me personally, this is only an interesting, curious, ironic footnote, the most interesting aspect being the reactions of others to this revelation.

* * *

Wasn't there a revisionist conference to be held in Sacramento, CA, at the end of April this year? Well, most of our readers may have heard and read about this conference, and many may also have heard what happened to it: due to pressure from various groups, the Sacramento Turnverein cancelled the contract for the hall where the meeting was supposed to take place. By that time, just five days before the conference, the organizer had cancelled the contract for a backup location, thinking everything would be all right. Representatives of the Jewish Defense League proudly proclaimed that this defeat of freedom of speech was their achievement. Be that as it may, what followed after the cancellation was a not so nice fight over whether or not to hold a spontaneous meeting elsewhere, who should be responsible for it, and who should be allowed to speak. The cancellation itself was unpleasant enough for everybody who had planned to attend, but the fighting over the carcass was even more ugly. I am therefore seriously considering organizing a meeting here in the Chicago area toward the end of this season – or maybe next year. Time will tell. This is not a priority right now.

At any rate, my reason for delaying this issue of *TR* in order to be able to report on this conference is now obsolete, and there is nothing further to report about that would be of real substance. □

The Marshall Plan Hoax

Marshall Plan vs. Robbery, Murder, and Destruction? An Eternal Mockery of the Germans!

By Karl Baßler

Marshall Plan Benefits for West Germany

Within the framework of the so-called Marshall Plan, a credit(!) of

approximately 1.4 billion US Dollars (6.4 billion DM)

was given to West Germany for the years 1949 to 1952. Under the terms of the London Debt Agreement of February 1953, this credit(!) was to be repaid by 1962 to the tune of (taking into account both interest and cancellation)

13 billion DM!

This repayment of 13 billion DM must be attributed exclusively to the Marshall Plan. According to the London Debt Agreement (February 12, 1953), it was also said to repay so-called “Gario” funds, with which the occupation powers had allegedly provided food aid to Germany during the starvation years of 1945 to 1948.

During the years 1945-48 (*i.e.*, before the Marshall Plan), the Western Allies gave West Germany “economic aid” (food) valued at 3.386 billion dollars.¹ At the then current market price for wheat of \$60 per ton, this would have been enough to buy 55 million tons of wheat. The Western Zones (later to become the Federal Republic of Germany) had a population of 40 to 45 million. Therefore, 55 million tons would have meant approx. 1,200 kilos (2,650 pounds) of wheat per citizen: a quantity equivalent to 1 kg (2.2 lbs, and roughly 4,000 calories) of wheat daily for each and every German for 3½ years. An additional 1,400 calories per day would still have been available from domestic reserves (*Reichsnährstand*), which means that every single inhabitant of West Germany should have been able to receive some 5,400 calories per day – the ration of a heavy laborer!

In actual fact, however, only 1,000 to 1,400 calories were available, and these from the reserves still secured by the *Reichsnährstand* in spring 1945.

So the alleged “Gario” funds never reached Germany. Were they misappropriated to Palestine? Or did they perhaps end up in the bank accounts of American swindlers?

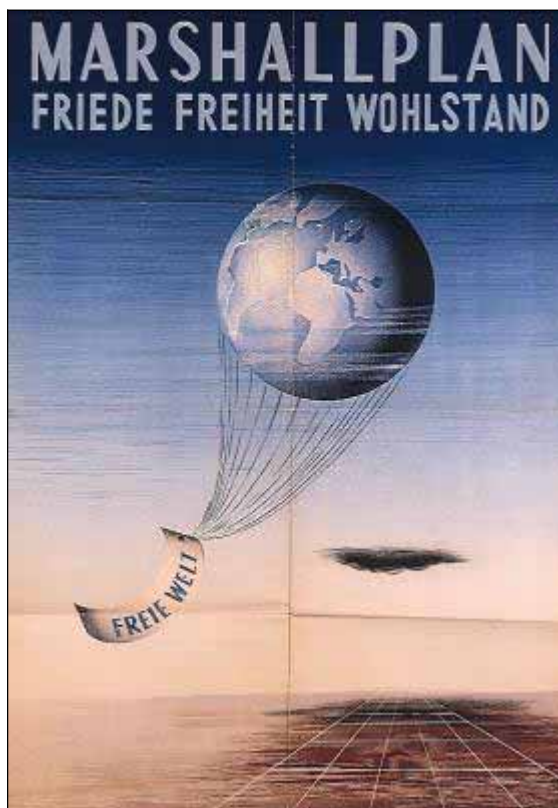
Regardless of this discrepancy, the London Agreement charged this

alleged assistance to the Marshall Plan account and the groveling protestations of gratitude, which the current Federal German government published in a full-page article in the August/September 1997 issue of *Journal für Deutschland* (publ. by Bundespresse- und Informationsamt, the German Federal Press and Information Office), are truly an example of brain-dead nonsense:

“Unparalleled in world history: America’s state coffers and supply stores opened up even to the enemy nation Germany, lying as it was in rubble and ashes!”

“Enemy nation”? 4 years after the end of the war? “Lying in rubble and ashes”? Bombed to death by the Anglo-Saxon war criminals! Federal Chancellor Kohl in his speech of gratitude:

“We Germans will never forget that. [...T] hank you, America!”



“Peace, Freedom,
Prosperity”
Posters for the Marshall
Plan – European Recovery
Program (ERP)
(High Commission of
Germany)



There is no other case in world history, the article continued, in which a victorious nation rendered such generous aid to the vanquished and helped it regain a place in the world community:

“West Germany received some 3.3 billion dollars in US aid. In 1953 the USA forgave Germany two-thirds of its debt. The funds thus freed up were used to set up the so-called ERP Fund for further support of the German economy.”

So it can be shown that this was an enormous fraud perpetrated by the English and the Americans. Even Ludwig Erhard, Federal Economic Minister in 1949, writes in his book *Deutschlands Rückkehr zum Weltmarkt* that there are no German receipts for or confirmation of the alleged food aid.

Even as late as spring 1945 (the war wasn’t to end until May 8, 1945), the German *Reichsnährstand* was able to secure rations until fall 1946 – in other words, for one-and-a-half years more – of approx. 1,500 calories per person per day, so it should have been an easy matter for the Allies to counteract any deterioration in the food situation simply by releasing the German productivity. This applied to an even greater extent in the remainder of Europe. Any additional aid (to meet peak demands) would have been necessary

only on a small scale and only under extraordinary circumstances.

But in 1945 the Western Allies' boundless, criminal will to destroy had also immediately destroyed the German food supply organization *Reichsnährstand*.

In the end, this was the chief cause of the disastrous starvation in the years 1946 and 1947, which cost the lives of countless Germans. One must assume that the death toll was at least as high as it had been in 1919, when the British starvation blockade² together with a devastating influenza epidemic claimed the lives of 800,000 Germans. But who today still speaks of this deliberate mass murder by the Allied "liberators" ?³

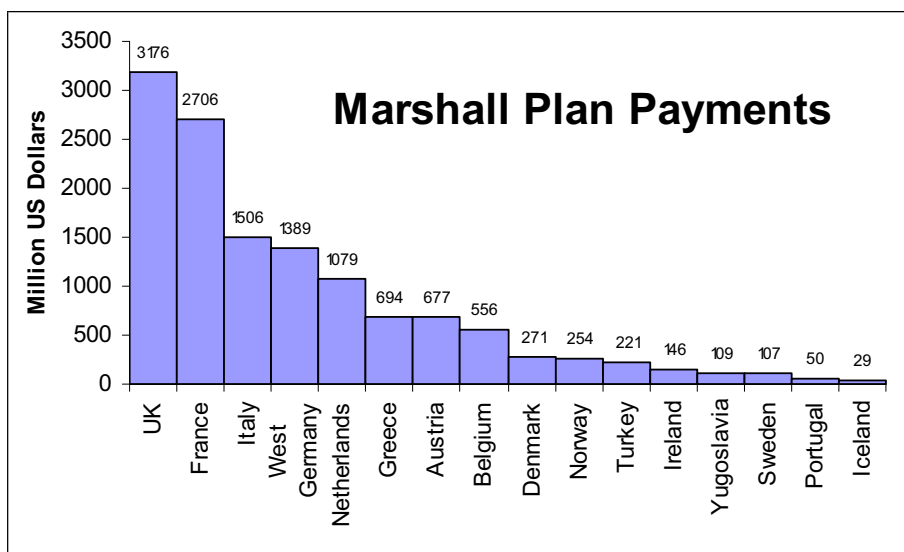
In the Federal German budget of 1949, the occupation expenses extorted by the (Western) Allies amounted to 4.7 billion DM. The available amount in aid for social assistance for the 13 million refugees, (10 million of whom had become homeless owing to the Allied terror bombings), for the millions of returning prisoners of war, and for the 40 million West Germans whom the currency reform had robbed of all their savings, was only 3.6 billion DM, augmented by "some 2.34 billion DM for the 4.5 million war-disabled and the widows and orphans of fallen soldiers." In other words: exactly half as much as the occupation expenses!

The presence of occupation forces for four and more years after the end of the war was a blatant breach of international law. Occupation forces are a wartime measure; after a war has ended, there is no need for them and therefore no legal justification. Ever since the First World War it was typical of the Allies to forcibly prevent a sensible peace in this way.

Naturally all German post-War governments were too obsequious towards the Allies to demand and enforce international law in this matter either.

Morgenthau Plan – not Marshall Plan!

The ERP Commission itself had to admit that the pillaging and post-War destruction of Germany by the Western Allies prevented the goal of a German recovery from being attained, and in fact made it impossible. As early as the new year 1946/47, Western Europe (without West Germany!) had again attained the level of industrial production (a decisive economic strength) equal to that of 1938 (1938 = 100). In 1949/50, that is three years later, Western Europe (without West Germany!) had already exceeded this



Marshall Plan Loan Payments to all countries involved. When reading these figures, consider that the German economy is twice as big as the British and French, as well as ten times as big as the Austrian, Greek, and Dutch economies; also keep in mind that Germany was many times more in need of help for recovery.

level by 30%: in other words, it reached 130% of the base-comparison year 1938!

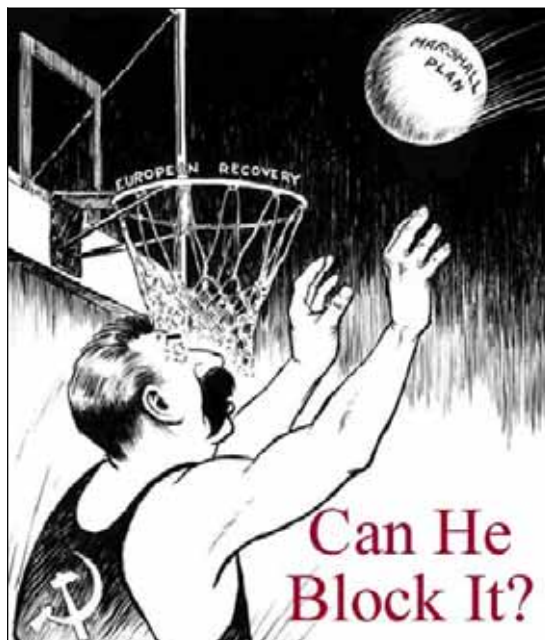
Among other things, this demonstrates that Germany, during the war, had spared and indeed built up the industrial capacities of the countries it had occupied, for only a solid and modern state of industrial capacities could make this rapid increase possible in the first place.

In this context it is important to note the ERP Commission's statement that in 1946/47 Western Europe as a whole (*i.e.* including West Germany) was at 20% below the level of 1938 and did not reach 110% until 1949/50. The development of West Germany was rather different. Here the level of industrial production in 1946/47 was only 25% of what it had been in 1938, and even by 1949/50 it had attained only 79% of this comparison year!

In the Federal Republic of Germany, it took until 1950/51 to reach the production level of 1938 again, and 130% was not reached until 1954. So West Germany lagged 5 years behind the rest of Western Europe.⁴

This divergent development of Germany and Europe, the five-year (West) German lag, is solely the result of the destruction and looting of the German economy by the Allies.

For this reason it is especially important today, in the age of the complete economic unification of Europe under the Maastricht Treaty, to expose the Allied war crimes that thwarted the German economic potential, and to show how they have ramifications even for the present and future.⁵



Cartoon on Stalin's veto against Marshall Plan payments to eastern European countries.

Table 1: Looting of Material Property		in Billion RM/DM
<u>Looting from 1945 to end of 1947</u>		46.75
As per calculations by Rumpf, additionally		<u>37.00</u>
Sum, Rumpf and Harmssen (including dismantling)		83.75
<u>Looting from 1948 until 1952</u>		
Looting of the Soviet Occupation Zone from 1948 until 1950 (including dismantling)		70.00
Military property German weapons looted by Russians and Western Allies		50.00
Theft of patents ⁶		20.00
Theft of cash		25.00
Theft by occupation forces		1.00
Theft and destruction of art and books, essentially incalculable, but at least		10.00
Total:		259.75

Table 2: Robbery in Form of Long-term Sanctions 1945-1952		
For the forcible export of German coal		4.00
For so-called restitution		2.00
Theft of the entire German fleet with the resulting loss of shipping revenue, and expenses for shipping costs paid to the Allies		2.50
Dismantling costs		11.00
Looting of the Saar region (coal)		5.00
Value of forced labor by German prisoners of war and civilian deportees still unlawfully detained:		
Prisoners of war		35.00
Deportees and abductees		38.00
Loss of royalties (until 1955) from patents, trademarks etc.		10.00
Occupation expenses acc. to the Fed. gov't (<i>Zeittafel 1949-1969</i>) only for the Western Zones from 1945 until 1952		50.00
for the Eastern Zone, min. (as per Harmssen)		40.00
Total:		197.50

Table 3: Damages Due to Destruction of Germany 1945-1952		
Damages due to political division (btw. 240 and 2400 bill. DM, cf. the following)		400.00
Economic value of dismantling = loss of production		65.00
Loss of value increase due to 10-year ban on cutting-edge German research		70.00
Losses due to destruction of Eastern trade		10.00
Losses due to destruction of large German enterprises		35.00
Total damages due to division:		580.00

Table 4: Theft of Property of Germans in German eastern territories and settlement areas		
eastern Germany, Danzig, Memelland, Sudetenland, and the 6 million ethnic Germans in eastern Europe and the Balkans (excluding the value of land itself) at least:		300.00
Total of Tables 1 through 4:		1,337.25

Table 5: Comparison of the Assets Looted from Germany with the Value of the Alleged Marshall Plan Aid to West Germany		
In the 8 years from 1945 to 1952, assets totaling were stolen from Germany:		-1,337.25
In the years from 1949 to 1952, a loan (since repaid) given as Marshall Plan aid:		+6.40

That means that, in the same period, 200 times more was stolen from Germany than was given as a loan, repayable with interest! That is the naked truth about the Marshall Plan's so-called aid! In other words, it is nothing but a despicable mockery of the Germans, which West German governments have continued to perpetuate for 50 years.

As recently as May 1997, on the occasion of the 50th anniversary of the Marshall Plan, German Chancellor Kohl wept

tears of gratitude. However, West Germany didn't get its first meager hand-out from this Plan until two years after its inception; in other words, Herr Kohl wept two years too early.

Economic Dimension of the Looting and Destruction

The extent of the robbery and destruction is also shown by comparison of the development of the German National Products from 1945 to 1952 and 1953 to 1960.

Table 6: Gross National Product and Occupation Expenses (in bill. RM/DM Ostmark)^{7,8}

	West Germany	incl. Occupation Expenses	East Germany	incl. Occupation Expenses
1945*	32.30	5.00	15.00	5.00
1946*	32.30	5.00	15.00	5.00
1947 ⁹	43.00	6.00	16.00	6.00
1948 ⁹	57.00	5.00	18.00	6.00
1949 ⁹	73.00	4.70	21.00	5.80
1950 ⁹	98.10	4.65	24.00	7.00
1951 ⁹	120.00	6.49	25.00	8.00
1952 ⁹	137.00	7.89	27.00	9.00
Total:	592.70	47.00	161.00	41.80

Total W. Germany + E. Germany: 753.70

* estimate: 50% of 1939 including 88.8 bill. DM

Thus, in the four years of the Marshall Plan, the expenses associated with the occupation alone exceeded the Marshall Plan aid by a factor of nine!

6.4 billion DM in Marshall Plan income *from* the Americans, 54 billion DM in payments *to* the robbing and looting occupiers.

It is most noteworthy that in the four years of the Marshall Plan, the cost of the West German occupation alone amounted to 24 billion DM – in other words some four times as much as the entire Marshall Plan “aid”! To put it another way, in each and every year Germany paid an average of 4 times as much to the Western occupation powers than it received in so-called aid!

If one also adds the occupation expenses paid to the Soviet occupiers, who depopulated and looted East Germany almost out of existence with the consent of the barbaric Western Allies, then from 1949 to 1952, fully 9 times as much was extorted from the German rump state in occupation costs as the entire Marshall Plan “credit” gave Germany in 4 years!

Impact on Social Services

Not even compared to the expenses of German social services was the Marshall Plan of any significance after 1949:

Table 7: Marshall Plan Aid – Occupation Expenses – Social Services (1949-52)

	M. Plan payments bill. DM ⁷	Share of GNP in %	Occupation expenses bill. DM ⁸	Share of GNP in %	Social services bill. DM ⁸
1949	2.4	3.0	4.7	6.0	3.6 (2.34)
1950	1.3	1.3	4.7	4.7	4.7
1951	1.7	1.4	6.5	5.5	5.8
1952	0.5	0.3	7.9	5.5	7.7

Losses Due to Reduced Productivity of East Germany

The quoted sources estimate a loss of approx. 5.5 billion DM as a result of communist mismanagement. The amount of destruction of material property in East Germany due to deterioration of reproducible material wealth is estimated to be approx. 3.3 billion DM. The next table shows the loss of production capacity as a result of terror bombings and post-war dismantling in comparison with the capacity of 1936, which was considerably lower than that of 1939:

Table 8: War damages and Dismantling Losses in % of capacities extant in 1936¹⁰

	East Germany	East Berlin	West Berlin	West Germany
War damages in % of 1936 capacity	0%	23%	24%	8.1%
Dismantling, losses in % of 1936 capacity	45%	25%	53%	7.3%
Total losses:	45%	48%	77%	15.4%

If one extrapolates from European economic growth data of that period and assumes an undamaged production capacity, Germany’s economy would have grown as follows:

Table 9: Possible productivity as of 1945, given intact/undamaged capacity (GNP data⁷) West Germany (Fed. Rep.)

	bill. DM		bill. DM
1945, GNP of 1950	98.1	1949, GNP of 1954	158.6
1946, GNP of 1951	120.0	1950, GNP of 1955	181.4
1947, GNP of 1952	137.0	1951, GNP of 1956	200.5
1948, GNP of 1953	147.7	1952, GNP of 1957	218.5
Total:	1,261.8		

This level of productivity, which would have been possible had there been no destruction of German economic potentials must be compared with the actual results achieved under conditions of looting, destruction, and suppression: 592.7 bill. DM (cf. Table 6). For the years 1945-52, this meant a loss of productivity of: 1,261.8 - 592.7 = 669,6 bill. DM (corresponding to Table 3; 580 bill. in 8 years!)

This is more than 100 times the Marshall Plan credit to West Germany!

The West German living standard and investment opportunities were thus deliberately kept at a level of less than 50%.

The effect on the other European nations was proportional; 20% on average, and significantly more for those such as The Netherlands, whose economy was closely interconnected with Germany.⁷

To clear up the misunderstandings disseminated by the German government: Germany – before, during, and after the War, and right to the present day – has always worked in close economic association with the rest of Europe due to her location and history; the European share of her foreign trade amounts to approx. 70%. Thus, every increase in German productivity directly benefits the rest of Europe in the form of a commensurate increase in Germany’s foreign trade.

Incidentally, the Marshall Plan also de-

Marshall Prejudices¹¹

“Without the Marshall Plan Germany would have turned into one giant graveyard, into a vast plain of destruction, brutality, inhumanity, disease and death. [...] Not the USA profited from it, but rather all of Europe – but most of all the German people under the occupation by the Western Allies. In the face of the humanitarian motive, the massive financial and material aid takes on an aspect of nobility. We here in Germany owe a debt of gratitude to our American supporters, for generations still to come.”

pended to a great extent on this European economic union; with relatively few exceptions, it gave aid only if the recipient would grant special “drawing rights” for its products to other European nations.

In light of these sabotaged economic possibilities, what is the point of the hullabaloo everyone makes over the peanuts that were shelled out under the Marshall Plan?

Notes

First published in *Huttenbriefe*, February 1998, pp. 3-7; translated by Arnim Johannis; illustration and boxed quotation added; with friendly permission taken from www.wintersonnenwende.com.

¹ Deutsche Bundesbank (ed.), *Deutsches Geld- und Bankwesen in Zahlen 1876-1975*, Fritz Knapp Verlag, Frankfurt/Main 1976, p. 341.

² For this see www.wintersonnenwende.com/scriptorium/english/archives/articles/starvation1919.html.

³ The abovementioned figures are the absolute minimum. In his book *Crimes and Mercies*, the Canadian historian James Bacque concludes, based on intensive research in Germany as well as in recently released American archival holdings, that the years of starvation that were caused in this way (1945-47 in Germany; author) cost some five to six million lives.

⁴ Statistics from: Gerhart Jentsch, *Der Marshallplan und Deutschlands Platz darin*, ECA Mission for West Germany, Frankfurt/Main 1950, pp. 31 and 83. Note that this publication gives post-1948/49 data only for Western Europe and West Germany; in 1945 the American Crusaders had handed Eastern Europe, wholly half of Europe, over to the Bolshevik-Asiatic fiend Stalin for looting and extermination, so that these peoples could also not

take part in the Marshall Plan.

⁵ The following statistics are based primarily on:

- The Harmssen Report: *Reparationen – Sozialprodukt – Lebensstandard*, 4 issues, Friederich Trüben Verlag, Bremen 1948. The Harmssen Report was commissioned by the Premiers of the then newly constituted German lands and is therefore an official document. The terms used in the tables (to indicate the looting and destruction) are taken from Harmssen and denote the same particulars;
- Gustav Wilhelm Harmssen, *Am Abend der Demontage, Sechs Jahre Reparationspolitik*, with documentary appendix, Friederich Trüben Verlag, Bremen 1951;
- Helmut Rumpf, Professor of National and International Law, lecturing legation counselor 1st class (Ministerial Counsel) with the Foreign Office at Bonn, *Die deutschen Reparationen nach dem 2. Weltkrieg*;
- *Handbuch zur Deutschen Nation*, vol. 1: *Intellectual state and political situation*, pub. by Bernard Willms, Hohenrain Verlag, Tübingen, 1986.

⁶ For this see

www.wintersonnenwende.com/scriptorium/english/archives/articles/patents.html

⁷ West Germany's GNP according to *Deutsches Geld- und Bankwesen in Zahlen 1876-1975*, pub. Deutsche Bundesbank, Fritz Knapp Verlag, Frankfurt/Main 1976. East Germany's GNP is estimated; growth as per half the West German percentage, occupation expenses as per the occupiers' actual consumption.

⁸ *Politische Zeittafel 1949-1969*, pp. 18ff. Presse- und Informationsamt der Bundesregierung, 1969 and 1981.

⁹ Acc. to Harmssen, *op. cit.* (note 5), p. 139.

¹⁰ Kurt Pritzkolet, *Gott erhalte die Mächtigen*, Karl Rauch Verlag, Düsseldorf 1953, p. 126.

¹¹ <http://forum.judentum.de/archiv-a/messages/8/1548.html>

“Just Call Me Meyer” – A Farewell to “Obviousness”

By Jürgen Graf

In *The Revisionist* no. 1/2003, a series of articles on a new controversy over the death toll of the Auschwitz concentration camp was published under the title “Auschwitz: The Dwindling Death Toll” (pp. 18-37). This new controversy had been triggered by Fritjof Meyer, a leading journalist for Germany's largest news magazine *Der Spiegel*. In the meantime, the Polish Auschwitz Museum published a rebuttal to Meyer's thesis, to which F. Meyer responded. The following articles will comment thoroughly on this ongoing controversy.

Translator's note: The name “Meyer” has certain ironic connotations in German: At the beginning of World War II, Hermann Göring, at that time responsible for the German air force and air defense, boasted in a careless moment that, if the British ever succeeded in bombing Berlin, the Germans could “just call me Meyer.” The phrase is thus equivalent to the American exclamation “I'll eat my hat.”

Holocaust-related current events in Germany provide an occasion for cautious optimism. Two articles by a leading journalist for *Der Spiegel*, Fritjof Meyer, the first of which appeared in May 2002 and the second in November 2003, may have unforeseen consequences for the Auschwitz “gas chamber myth,” although only an extremely small minority of the German general public appear even aware of them. The two articles are the result of the immense pressure exerted upon the keepers of the Holocaust “Holy Grail” by the revisionists and their research findings, although unnoticed by the general public.

The first article appeared in the May 2002 issue of *Osteuropa* magazine under the title “The Number of Victims of

Auschwitz: New Findings in the Light of Newly-Discovered Documents,” in which the official version of events at Auschwitz was revised in regards to two central points.¹ First, Meyer estimated the total number of camp victims at 510,000 (including 356,000 “gassing” victims). This is less than half the 1.1 million victims alleged by Franciszek Piper, Historical Research Department at the Auschwitz-Birkenau State Museum,² and 120,000 lower than that estimated by Jean-Claude Pressac in his book *The Crematoria of Auschwitz*, published in 1994, i.e., at least 630,000 deaths.³

Meyer's basis of computation was exceptionally eccentric: he began with the maximum capacity of the crematoria, and simultaneously assumed that the crematoria were operated at full capacity, at all times, for as long as they remained in operation. A similar argument, somewhat more banal, might run as follows: Mr. Meyer's automobile has a top speed of 200 km an hour. Mr. Meyer drives 200 km per hour from the moment he puts the key in the ignition until the time he stops, even on winding forest roads at night or in the midst of city traffic jams. These – and other – nonsensical features of Meyer's method of

calculation have been remarked upon by Carlo Mattogno.⁴ This does not, of course, alter the fact that Meyer's estimate – which is still more than triple the actual figure of 136,000 deaths at Auschwitz according to the documents⁵ – is by far the lowest total ever served up so far by any representative of the official dogma of the "Extermination of the Jews" in "Gas Chambers."

Meyer's second revision was even more important in terms of consequences. Meyer concluded that the Birkenau crematoria were only used for "test gassings," which supposedly failed, due, among other things, to the insufficient ventilation. The mass gassings, therefore, took place "largely" – in plain English, almost exclusively – in the two Birkenau farmhouses usually referred to, in the relevant literature, as the "Red House" and the "White House," or combined as the "Bunkers of Birkenau."⁶ This argument turns the whole traditional version of history upside down. In *The Case for Auschwitz*, Robert Jan van Pelt, who has for several years now been the best-known defender of the official version of events at Auschwitz, writes as follows in relation to the (alleged) gas chamber in Crematorium II at Birkenau:⁷

"These 2,500 square feet, in which the Germans perhaps produced no fewer than 500,000 corpses, are for the modern age what the Acropolis was for Greece and the Cathedral of Chartres was for Christianity."

Let us not detain ourselves for the moment with the question of the psychological makeup of anyone who would make such a warped comparison; let us content ourselves with noting that, according to the leading representative of the official Auschwitz story, approximately one half million people were killed in the "gas chamber" of Auschwitz II. But since mass murders are supposed to have occurred on a mass-production basis in the Crematoria of I, III, IV and V as well, this means that the overwhelming majority of the victims must have been gassed in the five crematoria – and not in the farmhouses.

The German mass media hardly reacted to the Meyer articles: *Die Welt* raised a howl of indignation on August 28, 2002, followed by two columns in the nationalist *Nationalzeitung*, published by Dr. Gerhard Frey, which praised Meyer's findings as "the truth," thus expressly recognizing the alleged "homicidal gassings" as an historical reality. Apart from this, the discomfiting articles were met with awkward silence – a silence only too understandable. According to prevailing legal custom in Germany, Meyer should have been hauled into court for his articles, along with the entire editorial staff of *Osteuropa* – which is published under the patronage of former President of the German Parliament Rita Süßmuth – for permitting Meyer to publish his arguments, thereby committing the crime of "aiding and abetting."

In all trials of revisionists, the German legal authorities regularly assume that the homicidal mass gassings in the crematoria of Auschwitz-Birkenau are an "obvious fact requiring no further proof." All motions by the defense to introduce evidence to the contrary in such trials are accordingly rejected based on the doctrine of "obviousness." Germar Rudolf, for example, was sentenced to 14 months 'hard time' by a Stuttgart court in 1995 for his now-famous expert report, published in 1993, in which he came to the conclusion – on architectural grounds and, in the case of Crematorium II, on chemical

grounds as well – that no homicidal "mass gassings" ever occurred in the Crematoria.⁸ The conclusions of his expert report were brushed off as "Holocaust denial" by the court and consequently declared to be punishable as "*Volksverhetzung*," i.e., incitement of the masses. Rudolf's report did not discuss the question of the number of victims and did not expressly dispute the possibility of occasional gassings in the farmhouses (after all, buildings that no longer exist, and for which no structural diagrams can be found, can hardly be examined architecturally or chemically).

It was truly a masterstroke on the part of Horst Mahler and his comrades in arms to serve a criminal writ on Fritjof Meyer for distributing his article. Since the Federal German establishment needs a political trial of a leading *Spiegel* journalist and Rita Süßmuth's *Osteuropa* about as much as it needs a hole in the head, the legal authorities had no choice but to reject all criminal proceedings. In so doing, they acknowledged that reducing the number of Auschwitz victims to less than half of today's official number – particularly by disputing the mass gassings in the crematoria – is no longer equivalent to "Holocaust denial" and "incitement of the masses." The result is a fundamental change in the legal position.

A logical consequence is that Rudolf's conviction should be set aside as well as all other guilty verdicts based on reference to the "doctrine of obviousness" by prosecutors and judges in similar trials. As Horst Mahler correctly points out, future revisionist trials will turn into a boomerang for the Federal German legal system. Any judge who sentences a defendant on grounds of "obviousness" will be aware that he is committing a flagrant breach of law and will be barred from any claim to mitigating circumstances, if he is ever brought to justice for his actions.

When Franciszek Piper, head of the Historical Research Department at the Auschwitz-Birkenau State Museum, attacked Meyer for his article in November 2003, Meyer answered shortly afterwards with a *Reply to Piper*. Both articles, as well as Meyer's *Osteuropa* article, which sparked the controversy in the first place, were published for the first time on the website of the German watchdog organization IDGR (*Informationsdienst gegen Rechtsextremismus*, Information Service Against Right-Wing Extremism) – thereby doing something useful for the first time in its existence by making the articles available for study.⁹

I shall refrain from discussing the crude tricks, by means of which the High Priest of the Lie Temple in Upper Silesia defended his allegation of 1.1 million deaths at Auschwitz, since Carlo Mattogno discusses this matter in the following article with the characteristic precision. Instead, I merely wish to mention the new and truly astonishing concessions made by Meyer to the revisionists in his reply. That this was not performed without numerous genuflections to the idols of *political correctness* must be excused in view of the prevalent climate of political terror in Germany: if he had failed to phrase the tale of his "re-education" at least partly in Newspeak, no one would have published it. It is, of course, irritating that Meyer makes unnecessary concessions to the political orthodoxy, for example, by dismissing Carlo Mattogno – upon whose writing he relies as strongly in his reply as he did in his original articles – simply as an "Italian Holocaust Denier" and by even conjuring

up the “Himmler order to stop the extermination of the Jews,” which has been haunting Holocaust literature for decades:

“Himmler’s order to stop the extermination [...] has hardly received any attention so far. The revisionists conceal it because it proves the fact that gassings had occurred prior to that time.”

Meyer quite naturally neglects to quote any text of this phantasmagorical “document”!

Let us now cite just a few of the most informative concessions made by Meyer to the revisionists.

“We [i.e., Meyer and Piper] agree that the crimes committed at Auschwitz are without parallel with regards to their scope and method.”

This sentence, which appears at the immediate beginning of the article, seems quite orthodox at first glance; but, in fact – in the jargon of the “re-educators” – it represents a very subtle form of “trivialization.” If the “gassing” of 360,000 people at Auschwitz really is, as alleged by Meyer, “without parallel in terms of scope,” the inescapable conclusion is that far fewer people than 365,000 must have been killed in all the other so-called “extermination camps,” i.e., that the official death toll for Treblinka (750,000 to 870,000) and Belzec (600,000) are grossly exaggerated, and that re-examination is urgently needed in regard to these camps as well.

“Just call me Meyer!”

Meyer says that the Soviets did not allow any foreign expert reports after the liberation of Auschwitz concentration camp – “the way the Nazis did at Katyn.” No wonder! The German forensic experts at Katyn were in a position to produce the *corpus delicti*, the corpses of over 4,000 of Polish officers shot by the Bolsheviks, while the Soviets were unable to produce any tangible, i.e., material or documentary proof of the alleged mass extermination. Of course, they could have produced proof of the death of about 150,000 inmates, mostly from disease, but that would have been insufficient for their intended purpose.

Piper’s ridiculous lie, according to which the documentation was “destroyed” by the camp administration prior to the liberation of Auschwitz, is countered by Meyer with plain facts:

“The Red Army possessed the documentation of the Central Building Administration [Central Construction Office], the Death Books, the Headquarter Orders, and perhaps even the entire camp archive, consisting of 127,000 documents [...].”

“Ilya Ehrenburg counted six million Jewish victims as early as December 1944 simply by declaring ‘dead’ all Jews that fell into German hands. Since that time, for two generations, the horrendous figure has been used as a ‘club’ (Walser) against the Germans, said to be a ‘nation of criminals’, from which such a genocide of such proportions could not possibly have remained concealed: more war propaganda.”

With that Meyer is saying approximately the same thing as Gaston Armand Amaudruz, an 81-year old Swiss revisionist who was, in contrast to Meyer, sentenced to three months’ imprisonment early in 2003 for “denying” the Six Million figure (after having been sentenced to one year by a lower court).

“The report of the [Soviet War Crimes] Commission, which contained the world’s first information about the re-

cently-liberated Auschwitz concentration camp, contains not one single allegation that the place was the scene of any mass murder of the Jews.”

Well, why not? Didn’t the many thousands of inmates who remained behind to greet the Russians consider the “extermination” important enough to tell their “liberators” about it?

Once again, in connection with the Soviet Commission report, Meyer writes that, after the liberation of Auschwitz:

“Testimonies are reproduced in which, for example, a ‘Hungarian woman from the city of Cluj’, Anna Keppich by name, describes the arrival of ‘3,000 Hungarian prisoners’ – but nothing about the murder action against tens of thousands of Hungarian Jews in the year 1944.”

Why didn’t the Commission Report contain any mention of the alleged mass murder of Hungarian Jews? To ask the question is to answer it.

“It is not the fault of the author if readers are angered by realistic conclusions; the proper targets for anger are those who have exaggerated the number of victims by nearly ten-fold [in reality thirty-fold. J.G], as well as everyone else participating in the indignity of exploiting a crime against humanity for political purposes.”

What a shame that the leading journalist of Germany’s most famous news magazine couldn’t publish this in his own news magazine...

Meyer defines a “gassing witness” as a person having witnessed both the entry of the victims into the gas chambers, the pouring of Zyklon B granules through the roof, and finally the removal of the bodies, “all in one uniform procedure.” Any revisionist could easily accept such a definition. According to this criterion, in Meyer’s opinion, there are a total of six (!) “eyewitnesses” to the gassings in the crematoria: [Hendryk] Tauber, during the “experimental phase” (???), the “questionable observers” R. Höß, C.S. Bendel, M. Nyiszli, and F. Müller, and then “possibly” D. Paisikovic. In other words, there *is not even one really reliable witness*, and the 500,000 corpses “produced” by the Germans in Morgue 1 of Crematory II alone, according to van Pelt, are a product of imagination. The compelling factors behind this huge concession are only too clear: these concessions are due to the technical and chemical arguments of the revisionists, men whom Meyer dare not even acknowledge for fear of violating the principles of “political correctness.”

Anyone wishing to salvage what remains of the “gassing” yarn has no choice but to seek shelter in the farmhouses at Birkenau; after all, no Fred Leuchter – and no Germar Rudolf – is ever going to come along and take masonry samples from walls that no longer exist and have them analyzed for ferric-ferrocyanide content; nor will it be possible to obtain information about the location of any possible “Zyklon B introduction holes” in non-existent buildings. This is precisely the escape route taken by Meyer, who then adds:

“This whole topic requires general examination, which I will perform if anyone will publish it.”

We would be very happy to publish it, Mr. Meyer, very happy indeed! We are quite pleased with your articles so far; and if your “examination” is almost ready, we will be pleased to compare it to Carlo Mattogno’s analysis of the “bunkers,” to be available in English around the end of 2004.⁶

Just why the “bunker eyewitnesses” should be any more credible than the washed-out “crematoria eyewitnesses,” is very difficult to imagine, all the more so since, in many cases, these are precisely the same people! For example, if the French-Jewish Auschwitz inmate André Lettich claims that six corpses were burnt simultaneously in each of the muffles of the crematoria, Meyer will, quite correctly, denounce this claim as a lie – but is Lettich rendered any more credible by the technically no less absurd claim that, after the gassings in the farmhouses, the doors were opened and the corpses removed after only 20-25 minutes ventilation time, even though the hydrocyanic acid content of Zyklon takes approximately two hours to evaporate from the granular carrier base, rendering any successful ventilation prior to the expiration of a two-hour time period absolutely inconceivable?

Does Meyer intend to “prove” the murders in the farmhouses by reference to claims made by Lettich? Or how about the “testimony” of Richard Böck, who claimed he saw a “cloud of blue vapor” hovering over the bodies, although hydrocyanic acid is an absolutely colorless liquid, which evaporates as an invisible gas? And how about the “testimony” of the Milton Buki “eyewitness report,” which claims that the bodies of the gassing victims exhibited “blue spots,” even though the bodies of persons killed by the inhalation of cyanide gas are not blue, but red? And what about the crack-brained claims of Maurice Moshe Garbarz, according to whom a Birkenau grave-digging commando dug a swimming pool (mass grave) of 1,500 to 2,700 m³ in *one night*?¹⁰ Mr. Meyer, following the principle of “quantity before quality,” lists no fewer than 41 (!) “eyewitnesses” to the “farm houses of horror.” That’s a lot more than Hilberg and Pressac can come up with for all the alleged gassing installations in Auschwitz put together, so that these 41 “eyewitnesses” must include a great many the significance of whom has escaped even the most diligent of “Holocaust” researchers. Meyer, in a hopeful gesture, quotes as many extracts from the reports as he possibly can, which are at least good for a laugh.

What is absurd about all this is that, if one accepts the structure of Meyer’s argumentation, there is no longer any logical necessity to postulate *any* gassings at all. This is most evident from the case of the Hungarian Jews, 41,000 of whom, according to Meyer, are supposed to have been gassed (*i.e.*, less than *one quarter* of the figure of 180,000 given by Raul Hilberg in his standard work¹¹). Of the deported Hungarian Jews, according to a report Eberhard von Thaddens, only *one third* were able to work.¹² A total of 438,000 deported persons, therefore, implies a total of 292,000 (one third) who were “unfit.” Subtracting the 41,000 “gassing victims” from the 292,000 persons unable to work, according to Meyer, still leaves 251,000 *un-gassed* Hungarian Jews who were *still* unable to work! These persons evidently a) never arrived at Auschwitz at all; or b) were transferred from Auschwitz to other locations; or c) died of natural causes at Auschwitz; or d) were liberated by the Red Army at Auschwitz on January 27, 1945, in which case the overwhelming majority must have belonged to categories a) and b). Why would the Germans murder 41,000 Hungarian Jews who were unable to work, if they were going to leave six times that many alive, while simultaneously providing medical

care for thousands of diseased Hungarian Jews in Birkenau?¹³ Why can’t we simply assume that these 41,000 were *also* transferred someplace else?

I regard it as highly improbable that a man like Fritjof Meyer, a highly intelligent man who is well-versed on the subject of the “Holocaust,” should fail to grasp this. I therefore prefer to advance a hypothesis of my own as to the motivation behind the publication of Meyer’s articles. One should normally refrain from speculating as to a writer’s motivation, since factual matters are the only ones that really count, but in the present case a deviation from this rule appears to be justifiable.

The principal beneficiaries of the “Holocaust Lie” in general and the “Auschwitz Lie” in particular are the State of Israel, international Zionism, and the leadership cadres of the Federal Republic of Germany. The more intelligent of these lie-profiters know that, long-term, the orthodox version of the history of the Jews under the Third Reich cannot be salvaged, and they are now attempting to jettison the ballast. To accomplish this aim, they are hedging their bets – backing a man who, as a leading journalist for the best-known news magazine in Germany, possesses considerable prestige – in addition to a certain amount of courage – and is familiar with the topic of Auschwitz, including revisionist argumentation. If this hypothesis is correct, then the media are about to be fine-tuned to accept a “new, improved,” more moderate version of the “Holocaust” – a sort of “Holocaust-Lite.” As of January 27, 2004, nonetheless, everybody was still talking about “one and a half million” victims at Auschwitz, a number, which, even according to Franciszek Piper, is 200,000 higher than the sum total of all inmates ever even sent to Auschwitz.

That Fritjof Meyer should be selected to dish up a semi-revisionist position in this connection could, of course, be explained in some other way. In particular, in closing his reply to Piper, Meyer hints that he had relatives of his own who died at Auschwitz. Since we do not wish to imply that Meyer’s relatives were imprisoned as criminals, “asocials,” or homosexuals, the only alternative is that they were imprisoned on political – *i.e.*, as Jehovah’s Witnesses or enemies of National Socialism – or *racial* grounds.

If the latter hypothesis is correct, this would mean that Fritjof Meyer, despite his purely German first name, is part-Jewish. If the Holocaust bubble ever bursts – for example, if the Russian government, goaded beyond endurance by American encirclement policies, allows the whole swindle to collapse – then perhaps the plan is, that the truth – or semi-truth – should, if it cannot be avoided, be discovered, at long last, by a wonderful “Jewish researcher” named Fritjof Meyer, who is then unfortunately prohibited – by German narrow-mindedness alone, mind you – from publishing his findings for the benefit of the general public. The future will reveal whether this hypothesis is correct. But one thing is clear: without protection from the top, Meyer could never have published his articles at all. Forthcoming developments are awaited with great interest.

Notes

¹ F. Meyer, “Die Zahl der Opfer von Auschwitz. Neue Erkenntnisse durch neue Archivfunde,” in: *Osteuropa. Zeitschrift für Gegenwartsfragen des Ostens*, No. 5, May 2002, pp. 631-641; see also online www.vho.org/D/Beitraege/FritjofMeyerOsteuropa.html

- ² F. Piper, *Die Zahl der Opfer von Auschwitz*, Verlag Staatliches Museum in Oświęcim, 1993.
- ³ J.-C. Pressac, *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper Verlag, Munich-Zürich 1994, p. 202.
- ⁴ Carlo Mattogno, "Auschwitz. Fritjof Meyer's New Revisions," *TR* 1(1) (2003), pp. 30-37.
- ⁵ Cf. Carlo Mattogno, "Franciszek Piper and The Number of Victims of Auschwitz," *TR* 1(4) (2003), pp. 393-399.
- ⁶ Wartime German documentation contains neither one in relation to these buildings; nor is any proof of any use of the two farm houses by the administration of Auschwitz concentration camp for any purpose whatever; see for this: C. Mattogno, *The Bunkers of Auschwitz*, Theses & Dissertations Press, Chicago, in preparation.
- ⁷ Robert Jan van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, Bloomington/Indianapolis 2002, p. 68; retranslated from German.
- ⁸ To rule out isolated gassings with scientific precision is simply impossible. The "test gassings" claimed by Meyer, for which he provides no estimate as to the number of victims, are therefore theoretically compatible with the

- conclusions of the *Rudolf Report*. It should be stressed, however, that there is not the faintest trace of documentary proof of the gassing of even one single Jew in Auschwitz, either in the crematoria or any of the farm houses.
- ⁹ www.idgr.de/texte/geschichte/ns-verbrechen/fritjof-meyer/index.php; an English edition of Piper's critique may be found on the website of the Auschwitz-Museum: www.auschwitz.org.pl/html/eng/aktualnosci/news_big.php?id=564.
- ¹⁰ On the other eyewitnesses, see my book *Auschwitz. Tätergeständnisse und Augenzeugen des Holocaust*, Verlag Neue Visionen, Würenlos 1994.
- ¹¹ Raul Hilberg, *Die Vernichtung der europäischen Juden*, Fischer Taschenbuch Verlag, Frankfurt a.M. 1997, S. 1046.
- ¹² NG-2190.
- ¹³ A German report dated June 28, 1944, states that 3,318 Hungarian Jews were receiving medical treatment in Birkenau at that time, the most frequently treated ailments involving surgical cases, diarrhea, diabetes, pneumonia, flu, etc. in every case listed with great precision. GARF 7021-107-11, S. 130.

On the Piper-Meyer-Controversy: Soviet Propaganda vs. Pseudo-Revisionism

By Carlo Mattogno

1. Significance of the controversy

In my article "The Four Million Figure of Auschwitz: Origin, Revisions, and Consequences,"¹ I concluded an analysis of the history and consequences of Franciszek Piper's revision of the Soviet propaganda figure of 4 million deaths at Auschwitz with the following words:

"Thus this 'critical spirit' of the Auschwitz museum, who reduced the number of victims of the camp to almost a quarter, opportunistically invented a cremation capacity, which was eight times above the actual capacity! F. Piper of course knows exactly that the credibility of his 'eyewitnesses' goes down the drain if he would state the true capacity of the ovens, and this would also render all the allegations about homicidal gassings from these same witnesses untrustworthy. This is the reason why the Auschwitz museum is and continues to be an authority on superstition and prefers fairy tales of 'eyewitnesses' over science."

By virtue of his position at the Auschwitz Museum, Franciszek Piper acts as a sort of Grand Inquisitor, the custodian of Auschwitzian orthodoxy. In that capacity, Piper is responsible for pronouncing solemn anathema upon all heterodox interpretations of history – whether revisionist or official. Piper was responsible for the excommunication inflicted upon Jean-Claude Pressac,² an excommunication so pitiless that Pressac's death on July 23, 2003, was not even mentioned by any official historian. The general press maintains a disgraceful silence as well, to such an extent that his death was only commemorated by two of his "enemies": Jürgen Graf and myself!³ The excommunication of Jean-Claude Pressac extends beyond the tomb.

Piper's main fear is that the Auschwitz debate within the official historiography might veer off in a technical direction, which, as I have explained, would mean the end of the legend of any "mass extermination" in the Auschwitz camp.

In November 2003, Piper hurled a new anathema, this time against Fritjof Meyer, provoking a reply from the German journalist.⁴

The clash between these two personalities – truly a battle between the blind – is of interest to us, not so much for the arguments of the two contending parties, consisting, as they do, almost entirely of recycled material on both sides, although from opposing sources, but rather and in particular for their methodic procedures.

Piper is like a Party historian from a past era, a captive of Soviet propaganda; Meyer is a pseudo-revisionist, well-versed in revisionist sources, but without the courage to accept the logical consequences flowing from those same sources.

2. Piper on the defensive

Piper, well aware of his role, is attempting, above all, to deflect the charge of historical opportunism with regard to the Soviet propaganda "4 million" figure as shown by myself in the above-mentioned article. Piper defends Soviet propaganda, claiming that

"we should accept 4,000,000 as a figure that, according to the best knowledge of the members of both the Soviet and Polish commissions, and subsequently of the prosecution investigators and the authors of various publications, reflected the actual human losses in Auschwitz."

Claiming that no historian was able to do research in regard to the numbers, Piper adds:

"The absence of the most important of the statistical sources that the Germans kept in Auschwitz made it practically impossible for historians to research the issue of the number of victims."

Piper thus maintains that there was no objective verification criterion until 1983, the year in which George Wellers pub-

lished his well-known statistical study on the number of deaths at Auschwitz,⁵ and that there were, so Piper continues,

"There were therefore no reasons to treat the Nazi crimes as an instrument of wartime propaganda or an inducement to fight against the enemy. About one thing there can be no doubts: no one knew or could have known the true number of Auschwitz victims at the time [...]" (emphasis in original)

As I showed in "The Four Million Figure of Auschwitz," Piper devised this pious falsehood to justify his past career as an obedient servant of Soviet propaganda! The documentation relating to the number of persons deported to Auschwitz was in the possession of the Communist judge Jan Sehn as early as December 16, 1945, even before the Höß trial, and were used to verify the number of deaths, both actual and presumed, *i.e.*, the transport and registration lists clandestinely copied by inmates of the political section. These same lists were utilized by Danuta Czech in the first edition of the *Auschwitz Kalendarium*, from which Georges Wellers, by means of a simple (but rather misleading) calculation, arrived at his startling revision of the 4 million figure, calculating 1,613,455 deportees and 1,471,595 deaths.⁶ (Though Jan Sehn based his estimate upon the same documentation as Wellers, Sehn revised the propaganda figure of 4 million deaths by *increasing* it to 5 million!⁷)

So why didn't the Auschwitz Museum undertake any similar research in the twenty-year period between the publication of the first edition of Czech's "*Kalendarium*" and the publication of Wellers' article?

This is Piper's incredible answer:

"The Auschwitz-Birkenau State Museum in Oświęcim investigated the issue in the 1970s as part of its established research schedule, without arriving at any results."

This means that although George Wellers demolished the propaganda lie of 4 million deaths based solely on the first edition of Czech's "*Kalendarium*," the Auschwitz Museum – the original publisher of Czech's "*Kalendarium*," in possession of the same documentation utilized by Danuta Czech – arrived at no results at all!

Piper also says:

"In view of the lack of camp records on the overall number of people deported to the camp and murdered there, the only basis for establishing the number of victims of the camp must be sources on deportation to Auschwitz from specific localities, regions, and countries and changes—in increases and decreases—in the number of prisoners." (emphasis in original)

But the "basis" was already available – in the first edition of Czech's *Kalendarium*.

Piper then takes refuge in an attempt at self-justification that is damning:

"My findings turned out to be similar to those of Georges Wellers, as I announced in a paper read at a scholarly conference in Cracow-Mogilany on

February 16-18, 1987. I then stated that 'Wellers's calculation methods and findings can generally be accepted without reservations, with the exception of the problematical assumptions in his estimates in regard to Polish Jews.'"

But if Piper reached the conclusion – after four years of research – that Wellers' "calculation methods" could "generally be accepted without reservations," why didn't he use these same calculation methods himself in the 1960s and 70s after he began his career as a researcher in the historical section of the Auschwitz Museum in late 1965? And why did he wait until four years after the publication of Wellers' article in 1983 to announce his acceptance of Wellers' calculations? The answer is obvious: times change, and by 1987 the Soviet regime was beginning to come apart at the seams.

In an article published in 1991,⁸ Piper "ascertained" a figure of 1,110,000 victims for Auschwitz-Birkenau.⁹ This article was, in his words,

"an abridged version of a more broadly conceived study by the present author on the number of deportees and victims of Auschwitz."

His study was

*"part of the author's research conducted in the State Auschwitz Museum."*¹⁰

This means that Piper originally arrived at 1,100,000 figure at some earlier date. But when the new text was affixed to the famous commemorative plaques at Birkenau – after October 1991 – the new figure utilized was not the new one of 1,100,000 deaths as "ascertained" by Piper, but the old one of 1,500,000 deaths as calculated by G. Wellers! It is obvious that the Auschwitz Museum was out to salvage whatever was left of the antiquated Soviet propaganda legend.

3. The purpose of Piper's criticism of Meyer

After vainly attempting to dodge the accusation of political opportunism, Piper turns to the principal aim of his article: the condemnation, without appeal – not of Meyer's arguments – but of Meyer's *technical method*.

He begins by attacking any research conducted

"on the basis of an analysis of the capacity of the apparatus of mass extermination, the time it was in operation, or the degree to which it was utilized,"

in other words, any scientific examination of the issues, which would inevitably destroy the legend of the "mass gasings." He states that



MEMORIAL AND MUSEUM
AUSCHWITZ-BIRKENAU

05/11/2003, 09:05

How Many People Died in Auschwitz?

A Controversial Article by a German Journalist

The perpetuation of Soviet-Communist wartime atrocity propaganda by Polish lackeys
(www.auschwitz.org.pl/html/eng/aktualnosci/news_big.php?id=564)

*“in technical terms, the **gas chambers** were utterly simple equipment: they functioned on the principle of a closed space into which poison gas could be introduced.”* (emphasis in original)

Well, there is no doubt that mass killings with cyanide gas would be “quite simple” in theory – the problems would arise when the “gas chamber” was opened!

It isn’t a question of the *theoretical* possibility of mass gasings, but the alleged mass gasings *concretely described* by “eyewitnesses”: the problems arise by reason of what the eyewitnesses say, as well as what they fail to say.¹¹

Anxious that no one should fail to understand the point he is making in his article, Piper repeatedly condemns scientific discussion of these problems. He cites as another method of “negation” the

“attempt to reduce the capacity for killing people in them [gas chambers] to a minimum, as a result of various technical limitations (ventilation or security problems).” (emphasis in original)

The real target of Piper’s censure is any scientific study of the problem of cremation:

*“The same applies to techniques for the **cremation of the victims’ corpses**. The known German records indicate that it would have been possible to cremate over 2,400,000 corpses in the crematoria alone, without taking account of the pyres or the pits where corpses were burned, or, according to Sonderkommando members, over 4,000,000 corpses.”* (emphasis in original)

This is breathing new life into the Soviet propaganda figure of 4 million deaths! The expression “known German records,” in the plural, is inappropriate, to say the least, because Piper is referring, in reality, to *one single* document, the letter from the Central Construction Office dated June 28, 1943, discussed in greater detail below. And in fact, in footnote 11 Piper explains:

“4,756 corpses × 547 days = 2,601,532.”

It is true that 4,756 is the alleged crematory capacity of Auschwitz-Birkenau according to this letter. But even if this statement would *theoretical* be in accordance with the facts, Piper’s calculations would still be meaningless in practice. Piper is totally ignorant of the technical problems (such as the formation and elimination of slag, the wear and tear on the refractory brick and all parts exposed to the flames, starting with the grids on top of the gas generators), which would have rendered continual use of the crematoria day and night for 18 consecutive months practically impossible. By Piper’s reasoning, a simpler analogy runs as follows: if a car can travel 150 km/h, it therefore travels (150 × 24 =) 3,600 km in a day, and 1,969,200 km in 547 days (547 × 3,600 = 1,969,200).

Piper, by necessity an enemy of science, uses this fallacious system of calculation on two occasions. In reference to the cremation capacity mentioned in Kurt Prüfer’s memo dated September 8, 1942 (discussed below) – 2,650 cadavers per day – Piper comments:

*“It should be pointed out that this gives a total of **967,250** corpses cremated per year (and 876,000 in Birkenau alone), or, over the year and a half that these facilities were in existence, **1,450,875** corpses (and 1,314,000 in the crematoria of Birkenau).”* (emphasis in original)

In this case, the calculations are as follows: 2,650 × 365 = 967,250, and so on with all the other figures mentioned (for example, 2,650 × 547.5¹² = 1,450,875).

Piper also uses this “calculation method” in reference to the above-mentioned memo by Prüfer, asserting that

*“a total of **1,387,200** corpses in the four Birkenau crematoria during the period when they were in use”.* (emphasis in original)

Here he has multiplied the presumed capacity of the individual crematoria by the total number of days of their existence, 2,348, *i.e.*, an average of 587 days per crematorium, which is inexplicably different from the 547 assumed by Piper in the preceding calculation!

Piper then attempts to dispose of any scientific examination of the cremation problem by means of the following observation:

“The functioning of the open-air pyres and pits where corpses were burned in addition to the crematoria in Auschwitz Concentration Camp makes all discussion about the limited capacity for the cremation of corpses, and therefore any calculation of the number of victims on the basis of crematorium capacity, entirely irrelevant.”

Here as well, Piper raises a purely theoretical objection that has no basis in fact. The “cremation pyres and pits” must be studied, not in and of themselves, but in regard to the “eyewitness testimonies.” Piper himself has written that “in the spring of 1943, with the launching of the new gas chambers and crematoria,”¹³ the alleged cremation pits of the so-called “Bunkers” ceased to function and then resumed at “Bunker 2” and in the courtyard of crematorium V “in May 1944, during the extermination of Hungarian Jews.”¹⁴ This means that no “cremation pits” were in use at Birkenau from the end of March 1943 (with the entry into operation of crematoria IV and II) until mid-May 1944 (with the arrival of the transports of Hungarian Jews), *i.e.*, for a period of 14½ months. On these grounds alone, then, scientific investigation of the crematoria is perfectly legitimate. Nor are the cremation pits immune from scientific investigation, particularly in the light of aerial photographs of Birkenau taken in 1944. Any such investigation must inevitably – and drastically – revise downwards the “eyewitness” statements upon which Piper’s assertions are made.

As for the crematoria, Piper claims that their activity periods cannot be calculated

“since there are no credible sources making it possible to establish either the amount of time that the crematoria were actually in operation, nor the extent to which their capacity was used.” (emphasis in original)

And then he adds:

“Meyer bases his interruptions in crematorium operation on such enigmatic data as to make establishing even an approximation of these interruptions impossible, let alone any precise dates for periods during which a specific crematorium was out of service.”

This statement shows that Piper has no knowledge of the documentation of the Auschwitz *Zentralbauleitung* that is kept in the archives on Viborgskaja Street in Moscow – not very commendable, for a Director of the Historical Section of the Auschwitz Museum.

Piper then analyzes the essential points of Meyer's article from his own point of view.

4. Prüfer's memo dated 8 September 1942

He begins with the memo by Kurt Prüfer, Chief Engineer at Topf & Söhne, dated 8 September 1942. Like Meyer, he fails to mention that credit for discovery of this document goes to Jean-Claude Pressac. Piper's solemn excommunication of Pressac is obviously still in effect.

In my article on Meyer, I explained the sense in which this new document should be interpreted.¹⁵ I shall restrict myself here to an examination of Piper's explanation.

In particular, Piper raises an objection against Meyer in relation to the crematory capacity mentioned in the memo:

"Meyer's interpretation of the daily capacity, as mentioned by Prüfer, raises further reservations. Meyer thinks that Prüfer is talking about capacity per 24 hours." (emphasis in original)

Piper, on the other hand, writes several rather illogical pages to "prove" that the "daily capacity" refers to a period of 12 hours. In so doing, he shows that he is not even aware of the article, in which Pressac describes his discovery. I quote again the relevant passage that I quoted on a former occasion:¹⁶

"The question of capacity of the crematories at Auschwitz-Birkenau is answered in an internal memo written by Prüfer on 8th Sep 1942, and bearing the heading 'Reichsführer SS, Berlin-Lichterfelde-West, Krematorium Auschwitz: Confidential and Secret!' The memo states that the three double-muffle ovens of Crematory I could cremate 250 bodies daily, the four triple-muffle ovens of Crematory II 800 daily; those of Crematory III likewise 800; the two four-muffle ovens of Crematory IV 400 daily; and those of Crematory V likewise 400. Theoretically this gives a total capacity of 2,650 bodies per day, which was never realized. This memo, written by the best known German cremation specialist of the time, shows that the total cremation capacity of 4,756 bodies per day, as stated by Auschwitz Central Building Administration in report for Berlin dated 28th June 1943, is greatly exaggerated."

Thus, in Pressac's opinion, Prüfer's memo shows that the capacity of 4,756 corpses in 24 hours mentioned in Bischoff's letter was "greatly exaggerated." Prüfer's memo of Sept. 8, 1942, cannot, therefore, refer to 12 hours, because in that case the 24-hour crematory capacity would amount to 5,300 corpses, a figure even higher than the one Pressac considered greatly exaggerated.

Instead of checking the source, Piper simply indulges in arbitrary and lengthy lucubrations that are meaningless.

Piper's interpretation of the document in question is rather fantastic. First, he notes that the *Erläuterungsbericht zum Vorentwurf für den Neubau des Kriegsgefangenenlagers der Waffen-SS, Auschwitz O/S* (Explanatory Report for Construction of the Waffen-SS Prisoner of War Camp, Auschwitz O/S) dated October 30, 1941, states that the new crematorium intended for the Birkenau camp (future Crematorium II) has five 3-muffle ovens, each muffle of which could cremate 2 corpses in half an hour, corresponding to a (theoretical) capacity of 1,440 corpses in 24 hours. Piper then argues:

"Prüfer's memo would therefore mark an attempt to modify a contract that had already been signed and was in the process of having its provisions realized."

He then adds

"that Prüfer's proposal as to the capacity of the crematoria was rejected"

and concludes:

"The central Construction Board (Zentralbauleitung) stuck to the earlier findings and tested the crematoria over a 24-hour working day. The results are found, as noted above, in the June 28, 1943 letter."

In reality, the "contract" between the Central Construction Office and the Topf Corporation related merely to the crematory machinery, as clearly shown by the letter from Topf to the (then) *Bauleitung* of Auschwitz dated November 4, 1941:¹⁷

"Sincerest thanks for your order for the delivery of

5 Topf three-muffle crematory ovens with pressurized air installation

2 coffin introduction devices with rail installation for ovens

3 Topf forced draft installations

Flue installation.

The order is accepted on the basis of the enclosed cost proposal and the conditions thereof, for a total price of RM 51,237."

Therefore, not only was there no "contract" relating to the crematory duration and capacity of a muffle, but Prüfer's memo could not be an attempt to violate this phantasmagorical "contract," since the memo was addressed to "Reichsführer SS, Berlin-Lichterfelde-West" and was intended for the *Hauptamt Haushalt und Bauten*, which depended on the "Reichsführer-SS" and was headquartered at "Berlin-Lichterfeld-West, Unter den Eichen 129." The letters sent by Topf to the Auschwitz SS *Bauleitung* were, by contrast, addressed "an die *Bauleitung* der Waffen-SS und Polizei Auschwitz O/S," with the addition of "for the attention of *Bauleiter* Bischoff" when they involved matters that were the specific responsibility of the *Bauleiter*, such as the cancellation of a possible contract. If Prüfer had really signed such a "contract" with *Bauleiter* Bischoff and had then wished to cancel it, he would have written to Bischoff himself, not to Berlin!

In addition, Prüfer's memo contains no mention of cancellation of any hypothetical contract. As may be seen, Piper's imagination knows no bounds. No less fantastic is his claim that the letter from the Central Construction Office dated June 28, 1943, represented the rejection of Prüfer's "contract," with a reconfirmation of "earlier statements," i.e., the presumed "contract."

There is undoubtedly a link between the above mentioned *Erläuterungsbericht* and the letter in question, but the link is not the one imagined by Piper.

5. Bischoff's letter of 28 June 1943

Piper then occupies himself with the letter from SS Sturmbannführer Karl Bischoff, Head of the Auschwitz Central Construction Office, dated June 28, 1943, relating to the crematory capacity of the crematoria at Auschwitz-Birkenau. Piper mentions the initial publication of this document, in 1957, while

aggravating the error contained in the letter. The letter is, in fact, a copy, prepared by a certain archivist named Cossens, who considered the civilian employee Jährling to be the signatory, attributing to him the rank of SS Sturmbannführer.

Piper, in fact, speaks of a letter from “H. (?) Bischoff, signed by SS Sturmbannführer Jährling.”

This kind of historical ignorance is really incredible. I advise Piper to read my study *The Central Construction Office in Auschwitz*,¹⁸ a copy of which I have, in the meanwhile, mailed to the Auschwitz Museum for their perusal, so that he may avoid further embarrassment in future. It should be furthermore noted that the name of the archive in which the copy was made was not “Dornburg,” but Dornburg.

As to the letter in question, I refer to my article “‘Schlüssel-dokument’ – eine alternative Interpretation.” (“Key Document” – An Alternative Interpretation.”)¹⁹

What should be noted is the reason why Piper considers that the crematory capacity mentioned in it should be absolutely real, or in actual fact, even less than the real capacity:

“Testimony by members of the Sonderkommando and by former commandant Rudolf Höss confirm the reliability of the data in the June 28, 1943 letter and indicate an even higher capacity.” (emphasis in original)

This kind of reasoning is highly surprising. For example, if we discovered a letter from Jean Todt, head of the Ferrari Team, stating that Michael Schumacher’s Ferrari F 2003 could reach a speed of 1,600 km/h, and a few “eyewitness testimonies” furthermore asserted that it could go even faster, this would be sacrosanct truth to Piper. It would never occur to him to study the origin and significance of the letter, to evaluate the credibility of the “eyewitness testimonies,” to study the history of automotive design, the structure and functioning of motors, or the practical results obtained in trials and races. To Piper, any and all such data would be null and void – ignoble technology! – compared to the “document” and the “eyewitness testimonies”!

And when he has to choose between and “documents” and “eyewitness testimonies,” he blindly trusts the “eyewitness testimonies.” In fact, his official position on crematory capacity is derived from these “eyewitness testimonies”:²¹

“As a result, the capacity of the crematoria almost doubled, reaching about 8,000 bodies in 24 hours, according to the statement of a Sonderkommando prisoner, Feinsilber.”

Piper fills several pages with “testimonies” that are supposed to confirm the mammoth crematory capacity mentioned in the letter of June 28, 1943, adding absurdity to absurdity. In his propagandistic blind-

ness, he fails to realize that these “testimonies,” far from furnishing any “proof” whatsoever in favor of the statements contained in the letter, simply discredit themselves – like an “eyewitness” swearing that Schumacher’s Ferrari F2003 can travel 1,600 km hour, or even faster.

6. Two “technical” arguments

On two occasions, Piper advances pseudo-technical arguments, further demonstrating his inability even to perform any *historical* interpretation of the documents he quotes.

The first refers to the well-known Vrba-Wetzler report. Piper writes:

“Meyer also cites the Auschwitz escapee A. Wetzler. Wetzler does indeed write that the corpses burned ‘entirely (that is, bones and all – F.P.) in the course of an hour and a half.’ This, however, is pure theory. In practice, the corpses were not burned entirely. The process of cremation was interrupted; that is, the thicker bones were removed from the retorts, and the prisoners in the Sonderkommando later had to use pestles to reduce them to powder.” (emphasis in original)

THE CHRISTIAN SCIENCE MONITOR  csmonitor.com

The record-setting insect that wasn’t

It’s not always easy to measure how fast a bird or any creature is going. For animals on the run, a scientist may use a stopwatch to time how fast they go between two points. Then the scientist measures the distance between those two points to determine the animal’s speed. Birds’ flying speeds have been clocked with stopwatches, measured from airplanes, tracked by radar, and tested in wind tunnels. Some of these methods are fairly accurate. But sometimes researchers come up with very different results.

Insects are harder to track because they are so small. They don’t always fly in straight lines, either.

In 1927, Charles Townsend took photographs of the botfly in flight. He used the blurred images of the flying insect and the shutter speed of the camera to calculate the botfly’s speed. His results, published in a respected scientific journal, declared that the insect could fly 820 miles per hour – a little faster than the speed of sound!

Scientists took his claim seriously for years. But in 1938, Nobel Prize-winner Irving Langmuir challenged Townsend’s findings. His own studies showed that the air pressure on an insect at that speed would be so great that it would be squashed in flight. (He was right; the botfly goes only a small fraction of that speed.)

Today, scientists gather more accurate measurements by using sound recordings as the insect passes between two points. High-speed filming is another popular way to gauge speed. Using these methods, the fastest insect known today goes about 60 m.p.h.

Some scientists report clocking insects at 90 m.p.h., but these are unpublished results. Until results are published, people tend not to take them seriously. And even so, as in Charles Townsend’s case, even published results may not be right.²⁰

As ludicrous as it sounds, but in the century of science and technology, the scientific community believed the tale that a fragile insect could penetrate the sound barrier. But is this really so surprising, since most engineers and scientists still believe today that the crematoria of Auschwitz could break the “cremation” sound barrier?

The text of the report, found in the Auschwitz Museum, describes Crematoria II and III as follows:²²

"Out of the middle of the oven chamber a gigantic chimney shoots up into the sky. All around are 9 ovens with 4 openings each. Each opening holds 3 normal corpses at one time, which burn away completely in 1½ hours. This corresponds to a daily capacity of approximately 2,000 corpses. [...]"

The total capacity of the 4 crematoria in Birkenau is therefore 6,000 gassings and cremations per day."

Since Vrba claimed to supply the real capacity of the crematoria on the basis of information supplied to him by members of the so-called "Sonderkommando," Piper's objection makes no sense. Why should the members of the "Sonderkommando," the supposed source of Vrba's information, have mentioned a purely "theoretical" crematory capacity? Even if that were so, the "real" capacity, assuming an average duration of the cremation process of half an hour, according to Piper, would have been 18,000 cremations per day! A little high even for a propagandist like Piper.

The same statement also reveals Piper's disheartening ignorance of the structure and functioning of the crematory ovens at Auschwitz and of cremation technology generally.

Piper's claim that the cremation process was interrupted, and that the larger bones were extracted from the muffles, is downright ridiculous. As I have shown elsewhere, in such ovens, the peak of main combustion in the muffles was reached after approximately 55 minutes.²³ Extracting the burning corpses from the muffles at this point would have taken quite long. Due to the cooling of the refractory masonry in the ovens caused by the opening of the doors to extract the bodies, the subsequent cremation would have been conspicuously prolonged.

Incredibly, Piper, Director of the Historical Research Section of the Auschwitz Museum – a man capable of writing page after page on the crematoria at Auschwitz-Birkenau – hasn't the vaguest notion of the cremation technology used in those installations.

He is unaware that every corpse was "entirely" cremated: following main combustion in the muffle, the residual parts of the cadaver fell into the underlying ash chamber, where they were completely consumed. In the meantime, another corpse was inserted into the muffle thus freed. The Topf corporation had devised a method of cremation rather more practical than that imagined by Piper.

Piper's second argument is as follows:

"The underground rooms in the crematoria were used as gas chambers from the moment the facilities went into operation. This function had been present in the earliest plans for these buildings, no later than January, 1942. Blueprints from that date for crematoria II and III feature not one, but two underground rooms, one of them twice the size of the other, with differing ventilation equipment. One room (the undressing room) had only exhaust ventilation. The other room had forced-air ventilation of double the power, even though this room (the gas chamber) was only half the size of the undressing room."

According to Piper, therefore, "Morgue 1" (the presumed gas chamber) possessed twice the ventilation capacity of

"Morgue 2" (the presumed undressing room) – another proof of Piper's incredible historical-documentary ignorance.

In reality, as I have shown elsewhere,²⁴ "Morgue 1" provided for 9.49 air exchanges per hour, while "Morgue 2" provided for 11.08; this means that the "undressing room" was better ventilated than the "gas chamber"!

I will not pursue the matter, having, I believe, sufficiently demonstrated the essential characteristics of Piper's method, which might briefly be summarized as follows: Soviet propaganda, a superstitious reliance upon "eyewitness testimony," and a repudiation of technology.

7. Meyer's reply

Meyer's reply is about as valuable as Piper's critique. I have already discussed Meyer's article elsewhere,¹⁵ and have nothing to add. I do not intend to enter into renewed discussion of Meyer's specific arguments, but rather, his methods: the increasingly extensive borrowing of revisionist sources and arguments. Of course, he refrains from actually quoting revisionist authors and arguments, even displaying a poorly-concealed contempt for them.

As for myself, Meyer treats me with arrogance, although "his" essential argument is borrowed entirely from myself – in particular relating to the crematory capacity and number of days of activity and inactivity of the Birkenau crematoria and the various points raised by Meyer in answer to Piper.

Piper's critique, in Meyer's words, constitutes "the first serious discussion" of his article, thus implying that my own article, cited above, was not serious. But that's only for openers. He mentions me, but not by name (in the presence of Grand Inquisitor Piper, this would surely be impossible), contemptuously calling me an "Auschwitz Denier" and even distorting one of my arguments! Meyer writes:

"An Italian Auschwitz Denier has repeatedly quoted the document quoted by myself, and doubted by himself, on the conversion of the two farm houses for 'special measures', i.e., namely, mass murder, just published (even if with the lapidary remark: 'there is no doubt that these buildings were used as storehouses'.")

This is a reference to my book "*Sonderbehandlung*" *ad Auschwitz. Genesi e significato*²⁵ (Special Treatment in Auschwitz: Origins and Meaning of a Term), which recently appeared in German translation²⁶ and from which he has borrowed abundantly, without ever quoting from it or mentioning it by name.

In this particular case, Meyer has "forgotten" to add the follow-up to my argumentation:²⁷

"There is no doubt that these buildings were used as warehouses. In both the documents quoted, they are mentioned immediately adjacent to BW 33, which consisted of 30 barracks for personal effects (in the camp jargon, this warehouse complex was called 'Canada'). The three barracks moreover bore the designation BW 33a [building or structure 33a] of Bauabschnitt III [Building Section III] in the discussion report. Also during the distribution of the buildings making up the Birkenau camp, BW 33a is consistently referred to as '3 buildings for special measures,' so that these in any case represented an auxiliary building site of the barracks for personal effects."

This demonstration continues for an entire page – which we shall spare the reader – confirming that these barracks were located in Building Section III of Birkenau.

To sum up, the barracks ‘for special measures’ formed part of BW 33a, and were therefore a sub-worksite of BW 33 – a barracks for personal effects – just as “BW 11a – Neuerstellung Schornstein Krem. K.L.” (new construction crematorium chimney, concentration camp) was a sub-worksite of “BW 11 – Krematorium,” and formed part of *Bauabschnitt* III. Structures outside the camp were included under the heading “Outside Camps.”

It is also known with certainty that BW 33a formed part of the “Häftlingslazarett” (inmate hospital) provided for in Building Section III of Birkenau camp,²⁸ which confirms that this had nothing to do with the presumed “Bunkers” of Birkenau.

Meyer not only dismisses my demonstration as if I had made an *ex-cathedra* assertion without proof (a “lapidary statement”), but continues – despite the evidence – to claim, incorrectly, that the barracks in question were related to the so-called “Bunkers” of Birkenau.

With regard to Bischoff’s letter dated June 28, 1943, Meyer writes:

“The original is not signed, because it was only a draft, which was apparently not sent right away, since it was based on the construction explanatory report dated October 30, 1941, which was out of date and contradicts the first practical experiences. That is now proven by my ‘crucial document,’ the letter from engineer Kurt Prüfer dated September 8, 1942.”

This is obviously an indirect reference to my article, already mentioned above,¹⁹ in which I pointed out precisely that which Meyer now repeats; I have also explained the relationship between this document and the explanatory report dated October 30, 1941, so that Bischoff’s letter adduces a crematory capacity, which is technically absurd. At this point, Meyer, in contrast, does not even issue a “lapidary statement”: he is simply silent. He restricts himself to claiming that the information contained in the letter is “erroneous,” but without saying why.

In conclusion, Piper dogmatically asserts that the crematory capacity mentioned corresponded to reality, or that the real capacity was even greater, while Meyer dogmatically asserts that the capacity did not correspond to reality; but neither supplies the slightest proof of his respective affirmations.

In fact, Prüfer’s memo of September 8, 1942, mentioned by Meyer, has no greater demonstrative value than Bischoff’s letter of June 28, 1943.²⁹ F. Meyer then produces further “confirmation” of his arguments:

“The result on the basis of practical experience is then found once again in a second letter from Prüfer dated 15 November 1942, Staatsarchiv Weimar 2/555a, Prüfer file, according to Pressac/van Pelt in: Gutman/Berenbaum, p. 212: 800 bodies daily for each of the larger crematoria.”

In reality, the letter in question contains no indication of any crematory capacity whatever; K. Prüfer restricts himself to stating as follows, with regard to the two 3-muffle ovens of the crematoria at Buchenwald:³⁰

“The first oven has already performed a large number of cremations, the working method of the oven and conse-

quently the new design has proven itself in practice and is unobjectionable. The ovens perform 1/3 better than initially provided for by myself.”

The crematory capacity of 800 bodies per day is therefore a simple – and, incidentally erroneous – conjecture by J.-C. Pressac: Prüfer is referring to the fuel efficiency of the ovens, not to their duration of cremation.³¹

Meyer then objects as follows to Piper’s statements:

“I didn’t mention Jährling’s data of a daily coke consumption of 7,840 kg, although, at 1,440 cremations [per day], using the unrealistic quantity of 5.5 kg per corpse, that data would have confirmed my figures.”

On what basis does Meyer define the consumption of 5.5 kg of coke per corpse as “unrealistic”? Why, exclusively on the basis of my article “Die Krematoriumsöfen von Auschwitz-Birkenau,”³² quoted by himself in the first article, but merely assumed or implied in his reply to Piper.

We have already seen that Piper, in his ignorance of the documentation of the Auschwitz Central Construction Office, claims that there are no documents permitting a calculation of the days of inactivity of crematoria. Meyer responds as follows:

“On the operating time of the crematoria (971 days in Crematoria I and II, 359 days in III and IV) Piper accuses me of speculation. In my article, Fn.19, I gave the sources. They are based on the following documentation archived in the APMO: File memo of 3/17/1943, on the damage to Crematorium I, Document BW 7/30/34, p.54; Central Construction Office to Topf of 7/17/1943 on repairs prior to final completion, BW 30/34, p.17; Cracks in the oven of Crematorium III, BW 30/34, p.42; Chimney, Crematoria I and III damaged according to telegram to Topf of 5/14/1943, BW 30/34, p.41f.; 20 Oven doors of Crematoria I and II dated 10/21/1943 through 1/27/1944 as well as of 4/3 through 10/17/1944 in need of repair, Dpr.-Hd/11a, p.95f.; 7 oven doors of 6/20 through 7/20/1944 in need of repairs, Czech p.789.”

Here, he has simply appropriated my sources, as well as my arguments and my calculations!³³

I take advantage of the present opportunity to inform Mr. Meyer that, in the latest version (updated, based on new documents) of my article that was impudently ransacked by him, I calculated 888 days of activity (or, more exactly, of *possible* activity) for Crematoria II and III and 276 days for Crematoria IV and V.³⁴ The latest version also contains new archive references, in case he wishes to deck himself with some more borrowed plumage in his next article!

Meyer also uses the figure of 110,000 Hungarian Jews transferred to other concentration camps. What is the source? Piper claims that Meyer found it in a book by A. Stzrelecki,³⁵ but Meyer objects:

“For the transfer of 110,000 Jews from Hungary to other concentration camps, I name, first of all, Gerlach/Aly as a source, which Piper is ignorant of, whereby he also accuses me of manipulation. He quotes only Strzeleckis figures, but not exactly: Strzelecki names in his lists (p. 349ff.) for May to October 1944 exactly 104,550 inmates ‘who were registered [and] transferred to other concentration camps’.”

It is true that this author mentions approximately 104,000 transfers (for exactitude, 104,820),³⁶ nevertheless, as shown in the subsequent tables,³⁷ this figure refers to all inmates, both Jews and non-Jews – not just Hungarian Jews. Meyer also mentions the following note by A. Strzelecki:³⁸

"In the period between May and October 1944 several thousand, most probably up to 100,000 Jews went through Birkenau camp without being registered,"

but this figure also includes other categories of non-registered Jews, such as those from Lodz. How does he deduce the figure of 110,000 from these lower figures of 100,000 or 104,550 (104,820)? The answer is simple. Meyer has merely rounded off the figure of 106,700 able-bodied registered or non-registered Hungarian Jews who were sent to the Birkenau transit camps.³⁹

Criticizing the number of inmates deported to Auschwitz from Poland that was adopted by Piper, Meyer then lists about thirty false transports of Jews originating from Poland, which he has simply borrowed from my article on Piper, mentioned above.⁴⁰

Further along, he states:

"In the meantime, the order form for 22 'gas-tight' doors for the disinfestation barracks, two of them for the related saunas, have been found in the Moscow archives."

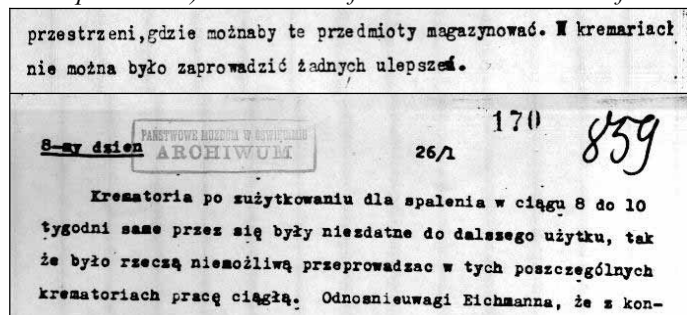
Here, Meyer is borrowing from my above-mentioned book, *Special Treatment in Auschwitz*.⁴¹ He also borrows the following quotation from the memorandum of May 22, 1943, discovered in Moscow by Jürgen Graf and myself:

"In addition there came very recently the solution of the Jewish question, for which the precondition for the accommodation of at first 60,000 inmates, which grew to 100,000 in a short period of time, must be created. The inmates of the camp are predominantly intended for the heavy industry expanding in the adjacent areas. The sphere of interest of the camp includes various armaments factories, for which the manpower is to be regularly made available."

This document, unknown and unpublished, was published for the first time by myself,⁴² as was the document relating to the 22 "gas-tight" doors.

Meyer also borrows my argument, set forth above, relating to the ventilation of the "morgues" 1 and 2, in which I said:

"According to the Topf invoice dated 22.2.1943 (Moscow Archives 502-1-327) the undressing cellar had a rotary current motor of 5.5 hp for ventilation, the B-cellar had two rotary current motors of 3.5 hp each for air intake and ventilation. According to this, the (technically downright counterproductive) ventilation of the B cellar intended for the



Statement by Rudolf Höß during the Krakow trial against him.

mass murders by gas were weaker than those in the cellar intended for the undressing of the victims, which was twice as large."

Here he has simply substituted – in a rather oversimplified way – the number of air exchanges, which I had already calculated, by the performance of the motors, which he found in the photocopy of the above mentioned invoice published by myself;⁴³ but the result is the same: he simply borrows my arguments and conclusion:

"Thus the gas chamber was less ventilated than the changing room!"

One of Meyer's more random arguments is that of the merely experimental use – in practice, the non-use – for homicidal purposes, of the presumed gas chambers in the crematoria: he is unable to reply to Piper's objection, except to say that

"real showers and disinfestation ovens were installed in the crematoria."

Here, he simply makes a travesty of what I wrote in my article "Leichenkeller von Birkenau: Luftschutzräume oder Entwesungskammern?"⁴⁴ (The Birkenau Morgues: Air Raid Shelter or Disinfestation Chamber?), which contains, in particular, a paragraph entitled "Documents with references to hygienic-sanitary installations in the crematoria of Birkenau."⁴⁵

Unfortunately, Meyer did not have the opportunity to read my article "Die Leichenkeller der Krematorien von Birkenau im Lichte der Dokumente" (The Morgues of the Birkenau Crematoria in the Light of the Documents), published in the December 2003 edition of the German periodical *Vierteljahreshefte für freie Geschichtsforschung*, after Meyer had already published his reply. But there is no need to despair: no doubt, in his next article he will once again borrow my arguments and documents, including exact archive references, but without any mention of me or of my article.

The cat-fight between Piper and Meyer nevertheless gives rise to hope for two reasons: both Piper with his crude Soviet propaganda and Meyer with his crude pseudo-revisionism pay tribute to revisionist methods and arguments.

Postscript

A major rediscovery made by myself after finishing the above article compels me to add this postscript. I shall briefly recall the underlying facts. In his recent book, Robert Jan van Pelt reproduces the English translation of a long extract from the Höß trial (March 11-29, 1947), according to which the former Commandant at Auschwitz stated, among other things, as follows:⁴⁶

"No improvements could be made to the crematoria. After eight to ten hours of operation the crematoria were unfit for further use. It was impossible to operate them continuously."

Fritjof Meyer has described this information as "no less than sensational in nature," raising it to the status of a basis for revision of the number of deaths at Auschwitz (together with Kurt Prüfer's letter of 8 September 1942 discovered by Jean-Claude Pressac).⁴⁷

"A second surprising piece of information is provided by van Pelt now with the publication of a testimony from the cross-examination of Höß before the court of Cracow in

1947: 'After eight or ten hours operation the crematoria were unfit for further use. It was impossible to keep them in operation continuously.'

Meyer therefore assumes an average duration of 9 hours of crematory activity and uses this assumption as the basis for all his calculations, with the consequences described in my article "Auschwitz. Fritjof Meyer's New Revisions." Here, in regard to this extraordinary piece of information, I noted:⁴⁸

"This alleged statement by Rudolf Höss could be the result of a misunderstanding or a mistake in translation."

Only recently, among my papers, I found the Polish text of the statement by Rudolf Höß, which reads as follows:⁴⁹

"W kremariach^[50] nie można było zaprowadzić żadnych ulepszeń. Krematoria po zużycowaniu dla spalania w ciągu 8 do 10 tygodni same przez się były niezdadne do dalszego użytku, tak że było rzeczą niemożliwą przeprowadzać w tym poszczególnych krematoriach pracę ciągłą."

Translated literally, this states:

"No improvement could be made to the cremation process. The crematoria, after use for cremation over a period of 8-10 weeks, became unsuitable for further use, so that it was impossible to carry on continual use in these individual crematoria."

R.J. van Pelt's translation therefore contains an error ("hours" instead of "weeks") that radically alters the meaning of the statement and completely invalidates Meyer's assumption and calculation.

The most incredible thing in this matter, though, is Piper's attitude. Piper replies as follows:

"The contention that the operation of the crematoria was limited to nine hours per day is **contradicted by camp documents and accounts by witnesses including Rudolf Höss, which indicate that in fact, when the need arose, the crematoria functioned 24 hours per day.**" (emphasis in original)

Piper therefore endorses the accuracy of Höß' statement as quoted by R.J. van Pelt and borrowed by Meyer. This means that Piper never made the slightest effort to check the source, even though he is the person best-equipped to perform such a check.

Another example of Piper's professionalism!

Notes

- ¹ *TR*, 1(4) (2003), p. 387-399.
- ² See Piper's review of J.-C. Pressac's book *Les crématoires d'Auschwitz*, in: *Zeszyty Oświęcimskie*, no. 21, 1995, pp. 309-329.
- ³ *TR* 1(4) (2003), S. 426-435.
- ⁴ The respective articles have been published on the website of the *Informationsdienst gegen Rechtsextremismus*: www.idgr.de/texte/geschichte/ns-verbrechen/fritjof-meyer/index.php; Piper's article can be found in English at www.auschwitz.org.pl/html/eng/aktualnosci/news_big.php?id=564
- ⁵ G. Wellers, *Essai de détermination du nombre de morts au camp d'Auschwitz*, in: "Le Monde Juif," n. 112, October-December 1983
- ⁶ The figure of 1,334,700 indicated by myself in the quoted article, *op. cit.* (note 1), p. 391, properly refers to the presumed gassing victims.
- ⁷ *Ibid.*, p. 390.
- ⁸ F. Piper, *Estimating the Number of Deportees to and Victims of the Auschwitz-Birkenau Camp*, in: *Yad Vashem Studies*, XXI. Jerusalem 1991, pp. 49-103.
- ⁹ *Ibid.*, p. 98; retranslated from German.
- ¹⁰ *Ibid.*, p. 49; retranslated from German.
- ¹¹ See, for example, my article "Auschwitz: Gasprüfer und Gasrestprobe," in:

- VffG*, 7(3&4) 2003, pp. 380-385 (Engl. in preparation).
- ¹² It is not clear why Piper assumes 547.5 days of activity of the crematoria instead of 547 as in the preceding calculation.
- ¹³ F. Piper, "Gas Chambers and Crematoria," in: Yisrael Gutman, Michael Berenbaum (eds.), *Anatomy of the Auschwitz Death Camp*, Indiana University Press, Bloomington and Indianapolis 1994, p. 164.
- ¹⁴ *Ibid.*, pp. 164 and 173.
- ¹⁵ "Auschwitz. Fritjof Meyer's New Revisions," *TR* 1(1) (2003), pp. 30-37.
- ¹⁶ *Ibid.*, p. 32.
- ¹⁷ RGVA (*Rossiiskii Gosudarstvennii Vojennii Archiv*, Mosca), 502-313, p. 81.
- ¹⁸ La "Central Construction Office der Polizei und Waffen SS Auschwitz," Edizioni di Ar, 1998. Soon to appear in English by Theses & Dissertations Press.
- ¹⁹ *VffG*, 4(1) (2000), pp. 50-56.
- ²⁰ Taken from Christian Scientist Monitor, 11/5/2000; <http://search.csmonitor.com/durable/2000/09/05/p22s2.htm>; see also T. J. Dean, *University of Florida Book of Insect Records*, Chapter 1: "Fastest Flyer," <http://ufbir.ifas.ufl.edu/chap01.htm>
- ²¹ F. Piper, *op. cit.* (note 13), p. 166; similar in the internet article discussed here: "Former prisoner **Stanisław Jankowski (Alter Feinsilber)** was assigned to the Sonderkommando in 1942. He stated that 5,000 corpses could be burned per day in crematoria II and III, and 3,000 in crematoria IV and V" (emph. in orig.)
- ²² APMO (Archiwum Państwowego Muzeum w Oświęcimiu), RO, t XXa, pp. 26-27. (Sygn. D-RO/129).
- ²³ "The Crematoria Ovens of Auschwitz and Birkenau," in: G. Rudolf (ed.), *Dissecting the Holocaust. The Growing Critique of 'Truth' and 'Memory'*, Theses & Dissertations Press, Chicago 2003, p. 395.
- ²⁴ *Auschwitz. The End of a Legend. A Critique of J.C. Pressac*, Institute for Historical Review, Newport Beach, 1994, pp. 59-62.
- ²⁵ Edizioni di Ar, Padova 2000.
- ²⁶ *Sonderbehandlung in Auschwitz. Entstehung und Bedeutung eines Begriffs*. Castle Hill Publishers, Hastings, 2003. Soon to be published in English by Theses & Dissertations Press.
- ²⁷ *Ibid.*, pp. 68-69.
- ²⁸ See my article "Die Leichenkeller der Krematorien von Birkenau im Lichte der Dokumente," in: *Vierteljahresshefte für freie Geschichtsforschung* 7(3&4) (2003), p. 377; an Engl. translation of this very important article will appear in a later edition of *TR*.
- ²⁹ C. Mattogno, *op. cit.* (note 15), pp. 31-33.
- ³⁰ Original text and transcription in: J.-C. Pressac, *Auschwitz: Technique and operation of the gas chambers*. New York 1989, pp. 98f.
- ³¹ See *Auschwitz: The End of a Legend*, *op. cit.* (note 24), pp. 7-21.
- ³² In E. Gauss (ed.), *Grundlagen zur Zeitgeschichte. Ein Handbuch über strittige Fragen des 20. Jahrhunderts*. Grabert Verlag, Tübingen 1994, pp. 281-320; see, in particular, p. 297; Engl. see note 23.
- ³³ *Ibid.*, German edition, pp. 308ff.
- ³⁴ "The Crematoria Ovens...", *op. cit.* (note 23), pp. 403ff.
- ³⁵ *Endphase des KL Auschwitz. Evakuierung, Liquidierung und Befreiung des Lagers*, Verlag Staatliches Museum in Oświęcim-Brzezinka, 1995.
- ³⁶ May: 6,520, June: 15,300, July: 17,500, August: 18,500, September: 20,500, October: 26,500.
- ³⁷ A. Strzelecki, *op. cit.* (note 35), pp. 353-359.
- ³⁸ *Ibid.*, p. 352.
- ³⁹ "Die Deportation der ungarischer Juden von Mai bis Juli 1944. Eine provisorische Bilanz," *VffG*, 5(4) (2001), p. 385.
- ⁴⁰ "The Four Million Figure of Auschwitz," *op. cit.* (note 1), pp. 393f.
- ⁴¹ *Sonderbehandlung in Auschwitz*, *op. cit.* (note 26), pp. 53-55.
- ⁴² *Ibid.*, pp. 58-59 and p. 142.
- ⁴³ *Auschwitz. The End of a Legend*, *op. cit.* (note 24), pp. 110-113.
- ⁴⁴ *VffG*, 4(2) (2000), pp. 152-158
- ⁴⁵ *Ibid.*, pp. 156-158.
- ⁴⁶ R.J. van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, Indiana University Press, Bloomington and Indianapolis 2002, p. 262.
- ⁴⁷ F. Meyer, "Die Zahl der Opfer von Auschwitz. Neue Erkenntnisse durch neue Archivfunde," in: *Osteuropa. Zeitschrift für Gegenwartsfragen des Ostens*, Nr. 5, 2002, pp. 635f.
- ⁴⁸ *Op. cit.* (note 15), p. 33.
- ⁴⁹ See document reproduction. Source: Höß Trial, vol. 26b, pp. 169f.
- ⁵⁰ Typographical error for "kremacje."

The “Gas Testers” of Auschwitz

Testing for Zyklon B Gas Residues · Documents – Missed and Misunderstood

By Carlo Mattogno

Introduction

In 1989, Prof. Faurisson’s challenge¹ to offer him one single tangible proof for the existence of National Socialist homicidal gas chambers – beyond untrustworthy ‘eyewitness’ testimonies – resulted in an emphatic response by French scholar Jean-Claude Pressac. In a massive work he presented “39 criminal traces” for the existence of homicidal gas chambers.² All of these traces are to be found in German wartime documents, most of them including the word “gas” in one way or another, but never explicitly mentioning the use of gas for murder. Thus, it was easy for revisionists to refute Pressac’s alleged criminal traces by pointing out perfectly harmless meanings of the word “gas” in the context of each of those documents, for example as gas to kill lice or in the context of gas warfare.³

In another book published four years later, however, Pressac presented another, previously unknown document.⁴ Pressac claimed that this document, written by the company Topf & Söhne (see ill. 1.), was an acknowledgement of a telegram⁵ which the Central Construction Office of the Auschwitz camp had sent to this firm a few days earlier (see ill. 2).

Even those two documents do not have any content that would put the word “gas” into a homicidal context. The Topf letter, however, does undermine the so far highly plausible revisionist explanation of the meaning of the aforesaid telegram, which refers to “10 gas testers” (10 *Gasprüfer*). As W. Rademacher⁶ and C. Mattogno⁷ demonstrated as early as 1994, this term is used for smoke gas analyzers, as they are installed in smoke flues and chimneys of various firing installations (crematories, heaters, etc.). Both the number of testers ordered (10 devices for 10 smoke flues in the Crematories II & III of Auschwitz-Birkenau) as well as the company which was asked to supply them (Topf & Söhne constructed crematory ovens) support this thesis.

However, the confirmation letter of the Topf firm, as published by Pressac in 1993, suddenly mentions “display devices for hydrocyanic acid residues” (*Anzeigegegeräten für Blausäure-Reste*), a new word creation suggesting a context with “gas residue detection devices for Zyklon” (*Gasrestnachweisgeräten für Zyklon*) – the proper term – which were available in those years. If this document were genuine, it would indicate that the Central Construction Office of Auschwitz ordered devices with which it intended to detect hydrocyanic acid residues in Crematories II & III, which are claimed to have housed in their basement the two homicidal gas chambers most frequently used. However, this still would not prove that such residues of hydrocyanic acid would have stemmed from homicidal gassings.

Prof. Butz suggested that the waste incinerator installed in Crematory II could be seen as a potential source of hydrocyanic acid, and thus as the reason to order such detection devices.⁸ Without going into detail, reference is made here also to a re-

sponse to Butz’ paper by C. Mattogno, in which he emphasized the weak nature of Butz’ thesis.⁹ Doubts about the authenticity of Pressac’s latest documentary discovery had been raised as early as 1994.^{6,7} In addition to the arguments listed there, I would like to point out a stylistic oddity of this letter, which, if seen isolatedly, does not indicate a forgery, but which supports a skeptical attitude regarding the authenticity of this document:

The wording “kommen wir Ihnen sofort näher” (we shall get close to you immediately) is utter nonsense, because such a wording would refer to the physical approach of two bodies. The proper rendering would be “kommen wir sofort auf Sie zu” (we will approach you immediately).

In the first section of the two-part paper following, C. Mattogno summarizes the discussion of these two documents, whose significance cannot be underestimated, because it has been presented as a key document to prove the existence of homicidal gas chambers in Auschwitz by orthodox historians and by the media since the document’s first publication in 1993/1994.¹⁰

The second section puts the whole discussion into a proper context of the technology used during the war to detect hydrocyanic acid residues in the atmosphere of disinfestation (de-lousing) rooms, and to protect individuals working in such rooms from any harm.

Germar Rudolf

Notes

- ¹ Challenge at the end of a correction by Faurisson in *Le Monde*, Feb. 26, 1979; cf. Robert Faurisson, *Mémoire en défense – Contre ceux qui m’accusent de falsifier l’Histoire. La question des chambres à gaz*. Préface de Noam Chomsky, La Vieille Taupe, Paris 1980, p. 100.
- ² Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, The Beate Klarsfeld Foundation, New York 1989, pp. 431-457.
- ³ Cf. R. Faurisson, *The Journal of Historical Review*, 11 (1) (1991), pp. 25ff.; *ibid.*, 11 (2) (1991), pp. 133ff; Herbert Verbeke (ed.), *Auschwitz: Nackte Fakten*, Postbus 60, B-2600 Berchem 1, 1996; S. Crowell, “Wartime Germany’s Anti-Gas Air Raid Shelters: A Refutation of Pressac’s ‘Criminal Traces’,” *The Journal of Historical Review*, 18(4) (1999), pp. 7-30.
- ⁴ J.-C. Pressac, *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper, Munich/Zürich 1994, illustrations, doc. no. 28.
- ⁵ J.-C. Pressac, *Auschwitz...*, *op. cit.* (note 2), p. 371.
- ⁶ W. Rademacher, “Der Fall Lüftl, oder: die Justiz zur Zeitgeschichte,” in: E. Gauss (ed.), *Grundlagen zur Zeitgeschichte*, Grabert, Tübingen 1994, pp. 55ff.; Engl: “The Case of Walter Lüftl · Contemporary History and the Justice System,” in Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago 2003, pp. 78-80.
- ⁷ C. Mattogno, *Auschwitz: The End of a Legend*, Institute for Historical Review, Newport Beach, 1994.
- ⁸ R. Butz “Gas Detectors in the Auschwitz Crematorium II”; <http://pubweb.acns.nwu.edu/~abut/di/dau/detect.html>, Apr. 24, 1997.
- ⁹ Mattogno, “Critique of the A.R. Butz’ Article ‘Gas Detectors in Auschwitz Crematorium II’”; www.codoh.com/viewpoints/vpmatbutz.html.
- ¹⁰ See for this M. Köhler, “Jean-Claude Pressac und die deutsche Öffentlichkeit,” *Deutschland in Geschichte und Gegenwart* 42(4) (1994), pp. 20-26; dito in: H. Verbeke (ed.), *op. cit.* (note 3), pp. 19-30; Engl. online: www.vho.org/GB/Books/anf/Koehler.html.

1. Jean-Claude Pressac's Interpretation

The examination of a document can lead to correct historical conclusions only after it has been placed not merely within its general historical context, but also within its bureaucratic context as well as within the context of what is technically possible. Insufficient knowledge of context or erroneous contextualization inevitably leads to distortions of the actual meaning of a document and to misunderstandings regarding the problems involved.

An example of such a methodic deficiency is that of Jean-Claude Pressac in his misinterpretation of two documents relating to "gas testers" in Auschwitz. In his book *Die Krematorien von Auschwitz* Pressac writes:¹

"As soon as Messing's construction work had progressed far enough, the contractor sent a telegram to Topf on February 26 asking for immediate shipment of ten gas testers for construction site 30 (Crematory II). The SS wanted to determine whether the new ventilation system of Morgue I, which was originally installed for mortuary purposes (meaning a high air intake power and a low air exhaust power) would be sufficient, because for usage as a gas chamber, this installation had to be in reverse order, that is, a low air intake power and a high air exhaust power."

Before continuing, it should be pointed out, both in fairness to Pressac and to clarify his line of reasoning, that the ambiguous words I have emphasized are the result of serious misunderstanding by the two German translators of the original French text; Pressac is actually referring to "upper aeration and lower de-aeration" and vice versa² in the sense of aeration or de-aeration from the top or bottom of the premises. I shall return to this point. Pressac goes on to say:³

"Sander and Prüfer sent the following response on March 2:

Erfurt, March 2, 43

*Regarding: Crematory [II]
gas testers*

We confirm the receipt of your telegram, saying:

'Send off immediately 10 gas detectors as discussed. Hand in estimate later'."

In this regard, we let you know that already two weeks ago we asked 5 different firms about the indicators of hydrogen cyanide residue requested by you. We received negative answers from 3 firms, and from two others an answer is still outstanding.

In case we receive notification in this matter, we shall get close to you immediately so that you can get in contact with the firm producing these devices.

Hail Hitler!

J.A. Topf & Söhne

per procura

Sander

i.V.

Prüfer

The Construction Office received the letter on 05 March. This document clearly proves the presence of a gas chamber in Crematory II."

It is important to emphasize that, in his original text, Pressac refers explicitly to a "homicidal gas chamber"⁴ and that in his first work, Pressac, who had already interpreted the term "gas testers" as "gas detectors" for hydrocyanic acid, raises a very important question in this regard:⁵

"Since Topf's production consisted essentially of brewery equipment (cauldrons vats, etc), metal conduits and containers (ventilation, ducting, grain silos, etc), together with the associated components (fans, valves, and cocks) and, of course, incineration furnaces, they did not manufacture gas detectors, objects associated with systems totally foreign to their spheres of activity, so they must necessarily have had to order them from another civilian firm. Why did the SS use Topf as an intermediary instead of directly approaching a specialist supplier?"

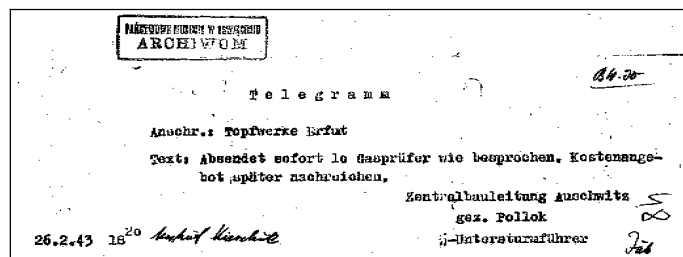
The answer must be that in this way they avoided awkward questions and conclusions that might have occurred if some civilian firm not knowing the 'special activity' of the Auschwitz camp had received such an order. On the other hand, there were no such worries in dealing with Prüfer, who was after all technical advisor for the Krematorien." According to Pressac, the outcome was the following:⁶

"On March 10, Schultze and Messing conducted about 16-hour long testings of the ventilation system of the gas chamber of Crematory II. Apparently the installation was still not working properly, since Messing worked there again on the 11th for another eleven hours, and once again on the 13th for fifteen hours. Tests were made after the addition of Zyklon B. The detection of hydrocyanic acid residues was apparently performed through a chemical process and not by gas testers, because these had been ordered too late to have been delivered on time."

In the following discussion – which recapitulates and adds to what was presented in the study entitled, *Auschwitz: End of a Legend*⁷ – I will on the one hand demonstrate that Pressac's interpretation is both historically groundless and technically absurd, while I will on the other hand present an alternative explanation which is compatible with the historical and technical context which forms the background of the documents.

2. The Purpose of the "Gas Testers"

Pressac's explanation is incorrect technically and groundless historically. The idea of de-aeration from the bottom being unsuitable for a hydrogen cyanide gas chamber has no technical



III. 1: Telegram by the Central Construction Office Auschwitz to the firm Topf & Söhne, Feb. 26, 1943: Archivum Panstwowego Muzeum W Oswiecimiu, BW 30/34, p. 48.

Translation:

"[...] Send off immediately 10 gas detectors as discussed. Hand in estimate later' [...]"

foundation, and in fact in the diagrams of the Zyklon B delousing chambers with DEGESCH circulation design, the induction inlet was situated randomly in the upper or the lower part of the gas chamber.⁷ The quality of ventilation depends only on the power of the ventilators (both exhaust and intake). But even if de-aeration from the top were indispensable for a hydrogen cyanide gas chamber to operate correctly, Pressac's explanation would still be groundless, because the ventilation system of Morgue 1 of Crematory II was installed the other way around, that is, with air intake from the bottom and exhaust from the top: the decision to switch the position of the ventilators was

made by Topf in March 1942⁸ or several months before the alleged (undocumented) decision of the Central Construction Office to convert Morgue 1 into a homicidal gas chamber. Accordingly, since the ventilators had been reversed and the Central Construction Office was well aware of that fact, Pressac's explanation remains groundless.

So why then would the Central Construction Office have ordered "gas testers"? What purpose were they supposed to serve? Pressac's explanation that the "detection of hydrocyanic acid residues was apparently performed through a chemical process and not by gas testers" is also historically and technically unfounded. In fact, on the one hand there is no document, which has ever mentioned the "detection of residues of hydrocyanic acid," and on the other hand the test for hydrocyanic gas residues (gas residue test) could be performed exclusively "through a chemical process," i.e., with the procedure which was developed by Pertusi and Gastaldi and further improved by Sieverts and Hermsdorf.⁹

If then, according to Pressac, the test for gas residues was performed "using a chemical process" instead of "with gas testers," these testers did not operate according to a chemical procedure, so they could not have been used for gas residue testing.

With the aforementioned "trace," Pressac involuntarily demolishes his entire line of reasoning: in fact, the technical term for a device used to test for hydrocyanic gas residues was neither "gas tester" nor "display devices for hydrocyanic acid residues" but was, instead, "gas residue detection devices for Zyklon" (see Ill. 3).

This device was not an instrument but rather a small kit containing various chemical products (see Ill. 4). An official publication of the Waffen-SS provides detailed explanations in this regard:

Gas Residue Detection

The testing is performed by the disinfection supervisor or his deputy, by means of the required equipment for gas residue detection (according to Pertusi and Gastaldi). This equipment consists of:

- One small clear bottle of Solution I (2.86 g of copper acetate in 1 ltr of water),
- One small brown bottle with Solution II (475 ccm at room temperature of a saturated solution of benzidine acetate, filled up with 1 ltr of water),
- One small test-tube with calcium cyanide and cork plug,
- Three small test-tubes with cork plugs for storing moist paper strips,
- One small clear tube with powder for 1/2 liter of Solution I,
- One small brown tube with powder for 1/2 liter of Solution II,
- One officially certified color chart, blotting paper strips no. 597 from Schleicher-Schüll, Düren.
- Directions for the Gas Residue Detection Device

Pour equal parts of Solution I and II into the mixing container; cover with plug and shake. Dip a few blotting-paper strips half way into the mixed solution. By dipping them into the test tube with calcium cyanide, examine

Dr. J. C. Pressac
J. A. TOPF & SÖHNE
 MASCHINENFABRIK: FEUERUNGS- UND MASCHINENBAU
 An die Zentral-Bauleitung der Waffen-SS und Polizei, Auschwitz / Ost-Obergesch.
 Eingang: 5. MRZ. 1943
 Stellvertreter: 24328/43
 Buchhaltg. 6.3.43
 ERFURT, den 23.43
 hes.
 Betrifft: Krematorium, Gasprüfer.
 Ihr Zeichen: Prf. K 92 BH 30
 UNSERE ABTEILUNG: DIV
 Wir bestätigen den Eingang Ihres Telegrammes, lautend:
 " Absendet sofort 10 Gasprüfer wie besprochen
 Kostangebot später nachreichen ".
 Hierzu teilen wir Ihnen mit, dass wir bereits vor 2 Wochen bei 5 verschiedenen Firmen die von Ihnen gewünschten Anzeigeräte für Blausäure-Reste angefragt haben. Von 3 Firmen haben wir Absagen bekommen und von 2 weiteren steht eine Antwort noch aus.
 Wenn wir in dieser Angelegenheit Mitteilung erhalten, kommen wir Ihnen sofort näher, damit Sie sich mit einer Firma, die diese Geräte baut, in Verbindung setzen können.
 Heil Hitler!
 J. A. TOPF & SÖHNE
 ppa. I.V. J. J. J.
 Erledigt durch Schreiben vom 194 Bftg. Nr.
 Reichsbank-Giro-Konto 75/851 — Postscheck-Konto Erfurt 1792
 Telegramme: Topfwerke — Fernsprecher: Sammelnummer 25125

III. 2: Document in facsimile in: J.-C. Pressac, *Die Krematorien von Auschwitz*, Piper, Munich 1994. Doc. Plate No. 28 (original in Tsentr Chranenija Istoriko-dokumental'nich Kollektzii, Moskau, 502-1-313, p. 44.). Translation:

"[...] We confirm the receipt of your telegram, saying:

'Send off immediately 10 gas detectors as discussed. Hand in estimate later.'

In this regard, we let you know that already two weeks ago we asked 5 different firms about the display devices for hydrocyanic acid residues requested by you. We received negative answers from 3 firms, and from two others an answer is still outstanding.

In case we receive notification in this matter, we shall get close to you immediately so that you can get in contact with the firm producing these devices.

Hail Hitler! [...]

whether the mixed liquid solution reacts to Hydrocyanic acid (blue coloring!). In case blue coloring occurs, the already aired room is to be examined using more soaked blotting strips. This work is done while wearing a gas mask. Any time after ten seconds, when no significantly stronger blue coloring occurs than the weakest color tone on the chart, the chamber may be opened without hesitation; otherwise, one must air again and repeat the test.

The production of Solution I and II is accomplished in the following manner: The contents of a brown test-tube (Solution I) and a clear test-tube (Solution II) is to be dissolved into a half liter of distilled water and this solution is to be filtered. Solutions showing a residue at the bottom of the test-tube are not usable and are to be poured away. Solutions I and II must only be combined shortly before the testing.

The little color charts are to be renewed after five years.

Only after the careful procedure of testing for gas residues even between objects stacked on top of one another result in no traces of hydrocyanic acid, the building may finally be opened up. Otherwise one is to aerate again and repeat the test."¹⁰

TESCH & STABENOW
Internationale Gesellschaft für Schädlingsbekämpfung m. b. H.

HAUPTNIEDERLAGE: Hamburg Nr. 42 25
FILIALNIEDERLAGE: Lublin
POSTFACHNIEDERLAGE: Hamburg Nr. 425 00
KUNSTSTOFFNIEDERLAGE: Hamburg

Schnellbrief!

HAMBURG d. 29.7.1942

Zeichen: W/Ra.
Mappe: Z.Nr.

Kriegsgefangenenlager Lublin
Kommandantur
AN 1486 1942

Kriegsgefangenenlager Lublin, Verwaltung
Lublin

Ihre Bestellzettel Nr. 200 und 251 vom 25.7.42

Oberscharführer Perschon hat uns Ihre obigen Bestellungen heute persönlich überbracht.

Für die Auftragserteilung auf Lieferung von

3	Stück Schlageisen,
5	Reservemesser,
10	Gasmasken
200	Einsätze
1	Gasrestnachweisgerät
20	Gummikappen

sowie 6000 Dosen à 1500 g = 9.000 kg ZYKLON CN danken wir Ihnen.

Die Lieferung werden wir zu unseren geltenden Listen-/preisen unter Zugrundelegung unserer beifolgenden Verkaufs- und Lieferungsbedingungen ausführen. Ein Exemplar der Bedingungen erbitten wir unterschrieben und mit Dienststempel versehen zurück.

Von den bestellten Geräten hat Oberscharführer Perschon von uns sofort ausgehändigt erhalten:

2	gr. Schlageisen kompl.
3	gr. Reservemesser dazu,
3	Gasmasken Gr. II kompl.
1	Gasmaske "I"
1	" " III "
1	Gasrestnachweisgerät für Zyklon
20	gr. Gummikappen
50	Atemeinsätze "J"

und Warnungsplakate.

Die restlichen Geräte werden wir schnellstmöglichst

- 2 -

III. 3: Letter of Tesch & Stabenow to the administration of the POW Lublin (Majdanek) of July 29, 1942. Archiwum Panstwowego Muzeum na Majdanku, sygn. I-d-2, Dd. 1, p. 107.

3. Historical Background

The telegram sent by the Central Construction Office was issued during a strong recrudescence of the typhus epidemic, which broke out in Auschwitz in early July 1942.

On February 8, 1943, SS Obersturmbannführer and Kommandant Rudolf Höß issued Order no. 2/43, which announced the following to all his subordinates:¹¹

"By order of SS Brigadier General and General of the Waffen SS Glücks, a total quarantine is issued for Auschwitz concentration camp. The order of the Office Group Chief, transmitted by teletype, states as follows, i.a.: 'Because of the high incidence of typhus, all permissions for furlough or leaves must be canceled.'"

On February 12, SS Sturmbannführer Karl Bischoff, head of the Central Construction Office, sent a letter to Office Group Chief C of the SS WVHA, SS Brigadier General and General of the Waffen SS Hans Kammler, to inform him about the measures ordered by Glücks. Bischoff wrote:¹²

"Because of the rise of typhus cases among the guards, on February 9, a total quarantine was issued for Auschwitz by SS Brigadier General and General of the Waffen-SS Glücks.

In connection with this, all prisoners will be disinfected on February 11 and are not allowed to leave the camp, which means that all construction projects, on which prisoners were employed, must be halted.

The resumption of work will be announced by the Central Construction Office."

In response to the letter of the previous day, Bischoff advised the head of Main Department C/VI of the SS WVHA (Wirtschaft-Verwaltungshauptamt, Economic Administrative Main Office), SS Standartenführer (Colonel) Eirschmalz, on February 13:¹³

"more cases are increasingly accumulating, since also civilian workers are becoming inflicted with typhus. For all those civilian workers who lived together with those who got sick, the physician in charge orders a three weeks quarantine."

In order no. 3/43 dated February 14, Höß precisely defined the limits of the prohibited area and conveyed the stipulations of the SS camp physician.¹⁴

"Delousings will be conducted with permission of the SS camp physician [...]. The instructions of the SS camp physician regarding disinfestations of the guards of transports have to be followed strictly."

Referring to the letter dated the 12th, Bischoff informed Kammler on February 18:¹⁵

"the disinfesting of prisoners was concluded and work was resumed on February 16."

In a letter of Feb. 25 to the head of office D III of the SS WVHA, the SS camp physician of Auschwitz summarized the situation of the existing in the camp:

"As already reported, after that typhus epidemic was practically under control, a new rise in typhus cases occurred in November and December among the inmate population as well as among the troops because of the arrival of new prisoners from the East. In spite of immediate measures against the disease, a complete stop has not been achieved."

The SS camp physician intended to adopt drastic measures to eliminate the epidemic once and for all, the most important of which was to carry out general disinfestation:¹⁶

"With the exception of vital commands (food production, farm workers in cattle care and necessary office personnel), all working troops in the largest areas of Auschwitz concentration camp, namely main camp, male and female concentration camp Birkenau, and POW, construction section 2, should all be closed for three weeks. During this time, a major delousing and disinfestation will be conducted twice so that after the three-week quarantine, one cannot refer anymore to a lice infestation of the camp, and the danger of typhus will be erased."

On the following day, February 26, 1943, the Central Construction Office sent the following telegram to the Topf company:¹⁷

"Send off immediately 10 gas testers as discussed. Hand in estimate later."

If these "gas testers" had in fact been "display devices for hydrocyanic acid residues," then the Central Construction Office's request would have been more consistent with the actual historical context of a typhus epidemic being fought throughout the camp by using hydrocyanic acid (Zyklon B) than with the purely hypothetical context of a presumed installation of an alleged homicidal gas chamber in Morgue 1 of Crematory II. I call it a purely hypothetical context, because the Topf letter dated March 2, 1943, in and of itself proves nothing; as I have demonstrated elsewhere,¹⁸ Pressac offers here a classical example of circular logic: the "gas testers" have a criminal function because in Crematory II there was a homicidal gas chamber – and *vice versa* there was a homicidal gas chamber in Crematory II because the "gas testers" have a criminal function!

The historical context would therefore strengthen Robert Faurisson's interpretation, wherein these – presumed, I might add – display devices were used for normal disinfestations of the crematorium.¹⁹ In support of this interpretation, it could be added that according to the general provisions of the SS camp physician, 200 detainees who were working in late February 1943 in Crematory II²⁰ would have been able to resume their activity only after a disinfestation of their bodies and of their work-place, *i.e.*, Crematory II.

That the disinfestation of the morgue of a crematory was standard procedure when the deposited cadavers of deceased prisoners had died of typhus, can be deduced from the following disposition by the president of the Kattowitz police concerning the inmates of the auxiliary prison of the police at Myslowitz, where typhus fever was widespread in January 1943:²¹

"Those who died of typhus must be treated with a disinfecting lice-killing liquid and must be placed into coffins as soon as possible. The coffin must be immediately closed and transferred to a special hall. For cremation, the dead will be brought to Auschwitz with the hearse."

In summary, even if Pressac's preliminary assertions were true, his conclusions would be historically groundless and the historical context would lend credence to Faurisson.

But are Pressac's preliminary assertions true? To answer this question, we need to examine the bureaucratic context of the documents.

4. The Bureaucratic Context

In January 1943, the Central Construction Office had reached the height of its organizational development and was divided into 14 departments and five construction offices. The departments were as follows:

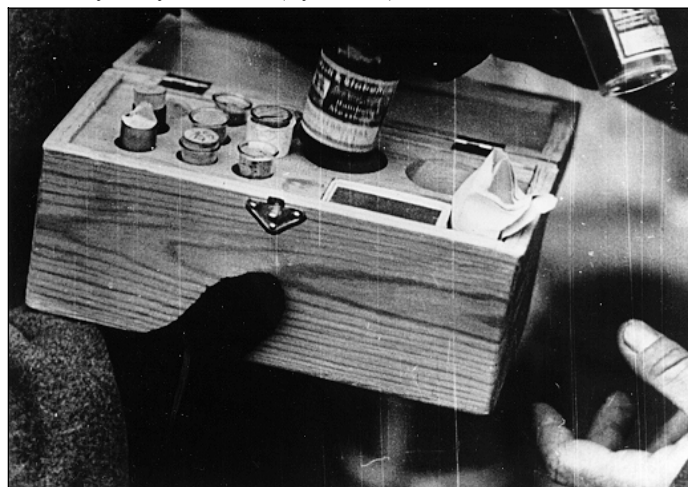
1. department building construction,
2. department underground construction,
3. department watering,
4. department drainage and surveying,
5. department planning,
6. raw materials and purchases,
7. administration,
8. drivers,
9. technical department,
10. work deployment,
11. craftsman shops,
12. carpentry and roofing,
13. gardening,
14. department statistics.

The five Construction Offices were as follows:

1. Construction Office of the Waffen-SS and Police Auschwitz. Auschwitz concentration camp and farming Auschwitz,
2. Construction Office of the POW,
3. Construction Office industrial area Auschwitz,
4. Construction Office main economic camp of the Waffen-SS and Police Auschwitz and troop supply camp Oderberg,
5. Construction Office factory and Manor Freudenthal and Manor Partschendorf.²²

The Central Construction Office was performing exclusively construction duties, and therefore was subordinated under office Group C (Constructions) of the SS WVHA directed by SS Brigadier General and General of the Waffen-SS Hans Kammler. Financial matters – including payment of bills from private companies – were handled by Office V/2a (Economics and Invoicing).

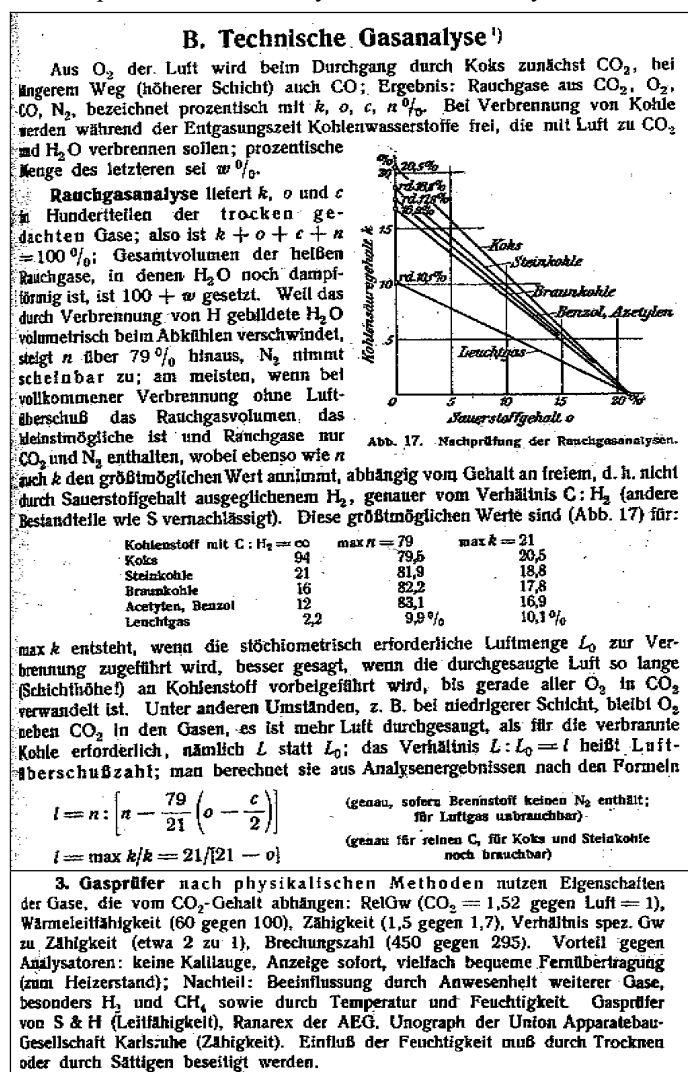
Medical/sanitation duties – including the purchasing and use of hydrocyanic acid (Zyklon B) – were the exclusive terri-



III. 4: Photo of a "Gasrestnachweisgerätes für Zyklon," (gas residue detection device for Zyklon, gas test kit) as discovered by the Soviets in Auschwitz. Archiwum Panstwowego Muzeum w Oswiecimiu, nr. neg. 627.

tory of the SS camp physician, who was subordinated under Office Group D III of the WVHA, directed by SS Lieutenant Colonel Dr. Lolling. In February 1943, the SS camp physician of Auschwitz was SS Hauptsturmführer (Captain) Eduard Wirths; his deputy was SS Hauptsturmführer Krebsbach. Under the camp physician were the troop physicians, who handled medical care for the troops, the camp doctors, who handled the detainees, and the nursing ranks (*Sanitätsdienstgrade*, SDG), specially appointed auxiliary personnel comprised of SS Unterscharführer or SS Männer (sergeants, privates). Each camp and each camp section had its own camp doctor. The camp doctor of the POW Birkenau was SS Obersturmführer (1st Lieutenant) Vetter.

One of the most important duties of the SS camp physician was preventing and combating the recurrent typhus epidemics with all the medical/sanitation measures that this involved, including disinfestations. He had direct responsibility not only for the disinfestation apparatuses of the camp but also for disinfestation of individual buildings or entire construction sections of the camp. This latter activity was carried out by a division of



III. 5: Description of a gas tester ("Gasprüfer") in German expert literature: Hütte. Des Ingenieurs Taschenbuch, W. Ernst & Sohn, Berlin 1931, vol. 1, p. 1011 (top) + 1013 (bottom).

the nursing ranks, the Desinfektionskommando, directed by SS Oberscharführer (Technical Sergeant) Joseph Klehr.

The Zyklon B used by disinfectors and any other material needed for disinfestations was procured in the following manner: the SS camp physician sent a written request to the head of the administration, stating the reason. The latter forwarded the request to Office D IV of the SS WVHA. Once approval was received from the supervisor of this office, SS Sturmbannführer (Major) Burger, who was then the head of the administration, sent the request to the Tesch & Stabenow company together with the necessary Wehrmacht bills of lading for shipping the load. The material could also be picked up from the Zyklon B factory at Dessau, and the Dessauer Works would then give notice by telegram that the Zyklon B was "ready for pick-up."²³

Bills from Tesch & Stabenow were paid by Office D IV/1 of the SS WVHA. Thus, the disinfectors of Auschwitz received not only Zyklon B but also the entire disinfestation equipment, which was also supplied by the Tesch & Stabenow company, i.e., iron cutters for opening the Zyklon B cans; rubber lids; gas masks; special "J" filters; and the famous "gas residue detection devices for Zyklon." The camp physician, or by delegation any camp doctor, was responsible for storage, use, and maintenance of all this material.

It is important to point out that this bureaucratic chain of command would still have ruled even if Zyklon B had been used for criminal purposes. In practice, in Auschwitz it was not possible to use Zyklon B without the authorization and knowledge of the SS camp physician.

5. Problems Pressac Left Unresolved.

From what has been said above, it is clear that the two documents on "gas testers", according to Pressac's interpretation, present serious interpretative problems, which the French scholar has chosen to ignore.

Let us begin with the most important one, which he raised in 1989 and left unresolved: because these "gas residue detection devices":

1. belonged to the area of responsibility of the SS camp physician;
2. were distributed by the Tesch & Stabenow company;
3. were called "gas residue detection devices" and not "gas testers";
4. were necessarily available at Auschwitz in February 1943;

then why they were they:

- a) called "gas testers" rather than "gas residue detection devices";
- b) requested by the Central Construction Office rather than by the SS camp physician;
- c) requested from the Topf firm rather than from Tesch & Stabenow;
- d) even though they were readily available at Auschwitz?

Let us examine in detail these objections.

a) If Pressac's interpretation were to be accepted, there would have been a consequence, which the French historian did not take into consideration: a possible check of the ventilation system of Morgue 1 for homicidal gassings with Zyklon B would have been the task of the SS camp physician and would

have consequently been organized and performed by the disinfectors, while Messing would have been limited to his own area of competence, the ventilation mechanics. Therefore, if the Central Construction Office, who were knowledgeable about the technical terminology of their specialization, could not perform this check without the disinfectors, how would the request for “gas testers” instead of “gas residue detection devices” be explained?

Now let me address point b): The Central Construction Office had no responsibility for the ordering of “gas residue detection devices,” as it would not have been responsible for ordering Zyklon B. If it had actually ordered them, it would not have been able to pay for them, since these devices were not within the administrative domain of Office V/2a of the SS WVHA. In other words, the invoice would have left unpaid – and anyone who knows the Central Construction Office documentation knows what a major bureaucratic problem this would have been – unless Bischoff had wanted to pay for the “gas testers” out of his own pocket!

Pressac also dodges another fundamental problem: a possible check of the ventilation system of Morgue 1 of Crematory II to ascertain its suitability for the use of hydrocyanic acid with homicidal intent, which would necessarily have required the following:

1. Zyklon B
2. gas masks
3. filters “J”
4. iron cutters
5. gas residue detection devices

But then why would Central Construction Office have ordered “gas testers” just by themselves? Evidently because it had no need for the rest of the material, because it could obtain all of it by sending a request to the SS camp physician. But if that is so, then it could also have obtained the gas residue detection devices for Zyklon in the same manner; so what need would there have been to request it from the Topf company?

In this context, the Pressac assertion, according to which “Tests were made after the addition of Zyklon B,” raises even more problems: if this (totally unsupported) claim were true, from whom would the Central Construction Office have requested Zyklon B – from the Topf company or from the camp physician? This problem is purely hypothetical, however, because the assertion in question not only has no documentary foundation, but is in obvious contradiction to the reports of Messing’s work and even to Pressac’s own comments in this regard. Messing performed the following work:

- March 10 and 11, 1943: “tested, on trial basis, to install aeration and de-aeration system for morgue cellar 1;” 16 and 11 hours of work respectively.
- March 12, 1943: “worked on the ventilation system for undressing cellar;” 11 hours of work.
- March 13, 1943: “aeration and de-aeration system of Cellar 1 put into operation;” 15 hours work.²⁴

Pressac comments:

“Apparently the installation did not work properly, since on the 11th, Messing worked on it for eleven more hours, and then on the 13th, he worked there again for fifteen hours.”

Therefore on March 10, 11, and 13, Messing was simply conducting experiments in mechanical ventilation. So when was this “testing” with Zyklon B supposed to have been carried out, seeing that the first homicidal gassing was supposed to have been carried out “on the night of the 13th to the 14th of March 1943”?²⁵ And why did Messing never refer to it? All this gets even more mysterious because Messing, according to Pressac, allegedly wanted to reveal the “truth” partially by using the term “undressing cellar” instead of “morgue” in this work-time sheet.²⁶

Let us now move to point c): Suppose hypothetically that the SS camp physician were temporarily out of gas residue detection devices for Zyklon. Why would the Central Construction Office have had to request them from Topf – a company that neither produced them, sold them, nor even knew who would handle them – instead of ordering them from Tesch & Stabenow, the company that definitely did sell them, as the camp physicians must have been well aware? Pressac’s explanation of this problem is absurd: according to the letter dated March 2, 1943, Topf would not have acted as a go-between to cover up the alleged secrets of Auschwitz (as Pressac claims), but would simply have put the Central Construction Office in contact with a companies who furnished these devices:

“In case we receive notification in this matter, we shall get close to you immediately so that you can get in contact with the firm producing these devices.”

In other words, Topf would have had to request gas residue detection devices for Zyklon from Tesch & Stabenow, and if Tesch had had any available, Topf would have put the Central Construction Office in contact with them! This absurd procedure would have had the opposite effect to the one presupposed by Pressac: if the Tesch & Stabenow company would have received an order for gas residue detection devices from the Central Construction Office rather than from the camp administration, as was the normal practice, this would have been reason for suspicion!

This takes us to the last point d): The hypothesis proposed in point b) that the SS camp physician was at that moment out of gas residue detection devices has little credence because the detection of gas residues was not only a matter of regulation,²⁷ but also legally obligatory,²⁸ because this test was a necessary and indispensable complement to the use of hydrocyanic acid gas anywhere and at all times, and hence at Auschwitz in February 1943. The availability of gas residue detection devices can be deduced with a sufficient degree of certainty as well. They were available even in January 1945: the Soviets found some in the “reception hut with delousing” (BW 28) and took photographs of them (see Ill. 4). So then what reason could there have been to request some from the Topf company?

6. What Exactly Were the “Gas Testers”?

Now that the interpretation of Jean-Claude Pressac has been shown to be groundless, it is time to provide an alternative explanation, which would cover all the aforementioned problems left unsolved by the French historian.

I shall begin by pointing out that the German term for gas testers – *Gasprüfer* – was the technical term for an instrument

for smoke gas analysis (*Rauchgasanalyse*), which was operating “by physical methods” (see Ill. 5). In the early 1940s, there were various instruments for the analysis of combustion gases, like smoke gas analysis devices, sensors and displays for the percentage of CO₂, and for the percentage of CO and H₂ combined (see Ill. 6).

Crematory ovens were equipped with one of these instruments as standard. Engineer Richard Kessler, one of the foremost German cremation experts during the 1920s and 1930s, recommended as “absolutely necessary” for the proper functioning of crematory ovens the installation of a series of devices, including:²⁹

“a CO/CO₂ gauge in good working condition, to insure an economical cremation, which also monitors smoke development.”

Even in the beginning of the 1970s, engineer Hans Kraupner advised:³⁰

“For a fast elimination of smoke development, it is important that the gauges must be installed directly behind the oven and must give a signal to the oven attendant right at the beginning of smoke development.”

The more reasonable hypothesis is therefore that the Central Construction Office had ordered “gas testers” for the crematory ovens of Birkenau. We shall now see if this hypothesis solves all the problems indicated above.

The telegram dated February 26, 1943, bears the following information typed by the sender:

“Central Construction Office Auschwitz sgn. Pollok SS Untersturmführer”

It also has three handwritten notes:

At top right, the abbreviation BW 30 (Bauwerk 30 = Crematory II); at bottom left is the abbreviation “Jäh”, the initials of civil employee Jährling; finally, at bottom left, near the date and time the telegram was sent, the name of Kirschnek preceded by the abbreviation of his rank “Unstuf.” (= Untersturmführer, Second Lieutenant; see Ill. 1).

The March 2, 1943, Topf letter (see Ill. 2) shows a registry stamp of March 5, 1943, and also has two handwritten initials: those of Jährling (on the left) followed by a date of March 8, 1943. This letter also indicates the initials of Janisch (at the right), preceded by the date March 6.

Let us consider, first of all, who these persons were and what duties they performed within the Central Construction Office.

SS Untersturmführer Josef Pollok was the head of the Construction Office Main Economic Camp of the Waffen-SS and Police Auschwitz and Troop Supply Camp Oderberg; SS Untersturmführer Hans Kirschnek was the head of the Construction Office of the Waffen-SS and Police Auschwitz, concentration camp Auschwitz and farming Auschwitz; SS Untersturmführer Josef Janisch was head of the Construction Office of the POW; and finally the civilian employee Rudolf Jährling – his profession being heating technician – was part of the technical department.

The telegram dated February 26, 1943, was drawn up by SS Untersturmführer Pollok, because his jurisdiction – relating in general to the construction of buildings and in particular to matters relating to construction economics, construction police,

construction applications, quota determination, etc. – also extended to the Construction Office of the POW.³¹ SS Untersturmführer Kirschnek, on the contrary, had no jurisdiction over the POW of Birkenau and probably was responsible only for sending the telegram. His handwritten name, which appears in this document, was not written by him, as this was not his signature style.

The most important person involved in that telegram was Jährling himself who, on account of his thermo-technical specialty, was responsible for all the heating and combustion facilities in the camp. The largest of such facilities was the district heating plant, which consumed 45-50 tons of coal each day.³² Jährling was also responsible for thermo-technical matters relating to the crematory ovens; for example, he was the author of the memo dated March 17, 1943, regarding the evaluation of coke consumption of the crematoria of Birkenau.³³ In 1944, Jährling headed the heating technical department of the Central Construction Office. The fact that Jährling – a heating technician – was involved in the request for “gas testers” is therefore further confirmation of the fact that these were simple instruments for the analysis of the combustion gases in the crematory ovens. Moreover, this interpretation fits well with the historical context.

On January 29, 1943, engineer Prüfer inspected the construction sites of the crematoria and compiled a report, in which he noted in regard to Crematory II:³⁴

“The five 3-muffled cremation ovens are finished and are currently being heat-dried.”

In his activity report dated March 29, 1943, Kirschnek jotted down the following for Crematorium II:³⁵

“The whole masonry work completed and on February 20, 1943, put into operation.”

It is therefore clear that the Central Construction Office, in ordering smoke gas testers, wanted to ensure optimum combustion in the crematory ovens. And it is also clear that for this reason the Central Construction Office, in order to obtain these thermo-technical instruments, turned to Topf, a “machine factory and firing-technical construction company.”³⁶

One last question, which Pressac preferred to ignore, needs to be clarified: why did the Central Construction Office order exactly ten “gas testers”? The answer is simple: they were intended for the ten smoke flues in Crematories II and III, or for the ten chimney ducts of Crematory II-V.³⁷ The abbreviation “BW 30” on the telegram dated February 26, 1943, does not necessarily mean that the “gas testers” were intended for Crematory II only; this, as in other cases, could mean that the administrative jurisdiction of the purchase belonged to the registry of BW 30.³⁸

In summary, if the “gas testers” were simple analyzers of combustion gas, then it is perfectly understandable:

- a) why they were ordered by the Central Construction Office (and not by the SS camp physician);
- b) why they were ordered from Topf (and not from Tesch & Stabenow);
- c) why they were ordered with the name of “gas testers” (and not “gas residue detection device for Zyklon”);
- d) what their function was;
- e) why exactly ten were ordered;

- f) why Zyklon B, gas masks, filters “J” and iron cutters were not ordered in addition to the “gas testers.”

Let us finally move on to the Topf letter dated March 2, 1943. As already stated, this bears the initials of Janisch, the head of the Construction Office of the POW, and the initials of Jährling, which fits perfectly with the interpretation given above.

As for the text of this letter, I should point out first of all that the request for information by Topf (“already two weeks ago”) was made at least ten days before the telegram from Central Construction Office, which refers to a previous conversation (“as discussed”), of which, however, there is no trace in the documentation.

The wording of the telegram – (“Send off immediately”) – leads one to think that Topf already had the “gas testers” available.

The next mention of the estimate as well as Topf’s response raises another problem, because according to the bureaucratic practice, upon the request from Central Construction Office, Topf – as was the procedure with all the other companies – submitted a bid in the form of an estimate; if the bid was accepted, the Central Construction Office would make the order, which could be verbal, and then would always confirm in writing. Within this bureaucratic procedure, the German word used here – “Kostenangebot” (cost offer) – was not the term used in practice; the designation was always “Kostenanschlag” (cost estimate). But with these documents, which we are questioning, the normal practice is reversed, and we are asked to believe that the order by the Central Construction Office preceded the bid and the company’s estimate, which was contrary to the normal bureaucratic practice. Instead of the normal practice, we have on the one hand the Central Construction Office, which could not order an item before a company had sent in the related bid with an estimate, and on the other hand we have Topf, which could not submit a bid with an estimate for something, which it neither produced nor sold. So why should the Central Construction Office have requested an estimate for a product from the Topf company, when it must have known that Topf did not sell this product?

But that is not all: because gas residue detection devices for Zyklon were normally distributed by the Tesch & Stabenow company, by the Heerdt & Lingler company, or by DEGESCH, then Topf’s difficulty in locating them is incomprehensible.

And there is another point to be stressed: it is incomprehensible why the Central Construction Office would have directed its request to the Topf firm instead of directing it to the local SS camp physician.

Finally, as I have indicated, the term “Anzeigegeräte für Blausäure-Reste” (display devices for hydrocyanic acid residues) did not exist at all; the term “display” has absolutely nothing to do with a chemical device, but rather with an instrument. It

designated either the entire instrument (Anzeigeinstrument) or the indicator in that instrument; as an example, I may refer to known instruments for measuring the percentage of CO_2 and of $\text{CO}+\text{H}_2$, see the illustration 6.

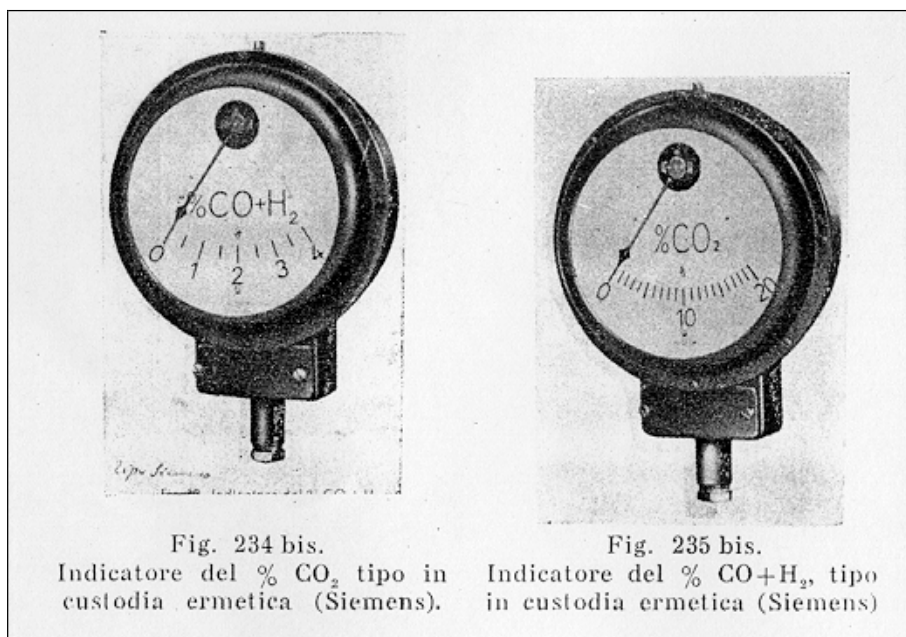
The decisive point is as follows: If one substitutes the term “display devices for hydrocyanic acid residues” (*Anzeigegeräte für Blausäure-Reste*) with “display devices for smoke gas analysis” (*Anzeigegeräte für Rauchgasanalyse*), all problems discussed above disappear instantaneously!³⁹

My conclusions are thus as follows:

1. The “gas testers” mentioned in the telegram of Feb. 26, 1943, were simple smoke gas analyzers for the crematoriums.
2. The Topf letter of March 2, 1943, has been produced by an amateurish forger, who concocted a new term “display devices for hydrocyanic acid residues.”

Admittedly, this conclusion also produces some problems. They were pointed out by an anonymous commentator; however, the argumentation and style suggest that the author was actually Pressac himself. He wrote:⁴⁰

“The revisionists dismiss this document by claiming that it is a forgery. The forger must indeed have been a remarkable historian, because he did not only know name and signature of the head of the SS Central Construction Office at Auschwitz, Karl Bischoff, of one of his coworkers, SS sergeant SDS Hans Kirschneck, of the civilian employee Rudolf Jährling who was responsible for technical matters, of the responsible person of department D of the Topf firm, chief engineer Fritz Sander, as well as of the head of Division D IV of the Topf firm (crematory construction), chief engineer Kurt Prüfer. The forger had access to paper with the letter heads of the Topf firm as it was in use in March 1943, to a Topf rubber stamp as well as a rubber stamp and a dating stamp of the Central Construction Office Ausch-



III. 6: Photo of two gauges (“Anzeigegeräten”) by Siemens for CO_2 (right) and combined $\text{CO}+\text{H}_2$ content (left) in %. Alberto Cantagalli, *Nozioni teorico-pratiche per i conduttori di caldaie e generatori di vapore*, G. Lavagnolo Editore, Turin 1940, p. 308.

witz, and in addition to that their complete registry of correspondence, so that the letter could get an exact receipt number. He was also familiar with the administrative customs of the Topf firm and knew who had power of attorney (Sander) and who did not (Prüfer)."

In my eyes, this critique is rather simple-minded. No serious revisionist assumes a complete forgery of this document, but some revisionists, including myself, consider it to be a *tampered* document. Apart from that, the thesis of a forgery is not proposed in order to dismiss this document, but because it causes severe historical, technical, and bureaucratic problems.

"Tampering" with a document means the changing of an authentic document, which could, for instance, consist in the replacement of the words "*Anzeigergeräte für Rauchgasanalyse*" by "*Anzeigergeräte für Blausäure-Reste*." It should also be kept in mind that the Soviet occupational powers had access to the letter heads and stamps of both the Auschwitz administration and the Topf company, because they had confiscated the archives and office materials of both entities.

I may finally indicate that the problems resulting from a possibly-tampered document are remarkably less difficult to explain than the unsolvable problems resulting from the assumption that this is, indeed, an authentic document.

Pressac surely will reject these conclusions, but if he does, he will have to provide *serious* answers to the questions raised here.

EDITOR'S REMARK

Between the first publication of this paper in early 1998 (both in print and online) and J.-C. Pressac's death in 2003, he never responded to Mattogno's questions.

Abbreviations

RGVA = Rossiiskii Gosudarstvennyi Vojennii Archiv (Russian State War Archive), formerly TCIDK: Tsentr Chranenia Istoriko-dokumental'nich Kollektzii (Center for the Preservation of Historical Document Collections), Moscow

APK = State Archive of Kattowice

APMO = Archives of the National Museum of Auschwitz

APMM = Archives of the National Museum of Majdanek

Notes

First published in German in *Vierteljahreshefte für freie Geschichtsforschung* 2(1) (1998), pp. 13-22; translated from the Italian by Russ Granata.

¹ J.-C. Pressac, *op. cit.* (note 4), p. 92.

² Jean-Claude Pressac, *Les crématoires d'Auschwitz. La machinerie du meurtre de masse*. CNRS Editions, Paris 1993, pp. 71f.

³ J.-C. Pressac, *op. cit.* (note 4), pp. 92f.

⁴ J.-C. Pressac, *op. cit.* (note 2), p. 72.

⁵ J.-C. Pressac, *op. cit.* (note 2), pp. 218, 223.

⁶ J.-C. Pressac, *op. cit.* (note 4), p. 94.

⁷ For the second case see for example the diagram which appears in the article by G. Peters and E. Wünstiger, "Sach-Entlausung in Blausäure-Kammern" in: *Zeitschrift für hygienische Zoologie und Schädlingsbekämpfung*, Heft 10/11, 1940, p. 193.

⁸ Topf letter to Construction Office of Auschwitz dated May 21, 1942. RGVA, 502-1-312, p.63 ("We planned to suck in the fresh air from the floor room, but we consider it more appropriate to take fresh air via the roof and to channel it to the fan through a dedicated duct.")

⁹ A. Sieverts, A. Hermsdorf, "Der Nachweis gasförmiger Blausäure in Luft" in: *Zeitschrift für angewandte Chemie*, 34. Jg., 1921, pp. 4f; F. Puntigam, H. Breymesser, E. Bernfus, "Blausäuregaskammern zur Fleckfieberabwehr.

Grundlagen, Planung und Betrieb," *Sonderveröffentlichung des Reichsarbeitsblattes*. Berlin 1943, pp. 21, 111.

¹⁰ Walter Dötzer, *Arbeitsanweisungen für Klinik und Laboratorium des Hygiene-Institutes der Waffen-SS*, Berlin, ed. by J. Mrugowsky, Heft 3: *Entkeimung, Entseuchung und Entwesung*, Urban & Schwarzenberg, Berlin/Vienna 1943, pp. 124f.

¹¹ APMO, Standort-Befehl, D-Aul-1, p. 46.

¹² RGVA, 502-1-332, p. 108.

¹³ TCDIK, 502-1-28, p. 221.

¹⁴ APMO, Standort-Befehl, D-Aul-1, pp. 48-49.

¹⁵ RGVA, 502-1-332, p. 106.

¹⁶ RGVA, 502-1-68, pp. 115-116.

¹⁷ APMO, BW 30/34, p. 48.

¹⁸ *Intervista sull'Olocausto*. Edizioni di Ar, 1996, p. 42.

¹⁹ Robert Faurisson, "Antwort an Jean-Claude Pressac," in: H. Verbeke (ed.), *op. cit.* (note 3), p. 76.

²⁰ Letter of February 20, 1943, from Central Construction Office to Kommandantur/Dept. IIIa (inmate deployment): "At Crematory II on Feb. 18, 1942, the commando included only 40 instead of 200 inmates, and on Feb. 19, 1943, only 80 instead of 200 inmates". APMO, BW 30/34, p. 74.

²¹ Letter by Police President to Regierungspräsident of Kattowitz dated January 21, 1943, APK, RK 2903, p. 22.

²² See in this regard my recent study the *Central Construction Office der Waffen-SS und Polizei Auschwitz*, Edizioni di Ar, 1997; this book will be published in English by Theses & Dissertations Press soon.

²³ APMM, sygn. I d 2, vol.1; cfr. Adela Toniak, *Korespondencja w sprawie dostawy gazu cyklonu B do obozu na Majdanku*, Zeszyty Majdanek, t.II (1967), pp. 138-170.

²⁴ Arbeitszeit-Bescheinigung of Messing for the week of 08-14 March 1943. APMO, BW 30/41, p. 28.

²⁵ J.-C. Pressac, *op. cit.* (note 4), pp. 94f.

²⁶ *Ibidem*, pp. 95f.

²⁷ See section XII of the "Richtlinien für Anwendung von Blausäure (Zyklon) zur Ungeziefervertilgung (Entwesung)" (Document NI-9912; text in H. Verbeke (ed.), *op. cit.* (note 3), p. 94; Engl. online: www.vho.org/GB/Books/anf/Faurisson1.html).

²⁸ "Runderlaß des Reichsministers für Ernährung und Landwirtschaft und des Reichsministers des Innern" of Nov. 4, 1941, in: *Blausäuregaskammern zur Fleckfieberabwehr*, p. 111.

²⁹ Richard Kessler, "Rationelle Wärmewirtschaft in den Krematorien nach Maßgabe der Versuche im Dessauer Krematorium," In: *Die Wärmewirtschaft*, 4(8) (1927), pp. 137f.

³⁰ Hans Kraupner, "Neuere Erkenntnisse und Erfahrungen beim Bau von Einäschungsöfen," special issue of *Städtehygiene*, 8/1970, p. 4.

³¹ RGVA, 502-1-57, p. 306 (memo about some members of the Central Construction Office compiled by Bischoff in January 1943).

³² Letter from company F. Boos to the Central Construction Office dated June 27, 1942, with subject: "heating plant Auschwitz concentration camp." RGVA, 502-1-138, P.513.

³³ APMO, BW 30/7/34, p. 54.

³⁴ Testing report of Ing. Prüfer from January 29, 1943, APMO, BW 30/34, p. 101.

³⁵ RGVA, 502-1-26, p. 61.

³⁶ "Maschinenfabrik und feuerungstechnisches Baugeschäft." In the thermo-technical area Topf produced: special firing, fully mechanic roasts, semi-mechanic firing, throw fueler "Ballist", special roasting bars, oil firing, pre-heater, air heater, steam overheater, fly ashes blow-out device, draft enhancing device, industrial chimney construction, crematory facilities. Estimate of Topf from February 29, 1941, RGVA, 502-1-327, p. 195.

³⁷ The smoke ducts were accessible via appropriate flue entry covers, the chimneys via cleaning doors.

³⁸ For example, the report by Bischoff dated January 23, 1943, also referring to all four crematoria, was recorded in the registry of BW 30. RGVA, 502-1-313, p. 53.

³⁹ Except, of course, that it is incomprehensible how a company building crematory ovens for over half a century has to write letters to other companies in order to find out who supplies such gas testers, which were standard equipment for every crematory oven. Editor's remark.

⁴⁰ "Une critique sur le fond. Par un abonné de l'Autre histoire," in: *L'Autre histoire*, no. 6., Oct. 16, 1996, p. 13.

Auschwitz: “Gas Testers” and Gas Residue Test Kits

1. Introduction

In the article above, which was first published in German in 1998,¹ I analyzed within their historic, technical, and bureaucratic contexts two documents, which were interpreted by the late Jean-Claude Pressac – and the “official” historians after him – as “criminal indictments,” if not “definite proof,” of the existence of a homicidal gas chamber in Crematory II in Birkenau. It concerns a telegram from the Central Construction Office of Auschwitz to the Topf firm on February 26, 1943, about an order of “10 gas testers,” and the answer from the Topf firm dated March 2 of the same year, which identified these instruments with some imaginary, non-existing “display devices for hydrocyanic acid residues.”

Actually, Pressac’s allegation that he furnished a proof for the reality of homicidal gas chambers, is totally unfounded, as I have already shown with numerous arguments. These “gas testers” were actually simple devices for the analysis of smoke gases using a physical method, while the “display devices for hydrocyanic acid residues” never existed. The equipment used for analyzing air for residues of hydrocyanic acid was actually called a “gas residue detection device” – or less strictly translated: a gas test kit – which worked on a chemical basis.

In the previous article, I also indicated that everything in Auschwitz in any way connected to disinfestations with hydrogen cyanide fell under the responsibility of the SS camp physician, who had all necessary fumigation accessories at his disposal: Zyklon B, gas masks, filters type “J” for the gas masks, iron cutters as can openers for the Zyklon B cans, and gas test kits for the gas testing.

But to what extent were wartime German civilian directives for the application of hydrocyanic acid during fumigations – especially the gas residue tests – also binding for concentration camps? The present article deals with this important question as well as other subjects related to the application of Zyklon B.

2. German Standards on Gas Residue Tests after Hydrocyanic Acid Disinfestation

After the First World War, the German standard for the regulation of the application of hydrocyanic acid for fumigation was the “Directive about fumigation of vermin with highly poisonous materials” of January 29, 1919,² which was, however, rather general. It limited itself to questions about who is authorized to handle hydrocyanic acid. The subsequent “Directive for the use of the directive about fumigation of vermin with highly poisonous materials” of August 22, 1927,³ contained only a few additional clarifications of the law of January 29, 1919.

A revised “Directive about fumigation of vermin with highly poisonous materials” was enacted on March 25, 1931,⁴ which combined both previous laws, but included also for the first time actual regulations for the application of hydrocyanic acid disinfestations.

Paragraphs 6 and 7 dealt with safety precautions:⁵

“§ 6. Each person who is working with the application of the mentioned material has to be equipped with the following:

a well fitting gas mask with a filter insert especially suitable for the decontamination of the material mentioned in the directive. The mask has to be ready to be put on at any time during all work with highly poisonous material and during all inside work. The inserts have to be provided with the date of manufacture; in case that they are older than two years, they shall not be worn, even if unused.

§ 7. Furthermore must be held ready locally:

a mouth piece with breathing insert and nose clamp for work with highly poisonous materials on the outside.

an oxygen-breathing apparatus with instructions for the treatment of gas poisoning,

three additional gas masks as per § 6 for different head sizes and the required number of inserts,

a set of equipment to administer life saving sterile injections below the skin (0.01 gram lobelin and 0.25 gram caffeine-sodium-benzonate or other medications approved by the Imperial Government) and in case of injuries the necessary bandages and instructions with special directions for first-aid of gas poisoning,

a complete set of equipment for the testing of gas residuals in accordance with a procedure recognized by the responsible authorities.”

Paragraph 11 contained directions for what to do after completion of a fumigation:⁵

“After completion of the gassing, the buildings shall be thoroughly aired by opening the doors, windows, and other possibly existing air inlets, and by starting existing ventilation installations. Furniture with upholstery, pillows, beds, carpets, blankets, curtains, clothes, and similar objects have to be thoroughly beaten and shaken under the supervision of the fumigation supervisor or his delegate, possibly outdoors in the open air. After the airing of the fumigated rooms or buildings, which must last for at least twenty hours (which can be reduced in special cases through appeal to the authority in charge), all objects, which were removed for outdoor beating and shaking, shall be returned and then all doors, windows, and all other air inlets shall be closed for one hour. In rooms that can be heated the temperature shall be brought up to at least 15 degrees Celsius. After that a gas residue test has to be performed by the fumigation supervisor.

If, after careful testing for gas residues even between blankets, mattresses, etc., no traces of hydrocyanic acid can be found, the building can be released; otherwise the airing has to be continued and the gas residue test has to be repeated”.

The Circular of the Minister for Welfare of August 8, 1931, about “Fumigation of vermin with highly poisonous materials”⁶ included detailed instructions about the prevention of accidents and warned against the extreme danger of hydrocyanic acid:

“Toxicity of hydrocyanic acid: Hydrocyanic acid is one of the most potent gaseous materials. Only a few breaths of air, which is heavily saturated with hydrocyanic acid, will certainly lead to death”.

The circular also contained an exact description of the gas residue test:⁷

"(c) The most useful procedure considered to measure gas residues (§ 7d) is the benzidine-copper-acetate-reaction according to Pertusi and Gastaldi; the following equipment

is needed for its implementation, which has to be available on the premise according to § 7:

2 small clear bottles of solution I (2.86g of copper acetate per 1 liter of water),

2 small brown bottles with solution II (475 ccm at room temperature of a saturated solution of benzedine acetate, filled up with water to 1 liter),

1 small test-tube with cork plug to store the wetted paper strips,

2 clear test-tubes with copper acetate for half a liter of solution I,

2 brown test-tubes with benzedine acetate powder for one half liter of solution II,

1 color chart

Blotting paper strips.

This equipment has to be ready on the premises.

Test procedure:

Fill the mixing container with equal amounts of solutions I and II, shake well after closing with the plug, moisten the lower half of a couple of blotting paper strips by emerging them into the mixing container and store each strip in a closed test tube until ready to be used. The freshly prepared paper strips will clearly turn blue within 7 seconds if there is danger of hydrocyanic acid poisoning within the tested area".

The "Directive for the use of the directive about fumigation of vermin with highly poisonous materials" of November 4, 1932,⁸ regulated the "arrangement and use of fixed rooms for fumigations."

The "Circular of the Reichsminister for Nutrition and Agriculture and of the Reichsminister of the Interior" of November 4, 1941, combined all previous instructions, including those about the gas residue test. About the application of gas masks the document established:⁹

"It has to be especially emphasized that it is necessary

to renew the gas mask inserts on time. A gas mask insert can only be used for one hour while working in air containing up to 1 percent by volume of hydrocyanic acid.^[10] In air with a higher concentration of hydrocyanic acid (up to 2 percent by volume^[11]) the inserts can only be used for half an hour. The inserts shall not be older than two years. These limits have to be obeyed, even if any effects of the warning ingredient, which were added to the hydrocyanic acid, cannot be noticed."

The "Directives for

H-Standortarzt Mauthausen Mauthausen, den 25. 2. 1942.

DIREKTIVIERUNG
für die Bedienung der Kammer-Kammerkammer
in K.L.M., Unterkunft GUMM.

- 1.) Die Arbeit an und in der Kammer-Kammerkammer ist mit großer Lebensgefahr verbunden, wenn die nachfolgenden Bedienungsanweisungen nicht auf das genaueste eingehalten werden.
- 2.) Bei der Arbeit in der Kammer-Kammerkammer hat das Aufsicht- und Bedienungspersonal besondere Arbeitsanträge zu tragen, die an Händen und Füßen angebunden sein müssen. Nach Beendigung der Arbeiten ist der Arbeitsraum sofort auszuräumen und im Vorraum aufzubewahren. Mitnahme des Arbeitsanzuges in die Unterkunft ist strengstens verboten.
- 3.) Vor dem Besichtigen der Kammer-Kammerkammer ist in jedem Falle die Gasrestprobe anzustellen.
- 4.) Feuchten Gut darf nicht in die Kammer-Kammerkammer gebracht werden.
- 5.) Das Prüfgerät für den Nachgassnachweis ist auf seine Gebrauchsfähigkeit wöchentlich einmal durch den Apotheker des K.L.M. Mauthausen nachprüfen zu lassen.
- 6.) Bei der Besichtigung der Kammer-Kammerkammer sind sämtliche Türen und Fenster geöffnet zu halten. Die Kleidungsstücke, Decken, u.s.w. werden ohne Pressung auf die vorgesehenen Gestelle aufgehängt.
- 7.) Nachdem die Kammer-Kammerkammer ist, muß diese durch eine halbe Stunde auf eine Mindesttemperatur von 25° erwärmt werden. Sodann werden die Fenster und Türen geschlossen und mit Papierstreifen gendicht verklebt. Die die Fenster geschlossen werden, ist die Gasschloßöffnung zu schließen. Alsdann wird eine Oxygen-B-Maschine in Freizeit geöffnet und der Inhalt an der vorgesehenen Stelle von außen in die Kammer-Kammerkammer geschüttelt. Der Schieber wird geschlossen und mit Papierstreifen gendicht verklebt. Diese Arbeit darf nur mit aufgesetzter Gasmaske (Spezialfilter) vorgenommen werden.
- 8.) Nachdem die Kammer-Kammerkammer völlig gendicht geschlossen ist, wird der in der Kammer-Kammerkammer befindliche Ventilator eingeschaltet.

Öffentliches Dokument

Document 1

- 2 -

- 9.) Die Kammer-Kammerkammer auf die zu entsendenden Gegenstände hat 2 Stunden zu betragen.
- 10.) An jeder Seite der Kammer und in Vorraum ist bei gasgefüllter Kammer ein großes Schild anzubringen mit der Inschrift:
"Leistung ! Lebensgefahr ! Kammer vergast !"
- 11.) Nach besonderer Kammer-Kammerkammer ist zunächst die Gasschloßöffnung von außen, bei eingeschalteten Kammer-Kammerkammer, zu öffnen. Alsdann werden sämtliche Fenster und die Tür von außen geöffnet. Auch diese Arbeiten dürfen nur mit aufgesetzter Gasmaske (Spezialfilter) ausgeführt werden.
- 12.) Die Entlüftungzeit hat mindestens 1 1/2 bis 2 Stunden zu betragen.
- 13.) Frühestens nach 1 1/2 Stunden muß, von außen, an einem Fenster die Gasrestprobe vorgenommen werden. Ist die Gasrestprobe noch positiv, ist die Entlüftungzeit noch zu verlängern. Die Vorahme der Gasrestprobe ist in jedem Falle mit aufgesetzter Gasmaske vorzunehmen.
- 14.) Frühestens nach 2 Stunden kann, je nach dem Ausfall der Gasrestprobe, die Kammer-Kammerkammer ausgemerzt werden. Das Ausmerzen der Kammer hat in jedem Falle, auch bei negativer Gasrestprobe, mit aufgesetzter Gasmaske zu erfolgen.
- 15.) Entworfene Kleidungsstücke, Decken, u.s.w. dürfen erst wieder in Benutzung genommen, bzw. zur Wäsche gegeben werden, wenn sie wenigstens 6 Stunden gründlich gelüftet oder aber ausgeklopft worden sind.
- 16.) Es ist auf das strengste verboten, die Kammer-Kammerkammer alleine zu betreten. Jeder der die Kammer-Kammerkammer betritt, muß wenigstens durch einen zweiten Mann unter Beobachtung gehalten werden, damit dieser bei einem vorkommenden Unglücksfall helfend eingreifen kann. Auch diese 2. Person hat selbstverständlich die Gasmaske aufzusetzen.
- 17.) Es ist stets griffbereit ein Kasten zur ersten Hilfe vorrätig zu halten. Dieser Kasten dient ausschließlich zur ersten Hilfe bei Unfällen in der Kammer-Kammerkammer. Er enthält außer dem erforderlichen Mitteln eine genaue Gebrauchsanweisung, mit dem Inhalt der Gebrauchsanweisung

- 3 -

hat sich jedermann, der an der Kammer-Kammerkammer beschäftigt ist, eingehend vertraut zu machen.

- 18.) Der Lagerwart hat sich wöchentlich wenigstens einmal von dem ordnungsgemäßen Betrieb der Kammer-Kammerkammer zu überzeugen und dabei sich über das Alter des Spezialfilters der Maske, über die Art der Bedienung und über den Zustand des Kastens für 1. Hilfe ein Bild zu machen.
- 19.) Betriebsstörungen, Unregelmäßigkeiten und sonstige Vorkommnisse, auch geringer Art, sind unverzüglich dem H-Standortarzt Mauthausen zu melden.
- 20.) Der Lagerwart meldet zum 5. jeden Monats:
a.) Zahl und Art der vorgenommenen Entwesungen in der Kammer-Kammerkammer.
b.) Menge der verbrauchten Kammer-Kammerkammer.
c.) Zustand des Kastens für 1. Hilfe und der Gasmasken.
d.) Welcher H-Standortarzt die einzelnen Vorgänge verantwortlich geleitet hat.
e.) Besondere Vorkommnisse.
- 21.) Der Lagerwart hat sich wenigstens alle 14 Tage einmal von dem gesundheitlichen Zustand der Gasmasken aller Beteiligten persönlich zu unterrichten. Er hat ferner alle 14 Tage die Bedienungsmannschaften darüber zu belehren, daß die Gebrauchsdauer der Filtereinbauten mehrere Stunden beträgt, wenn der Zustand nach der Entlüftung nur noch geringe Mengen Kammer-Kammerkammer enthält. Ohne ausreichende Entlüftung beträgt die Gebrauchsdauer des Filtereinbautes (bei gefüllter Kammer-Kammerkammer) nur 10 Minuten.

Der H-Standortarzt Mauthausen
H-Standortarzt Mauthausen

the Application of Hydrocyanic acid (Zyklon) for the Fumigation of Vermin (Disinfestations)",¹² issued by the Health Institute of the Protectorate Bohemia and Moravia in Prague comprised all essential directions for a correct disinfestation with Zyklon B. With regard to the first-aid in case of poisoning, each fumigator had to carry with him the directive: "First-aid in Cases of Poisoning with Hydrocyanic acid", and each disinfestation team had to have at its disposal "1 set of the necessary equipment to inject lobelin. Vials with 0.01 g lobelin. (Cardiozol), Veriazol tablets."¹³

But were these directions also valid for concentration camps?

3. The Rules for the Handling of Hydrocyanic Acid for Disinfestation in the Gusen camp

A little document gives a complete answer to this question. It is a "Service Instruction for the Operation of the Hydrocyanic Acid Fumigation Chamber in the Concentration Camp Gusen," which was prepared by the SS camp physician of the Concentration Camp Mauthausen, SS Hauptsturmführer Eduard Krebsbach. The following is the complete text:¹⁴

"SS camp physician Mauthausen

Mauthausen, 2/26/1942

Service Instruction

for the Operation of the hydrocyanic acid fumigation chamber in the Concentration Camp Gusen

The work with and in the hydrocyanic acid fumigation chamber is extremely dangerous if the following operational instructions are not precisely followed.

During the work inside the hydrocyanic acid chamber, the supervising and working personnel must wear special work clothes, which are tied closed at the hands and feet. After completion of work the work clothes must be immediately taken off and kept in the front room. It is strictly forbidden to take work clothing to the living area.

Before entering the hydrocyanic acid chamber in order to load it, is absolutely necessary to test for gas residues.

Loading moist articles into the gas chamber is not allowed.

The gas residue test equipment has to be checked weekly by the pharmacist of the concentration camp Mauthausen for its usefulness.

During the loading procedure of the gas chamber, all doors and windows are to be kept open. Pieces of clothes, blankets, etc. are to be placed on the racks provided.

After the chamber is loaded, it has to be heated during half an hour to a minimum temperature of 25°C. After that the windows and doors have to be closed and sealed gas-tight with paper tapes. Before closing the windows, the gas exhaust openings have to be closed. Then a can of Zyklon B is to be opened outside in open air and the content has to be poured at the provided location from the outside into the chamber. The Zyklon B inlet sliding door has to be closed and sealed gas tight with paper tape. The work can only be performed after putting on a gas mask (special filter).

After the chamber is completely closed gastight, the ventilator inside the chamber has to be switched on.

The exposure time of the hydrocyanic acid on the articles to be disinfested has to be 2 hours.

A large sign with the inscription: 'Attention! Danger! Chamber being gassed!' has to be attached at each side of the chamber and in the front room.

After completion of the gassing time, the gas exhaust opening has to be opened from the outside, while the chamber ventilator is switched on. Also, all these tasks are only allowed to be done with the gas mask (special filter) put on.

The exhaust time has to last at least 1½ to 2 hours.

After 1 hour at the earliest, the gas residue is to be tested at one of the windows. Should this test prove positive, the exhaust time has to be extended. The execution of the gas residue test can only be done with the gas mask on.

After 2 hours at the earliest, depending on the results of the gas residue tests, the articles shall be removed from the chamber. The unloading of the chamber can only be done with gas masks on, even if the gas residue test was negative.

Fumigated pieces of clothes, blankets, etc. can only be used, or taken to the laundry, after being thoroughly aired for at least 6 hours or treated with rug beaters.

It is strictly forbidden to enter gas chambers alone. Everyone who enters a gas chamber has to be observed by at least one other man, so that he can assist in case of an accident.^[15] The second, of course, also has to wear a gas mask.

A first-aid kit must always be available and ready to be used. This kit serves exclusively for first-aid in case of accidents in the hydrocyanic acid chamber. It contains, besides the necessary medications, accurate instruction for their use. Everyone who is working with the hydrocyanic acid chamber has to be thoroughly familiar with these directions.

At least twice weekly, the camp medical doctor has to check out the correct operation of the hydrocyanic acid chamber, the age of the special mask filters, and the condition of the first-aid kit.

Operational problems, irregularities, and other occurrences, even of lesser importance, have to be reported immediately to the SS camp physician Mauthausen.

On the fifth of each month the medical camp physician reports:

Number and type of fumigations performed in the chamber.

Quantity of hydrocyanic acid used.

Condition of the first-aid kit and the gas masks.

Which SS members were responsible for the individual gassings.

Special occurrences.

At least once every two weeks the camp physician has to personally check the fitting of gas masks of all participants. Furthermore, every two weeks he has to inform the operating teams that the usable time of the filter inserts lasts several hours in case there are only minor residues of hydrocyanic gas after the ventilation. Without sufficient ventilation the usable time of the filter inserts (with the gas chamber filled) is only 10 minutes.

*The SS camp physician Mauthausen
Krebsbach
SS Hauptsturmführer".*

4. Gas Residue Test Kit, Gas Residue Test, and the Alleged Homicidal Gas Chambers

The “Service Instruction for the Operation of the Hydrocyanic Acid Fumigation Chamber in the Concentration Camp Gusen” met the civilian standards in all respects. They originated without doubt from a direction by the Office Group DIII (medicine and camp hygiene) of the SS WVHA and are therefore also valid for the Auschwitz camp. The gas chambers inside the fumigation barracks 1 and 2 (buildings 5a and 5b) of Birkenau are the counter-piece of the fumigation chamber of Gusen. SS Hauptsturmführer Eduard Krebsbach, the author of the service direction above quoted, was in Auschwitz in February/March 1943 as a substitute for the SS camp physician SS Hauptsturmführer Eduard Wirth.¹⁶

According to several representatives of the established historiography, the concentration camp Mauthausen had a homicidal gas chamber that used hydrocyanic acid¹⁷ after autumn 1941. However, this was in reality a circulation type disinfestation chamber.¹⁸ Therefore the comparison between the concentration camps Mauthausen and Auschwitz is perfectly valid, especially if one considers that the Construction Office of Mauthausen was in continuous contact with the Topf company.¹⁹ The claim is ridiculous that the SS Construction Office of Mauthausen would have turned directly to the Topf company for the order of 10 gas residue test kits for the alleged homicidal gas chambers, bypassing the camp physician Krebsbach, whose responsibility it was to store these devices and to supervise the alleged "homicidal gassing," and in the same vein the theory that the Central Construction Office of Auschwitz went directly to the Topf firm with their request to order such gas test kits, bypassing the SS camp physician Wirth, is completely absurd.

But another even more important problem comes up. The gas residue test was, according to the documents, requested for the disinfestation chambers and should therefore logically also be required for the “homicidal gas chambers,” assuming that these existed.

The danger of poisoning threatened not only the so-called “Sonderkommandos” – that is, the inmates who are said to have carried the corpses out of the homicidal gas chambers – but also the SS men who worked in the crematoria.

Furthermore, inmates also worked in the fumigation chambers, organized in so-called work commandos. If their safety had to be warranted by the service directive quoted above, then the same should also apply to the so-called “Sonderkommandos.”

Under these circumstances, a gas residue test would have to be done for each of the alleged homicidal gassings. This procedure would have been a life-saving must for the operators of the alleged gas chambers in the so-called “bunkers” as well as in Crematoria IV and V, because these were not equipped with mechanical ventilation systems. But none of the self-appointed “eyewitnesses” of the “Sonderkommandos” has ever mentioned the gas residue test. The fact that, according to some of these “witnesses,” the inmates who were ordered to drag the “gassed” out of the “gas chambers” wore gas masks does not make the gas residue tests superfluous, because according to the “Service Instruction for the Operation of the Hydrocyanic acid Fumigation Chamber in the Concentration Camp Gusen,” the fumigation chamber could only be entered “with gas masks on [...] even if the gas residue test was negative.” Furthermore, the self-appointed “eyewitnesses” have no knowledge of two fur-

Abgeschickt

nach Dessau

über _____

Fahrtnummer _____

Nr der Frachtkarte _____

Wehrmacht-Frachtbrief ⁽¹⁾ (Doppel)

(Frachtberechnung und Abrechnung nachträglich zu den vereinbarten Sätzen)

Deutsche Wehrmacht

An die Dessauer Werke für Zucker und

Chem. Industrie A.-G.

in _____ und _____

Strasse und Hausnummer _____

Bestimmungsbahnhof Dessau *(Hauptbahnhof)*

Bei Sendungen nach dem Ausland auch Bestimmungsland Deutschland

Etwaige Vorschrift über Weiterbeförderung ⁽⁹⁾ _____

Andere Erklärungen ⁽⁴⁾ _____

Die Frachtkosten fallen dem Empfänger der Ware(n) zur Last, daher Wehrmachtfracht.

Dienststempel ⁽⁵⁾

Lublin am 2. Februar 1943

Hauptmannführer und

Anschrift oder Zeichen und Nummer ⁽⁴⁾	Anzahl	Art der Verpackung	Bezeichnung der Verwaltung Bezeichnung des Gutes	Wirkliches Rohgewicht kg
<u>KGL</u> <u>1-10</u> <u>HH HH HH HH</u>	<u>20</u>	<u>Kisten</u>	<u>Leergut</u> <u>(verbrauchtes Zyklon)</u>	<u>1163</u>

Waffen-~~W~~

Kriegsgefangenenlager Lublin

Verwaltung

den 2. Februar 1943

1943

Stempel des Versandbahnhofs

Lublin

197018

62-2-43

Anmerkungen (1) bis (6) siehe Rückseite

Wiegestempel

LUBLIN

197018

Stempel des Bestimmungsbahnhofs

LUBLIN

197018

Document 2

ther essential facts about the application of Zyklon B. The first point is about the inert Zyklon B carrier granules,²⁰ which were returned as “used Zyklon” to the Dessau factory, where they were recycled.²¹ The “Directives for the Application of Hydrocyanic Acid (Zyklon) for the Fumigation of Vermin (Disinfestation)” mentioned above gave the following instruction about this:²²

“Remove the used Zyklon remains from the gassed rooms. In general they should be returned to the factory together with the cans and boxes.”

The second point refers to the rate of release of hydrocyanic acid from the inert carrier substance. The Soviets made an experiment in the camp Majdanek in August 1944 with two cans of Zyklon B with 1,500 grams content. They opened the cans at an outside temperature of 23 to 28°C and weighed them after two hours: one then weighed 2,330 grams, the other 2,310 gram.²³ Because the weight of a full can was 3,750 gram, of which 1,500 g was hydrocyanic acid, 1,650 g the inert carrier substance and 600 g the empty can, there was in each can still 80 or 60 g of hydrocyanic acid left over after two hours, which means that within that time interval 95% and 96%, respectively, of the hydrocyanic acid must have evaporated. This corresponds fairly closely to the evaporation tables of hydrocyanic acid from the carrier material Erco, which was published by R. Imscher in the year 1942.²⁴

However, according to the “eyewitnesses” the doors to the “gas chambers” were opened and the corpses removed only a few minutes after the doors had been closed. For example, the self appointed members of the “Sonderkommando” made the following statements about this:

According to Filip Müller, two minutes passed between the closing of the doors and the removal of the corpses;²⁵ seven minutes according to Charles Sigismund Bendel;²⁶ seven to eight minutes according to Henryk Mandelbaum;²⁷ 15 minutes according to Dov Paisikovic;²⁸ 20 minutes according to Miklos Nyiszli.²⁹

The service instruction quoted, however, requested a gas residue test after not less than one and a half hours of forced ventilation!

What I want to emphasize is not so much the evident implausibility of a procedure where the allegedly homicidal gas chambers were opened at a time when the hydrocyanic acid was just starting to evaporate, but rather the fact that none of the self-appointed eye-witnesses ever made a comment about this procedure, which would have put the inmates as well as the SS men in immediate danger to life.

Furthermore, not a single “eyewitness” mentioned the use of “special work clothes”, although these would have been necessary. As experience has shown, hydrocyanic acid can be absorbed through the skin; the first symptoms of such a poisoning appear “after a stay of 2-5 minutes in an atmosphere with 1 percent of hydrocyanic acid by volume, in spite of good breathing protection.”³⁰ In fact the aforementioned “Directives for the Application of Hydrocyanic acid (Zyklon) for the Fumigation of Vermin (Disinfestation)” also noted the possibility of “Poisoning though the skin.”³¹

Furthermore, not a single “eyewitness” mentions the enormous consumption of gas residue tests and special filters,

which would have been necessary in view of the claimed mass gassing of people for many years. For example, it is documented that the local administration of the concentration camp Majdanek ordered from the firm Tesch and Stabenow on June 3, 1943, “200 pieces of breathing inserts ‘J’” for Zyklon B, which were intended to be used for the disinfestation installations of the camp,³² and there was undisputedly much less Zyklon used in Majdanek than in Auschwitz!

Finally, not a single eyewitness ever mentioned the first-aid kit or the “kit for life saving injections under the skin,” which are mentioned in the direction of March 25, 1931, or the medications contained in this kit, like lobelin and caffein-sodium-benzonate, as well as sodium nitrite and sodium thiosulfate.³³ Especially informative in this connection is the testimony of physician Dr. Miklos Nyiszli, who allegedly belonged to the “Sonderkommando” of Birkenau and therefore must have had regular access to these medications, but did not mention a single word about this. When he came up with the fairy tale about the girl who was miraculously saved after a gassing, he only mentioned briefly a therapy with “three injections,” although he was normally not stingy with details.³⁴ What in the world was injected? Since he, a trained physician(!), believed that Zyklon B was “Chlorine in granular form,”³⁵ one can easily imagine what kind of “help” he would have administered to SS men or inmates in case of a hydrocyanic acid poisoning: he would have poisoned them point-blank, and the “miraculously saved” girl would have been, in his story, the first victim!

The uniform silence of all “eyewitnesses” about all these aspects of the application of Zyklon B – central and interconnected with each other – leaves only one explanation possible:

None of these “witnesses” had ever attended a homicidal gassing!

Notes

¹ *Vierteljahreshefte für freie Geschichtsforschung*, 2(1) (1998), pp. 13-22.

² *Reichsgesetzblatt*, 1919, No. 31, S. 165f.

³ *Reichsgesetzblatt*, 1927, part I, no. 41, p. 297.

⁴ *Reichsgesetzblatt*, 1931, part I, no. 12, pp. 83f.

⁵ *Ibid.*, S. 84.

⁶ *VMBL*, 1931, column 792-796.

⁷ *Ibid.*, column 794.

⁸ *Reichsgesetzblatt*, 1932, part I, no. 78, pp. 539f.

⁹ F. Puntigam, H. Breymesser, E. Bernfus, *Blausäuregaskammern zur Fleckfieberabwehr*. Berlin 1943, p. 108.

¹⁰ 1 Vol.% = 12 grams per cubic meter.

¹¹ 2 Vol.% = 24 grams per cubic meter.

¹² NI-9912.

¹³ *Ibid.*, p. 2.

¹⁴ Öffentliches Denkmal und Museum Mauthausen. Archive, M 9a/1; see document 1.

¹⁵ This is the reason why doors to disinfestation chambers are equipped with a peep hole (except for the “standard chambers” working according to the circulation system).

¹⁶ See p. 146 of this issue.

¹⁷ Eugen Kogon, Hermann Langbein, Adalbert Rückerl *et al.* (ed.), *Nationalsozialistische Massentötungen durch Giftgas. Eine Dokumentation*, S. Fischer Verlag, Frankfurt/Main 1983, p. 245.

¹⁸ See for this my article “KL Sachsenhausen. Stärkemeldungen und ‘Vernichtungsaktionen’ 1940-1945,” in: *Vierteljahreshefte für freie Geschichtsforschung*, 7(2) (2003), pp. 173-185.

¹⁹ The correspondence in this matter can be found in the German Bundesarchiv Koblenz, NS4, Ma/54.

²⁰ Diatomaceous earth in granular form (commercial name: Diagriß), gypsum (“Erco”) or cardboard discs (“Discoids”).

- ²¹ Wehrmacht bill of lading to administration of POW Lublin of Feb. 2, 1943, re. shipping of 1,163 kg “used Zyklon” to the Dessauer factory. APMM (Archive of the National Museum Majdanek), sygn. I. d.2, p. 77; see document 2.
- ²² NI-9912, p. 4.
- ²³ J. Graf, C. Mattogno, *Concentration Camp Majdanek*, Theses & Dissertations Press, Chicago, IL, 2003, pp. 127f.
- ²⁴ W. Lambrecht, “Zyklon B – eine Ergänzung,” in: *Vierteljahreshefte für freie Geschichtsforschung*, 1(1) (1997), pp. 1-5. Table on p. 3.
- ²⁵ F. Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*, Steinhausen, Munich 1979, p. 215.
- ²⁶ “Les crématoires. ‘Le Sonderkommando’,” in: *Témoignages sur Auschwitz*, Paris 1946, p. 163.
- ²⁷ Höß trial, vol. 26, p. 152.
- ²⁸ “Un survivant du Sonderkommando, » in: *Auschwitz*, Julliard, Paris 1964, p. 161.
- ²⁹ M. Nyiszli, *Im Jenseits der Menschlichkeit. Ein Gerichtsmediziner in Auschwitz*, Dietz, Berlin 1992, p. 36.
- ³⁰ H. Betke, “Blausäurevergiftung infolge Aufnahme durch die Haut,” in: *Zentralblatt für Gewerbehygiene und Unfallverhütung*, October 1931, Heft 10, p. 249.
- ³¹ NI-9912, p. 2.
- ³² J. Graf, C. Mattogno, *op. cit.* (note 23), pp. 198.
- ³³ F. Puntigam, H. Breymesser, E. Bernfus, *op. cit.* (note 9), pp. 84f.
- ³⁴ M. Nyiszli, *op. cit.* (note 29), p. 79.
- ³⁵ M. Nyiszli, *Boncolórvosa voltam az auschwitz-i krematóriumban*, Oradea, Nagyvárad, 1946, p. 35. The German translation of this book, as quoted in previous notes, ignores this definition (note 29, p. 36).

What happened to the Jews in Poland?

By Carl O. Nordling

It belongs to general education to know that the National Socialist regime exterminated about six million Jews, about three million thereof being Polish Jews. The Holocaust supposedly implies that only a fraction of the German Jews and the French Jews were exterminated and less than half of the Hungarian Jews. In contrast to this, the Polish Jews are believed to have been wiped out almost completely. If this holds good, the fate of the Polish Jews would certainly constitute a veritable Holocaust. This applies even if it should turn out that the Jews from other European countries were not systematically murdered at all, but just persecuted and deported to places where many died. What happened to the Jews of Poland is crucial to our evaluation of the scope of the Holocaust. It is certainly worthwhile to look thoroughly into the problem. To start with, let us cover the “authorized” version.

In the 1961 version of his book *The Destruction of the European Jews*, Raul Hilberg states that 50,000 or 1.5% of the Jews of Poland survived the Holocaust.¹ 24 years later, in the 1985 version of the same book, the same author states that the number of survivors was about 350,000 or 10% of the total.² Naturally, one wonders how trustworthy such figures are if they can easily sevenfold within 24 years. Will the number of Jewish survivors keep changing in Hilberg’s imagination?

Luckily, there are three other standard works in the field, the *Encyclopaedia Judaica*,³ the *Encyclopedia of the Holocaust*⁴ and *Dimension des Völkermords*.⁵ Let us see what they say about the war time fate of the Jews in Poland.

According to the *Judaica*, there were 3,351,000 Jews in Poland in September 1939.⁶ From these, 55,509 are said to have been registered as survivors in June 1945. This number is said to comprise Jews having survived in Poland and Jews who returned from their wartime sojourn in the USSR. Another 13,000 Polish Jews are said to have survived as members of the Polish Army, and 1,000 would have survived posing as “Aryans” (and for some reason not counted among the 55,509). To these, the *Encyclopedia Judaica* generously adds 250,000 survivors in the USSR and 50,000 in camps in Germany, thus bringing the total up to 369,000 or 11% of those presumably present in 1939.

The *Encyclopedia of the Holocaust* gives a total of 380,000 survivors, 165,000 thereof having returned from the USSR and 75,500 having survived in Poland.⁷ These two groups, comprising altogether 240,500, are said to have registered in Poland in June 1946. The rest, 139,500, would presumably be Jews who survived abroad and stayed abroad after the war. Even those who returned to Poland seem to have been eager to shake the Polish dust off their shoes as soon as possible. The *Encyclopedia of the Holocaust* tells us that within the next year 160,500 of the registrees left Poland, leaving only 80,000 behind. Apparently, Poland was not a preferred place of abode for the Polish Jews when Poland had become practically “deutschenrein” (clear of Germans) and surely free of National Socialists.

Dimension gives the number of 2,700,000 Polish victims of the Holocaust. The number of Jews in hiding is said to have been 300,000 or 100,000 according to various researchers. *Dimension* further quotes a certain Shmuel Krakowski who estimates the total number of survivors at 80,000, including both “illegals” and camp internees who managed to survive. *Dimension* reduces the number of returned Jews from the USSR to 130,000, but states on the other hand that no less than 98,071 Jews were members of the *Unit of Polish Patriots* (within the Red Army). Many other diverging figures are mentioned, and finally Frank Golczewski, the author of the chapter on Poland, decides on 300,000 as the “realistic” number of survivors “regarding the Jews living within the borders of the Polish State after 1945” (whatever that may mean).

To sum up: The standard works provide no unambiguous information about how the Holocaust befell the Jews of Poland. Much is pure speculation, and in general it all depends on the veracity of a list on page 495 in *Dimension* telling us that 2,019,000 Polish Jews were exterminated in the camps of Kulmhof, Sobibór, Belzec, Treblinka, Auschwitz, and Majdanek (974,000 thereof in Treblinka alone). About 700,000 would have died in ghettos, in labor camps or would have been murdered by *Einsatzgruppen* or by ordinary criminals.

Thus, the figure of 2,700,000 victims seems to require that about two million of them were exterminated by the Germans.

Dimension offers no proof, however, of even two thousand people, let alone two million, being actually put to death in the camps mentioned. And it is well known that the usual evidence for mass murder is totally missing in the areas where these camps were located. No mass graves, no heaps of human bones or human ashes are to be found there.

One gets a similar impression from a generally very well informed report by Eugene M. Kulischer of 1943: *The Displacement of Population in Europe*.⁸ This book contains detailed data about deportations of Polish Jews. The author quotes sources like *The Black Book of Poland* (1942), S. Segal, *The New Order in Poland* (1942), *Poland Fights* (1942), *Contemporary Jewish Record* (April 1943), and *Polish Review* (1943). Yet still, there is nothing in it that indicates knowledge of the murder of hundreds of thousands of Jews, which are said to have already been exterminated in Auschwitz, Belzec, Chelmno, and Treblinka by the end of 1942, according to *Dimension*.⁹

Let us therefore disregard the figure of 2,019,000 exterminated Polish Jews and pretend temporarily that we know nothing about the number of extermination victims and gas chambers. Let us consider the most probable course of events without any preconceived ideas about the number of exterminated Jews.

The official version seems to be based on the assumption that the Polish Jews behaved like a flock of sheep readily led to the slaughterhouse. Let us assume instead that they were as bright and observant as people are in general, and that they took the obvious measures to protect themselves from menacing dangers.

Let us start from the last census in Poland before the war, in 1931. It registered 3.1 million Jews in Poland. We have every reason to assume that this number had fallen drastically by September 1939. Considering the situation in Poland in those years, a substantial Jewish emigration would have been the natural outcome of the circumstances. Prior to 1933, large numbers of Polish Jews had emigrated to the United States, to Germany, and to France. Many Polish Jews had relatives in the USA which facilitated emigration. This ongoing emigration certainly received an impetus when Hitler assumed power in Germany (1933) and the Polish government endorsed (1937) Jabotinsky's plan to transfer 1.5 million East European Jews to Palestine within a decade (*Encyclopaedia Judaica*).

Finally, in October 1938, the Polish government issued a decree making Polish passports invalid for re-entry into Poland without official prolongation. The decree was primarily directed against Polish Jews living in Germany. The German government reacted to this by transporting the Polish Jews residing in Germany with special trains to the German-Polish border in order to enable those Jews to renew their passports before they expired. The Polish border troops, however, refused to let those Polish citizens enter Polish territory, even though their passports were still valid. With those thousands of Jews who found themselves in "nowhere" land between Germany and Poland for several days until Germany finally had to give in and re-admit the then stateless Jews, was the couple Grynspan, parents of Herschel Grynspan, who at that time lived in Paris. After he learned about the situation of his parents, he as-

sassinated the German embassy secretary Ernst von Rath, who, as is well known, died as a result of the injuries on November 9th. From this event arose the so-called "Reichskristallnacht," the pogrom against the Jews.

Considering the official and general social anti-Semitism, which was raging in Poland during that period, which was comparable or even worse than the German version, it would not be surprising if the Jewish emigration from Poland was extremely intense at the end of the 30s right up to the outbreak of war. We have seen above that the Polish Jews shunned Poland even after these threats were removed. It is therefore very likely that the Polish Jewry lost some 350,000 through emigration (as well as some 100,000 through natural decrease) in the period 1933 to 1939. Zukowski refers to Polish studies showing that about 350,000 Jews had emigrated to overseas countries in the period 1918-1938.¹⁰ Many emigrants probably left Poland during the very months preceding the German assault, as they had feared precisely this happening. Says e.g. Zygmunt Nissenbaum:¹¹

"The outbreak of the war came as no surprise to us, we all had feared it for a long time..."

Then came the partition of Poland. About 1,830,000 Jews would have landed up on the German side according to Dabrowska, Waszak and Grynberg,¹² that is, if everybody had stayed where he was. Dr. Richard Korherr, however, stated in his famous Report¹³ that the number of Polish Jews in German controlled area decreased by 763,000 through emigration and excess of deaths over births between 1939 and 1942. More recently it has been calculated that as many as 850,000 Jews escaped out of the German-to-be zone during the campaign and the next few months.¹⁴ This figure, too, seems astonishingly high at first sight. But let us compare this with other similar events. For instance, no less than 1.5 million Belgians fled to France during the short Western campaign in 1940. And still later a whole 90% of all the Danish Jews fled *over the sea* when they realized that they were threatened. In contrast, there was no sea to prevent people from escaping to the eastern part of Poland, the territory that the Red Army occupied a couple of weeks later. Even Gentile Poles fled by the multitude.

We should expect the Polish Jews to have had an even better preparedness for flight than the Belgians and the Danish Jews. Also, the Germans wanted the Jews out of their zone just as they wanted them out of their zone in France a year later.¹⁵ It was only a year later, in the summer of 1940, that the Jews were forbidden to leave Poland.¹⁶ But even as late as in 1942, Jews are noted to have fled from Poland. A report from an SS man, dated Lodz, July 2, 1942, says that Jews on the countryside "are constantly trying to leave their home districts in order to cross the green border near by."¹⁷ One example is Prof. Herbert A. Strauss (*1918), who left German controlled territory one year after his deportation into the Warsaw ghetto.¹⁸

If we stick to Sanning's figure of 850,000 Jewish refugees on the Soviet side, there would have been altogether about 1.8 million Polish Jews in Soviet custody in the spring of 1941. This corresponds to the estimates by Elizbieta Hornowa (1,694,000) and Eugene Kulisher (2,000,000).⁸ Other authors have mentioned figures from 500,000 to 1,200,000.¹⁹

Those who managed to flee to some other country than the

Soviet Union were the lucky ones. Most of the Jews, however, had bad luck, to say the least. During the first days of the attack many Jews died, together with lots of their Gentile countrymen. According to the *Encyclopaedia Judaica*, 32,000 Jews would have fallen in battle, fighting as soldiers of the Polish Army, while another 20,000 would have been killed in the bombing of Warsaw. These figures are inconceivably high. Most certainly they are greatly exaggerated. Considering the total number of Polish losses, it seems reasonable to assume some 10,000 Jewish soldiers and, let us say, a maximum of 2,000 civilian Jews fell victim to the military campaign in September 1939. (The civilian losses among Finland's 3.8 million population amounted to 600 persons killed – resulting from frequent bombing during the Winter War 1939-40 that lasted 105 days.)

After the losses and the exodus in 1939, there would have been left a hypothetical number of 838,000 Jews in the German part of Poland. What happened to them?

Let us make a spot check. For want of anything better, we may look at the 67 Polish Jews born 1860-1909 who were prominent enough to be mentioned in the *Encyclopaedia Judaica* as having been living in the German-occupied part of Poland in January 1940. We find that 13 of them (19%) managed to leave the country during 1940 and 1941. 54 stayed behind, and out of these 33% ended up in concentration camps, 4% in POW camps, 19% were murdered (outside the camps) and 44% escaped any type of German arrest and assault. Apparently, the German persecution of Jews in Poland was not particularly efficient. These 54 individuals represented the Jewish 'intelligentsia'. According to National Socialist ideology, the Jewish intelligentsia was regarded as the most harmful group of people. Certainly the National Socialists found it most urgent to make off with all Jewish professors, authors, political leaders and other such figures in occupied Poland, if they pursued such a policy. We may assume that they were a little bit more indulgent towards ordinary tailors, shoemakers, musicians, and shopkeepers. (Especially tailors and shoemakers were in great demand in wartime Germany.) On the other hand, emigration was more difficult to accomplish for an ordinary Jew than for a member of the intelligentsia.

Considering the fate of the 'VIP Jews' of Poland, it seems likely that about 400,000 out of the Polish Jews ended up in German camps sooner or later, while about as many others (hypothetically 438,000) stayed in the ghettos or in hiding. Jews of the latter group would certainly not have been gassed to death, but otherwise they would have suffered many hardships. They would either have survived the war by the skin of their teeth or died from old age, epidemics, starvation, occasional murder, enemy bombing, or – in the case of Warsaw – been killed in action during an uprising.

It is well known that the Germans ordered the Polish Jews to concentrate in the city ghettos, to begin with. The largest of these was the Warsaw Ghetto. Since it is likely that a considerable part of Warsaw's 400,000 Jews had fled before and during the campaign, there may have been some 200,000 (or 300,000 at the most) living in the Ghetto. A considerable number of Polish Jews (61,000 according to *Encyclopaedia Judaica*) languished in POW camps for years, and we may therefore consider the number of Jewish internees in the civilian camps to

have been about 340,000 (out of the 400,000 internees estimated above).

The death rate in wartime prison camps has proved to be remarkably high in many cases. After the civil war in Finland in 1918 the death rate among the imprisoned insurgents reached 11% during a single month. Of all the internees about 16% died before they were released although the mean duration of internment was only four months.²⁰ The American POWs in North Korean camps suffered a death rate of 39%.²¹ The Red Army soldiers in Finnish POW camps during the Finno-Soviet war of 1941-44 suffered a death rate of 29%. Of the Finnish soldiers in Soviet prison camps only 30% returned after the war. Most of the remaining 70% probably died in the camps.²² No intentional killing has been suspected in either case. Considering these figures as well as the typhus epidemics and the scarcity of provisions towards the end of the war, it seems likely that the death rate among the imprisoned Polish Jews stayed within the range of 30-70%. For the sake of a provisional calculation, let us say 50%, or 200,000 (ordinary old age deaths exclusive). We may now summarize the above estimates as follows.

Deaths due to war:	12,000	±4,000
Deaths in POW camps:	30,000	±10,000
Fallen in uprising:	10,000	±5,000
Total of war victims:	52,000	±19,000
Deaths in concentration camps (excluding old age deaths):	170,000	±70,000
Criminal murder (e.g. by Pol. and Ger. anti-Semites):	18,000	±7,000
<i>Total of persecution victims:</i>	<i>188,000</i>	<i>±77,000</i>

The figure of 170,000 deaths in concentration camps may be compared with a certain sample of Jewish casualties available in Sweden. Outside the Stockholm synagogue there are a number of stone slabs engraved with the names of more than 5,000 Jews who perished under German occupation of their home country and whose relatives or friends are living in Sweden. Nearly 80% of these victims are Jews from Poland. The place of death is noted in most cases (76% of all). Out of the known places of death, 56.5% belong to the six so-called "extermination camps," chiefly Auschwitz (25.1%). J.-C. Pressac has found that 100 trains with Polish Jews were sent to Auschwitz.²³ Such trains usually took 1,000 deportees each, and Pressac speculates that they may have taken up to 1,500 at the most. Let us therefore assume that some 125,000 Polish Jews were deported to Auschwitz. According to Pressac, 49,000 of these were registered in the camp. He assumes that the others were killed, but so far he has not offered any proof that it so happened. Anyway, let us assume that they all died. Since the mortality rate was high among the internees, about half of them may have died as well. Pressac's findings would thus mean that about 100,000 Polish Jews perished in Auschwitz.

Assuming that the deceased Jews listed on the Stockholm monument represent a random sample of Polish Jews, it would follow that about 225,000 Polish Jews perished in the six alleged "death camps" in Poland ($56.5/25.1 \times 100,000 = 225,000$).

It is obvious that a certain percentage of those who did not die from persecution must have died from normal, civilian

causes. During the six years of war it would have been about 10% out of 610,000 making 60,000. At the same time birthrates must necessarily have fallen to a very low standard. Let us assume that 20,000 Jewish children were born in Poland during the entire war. Considering the crowding in the ghettos, the small food rations, and the various hardships of war in general, some additional 100,000 may have died from diseases related to these abnormal conditions. Therefore, without assuming any deaths by *organized* extermination, we find that a total of 400,000 ($\pm 150,000$) Jews may have died in the German parts of old Poland.

There would thus have been a hypothetical number of 470,000 survivors (including new-born babies). After what had happened to them, it seems likely that many of the survivors tried to leave Poland as soon as the war was over and border crossing became a possibility. It also seems likely that a considerable part of the survivors had survived by means of changing their names and appearances from Jewish to Gentile. Suppose that 15% of the survivors (*i.e.* 70,000) did not consider themselves as Jews any more. And suppose that 80% of those persisting as Jews (320,000) managed to leave Poland before June 1946. That would have left 80,000 resident Polish Jews to report themselves to the authorities in June 1946, which was what happened. Twice as many, 160,000, reported as refugees returning from the East.

Whatever the German policy may have been, it is a well-known fact that hundreds of thousands of internees survived the camps until May 1945. *E.g.* *The Oxford Companion to the Second World War* says that an estimated 300,000 Jews (Polish and other) "survived the camps and the death marches [from the camps]."²⁴ There is nothing telling against the possibility that 150,000 or even 200,000 Polish Jews may have survived the war in German camps.

There remain the 1,840,000 Jews who managed to stay or get outside German controlled territory. These Jews probably also suffered a high mortality rate, especially those who were under Soviet rule – probably the majority. It seems possible that a third or even half of these succumbed before the end of the war. Only a minority of the survivors are likely to have been able to return to Poland after the liberation, considering the many restrictions prevailing in the Soviet Union at that time, as well as a possible lack of information.

A fraction of the Jews under Soviet rule would of course have been overrun by the German Army. If they belonged to any of the categories of party officials, peoples' commissars, civil servants or, irregular combatants, they could have been shot by the *Einsatzgruppen*, according to the orders given. Soviet civil servants were to be shot only if they were Jewish, but the other categories were blacklisted irrespective of race. It is impossible to estimate the number of persons who met their fate in front of the *Einsatzgruppen* rifles. Probably only a small fraction of those killed behind the eastern front were Polish Jews.

Thus, there could well have been some 1.4 million survivors compared to the 380,000 of the 'authorized' version. That is to say that there may have been about one million unreported survivors alongside with the 380,000 reported ones.

The most probable total number of victims of the *German*

persecution seems to be of the magnitude of 200,000, give or take. A fraction of these were certainly killed by Germans, but there is no evidence indicating that this was done as a part of an extermination program. About one million Polish Jews probably died in places other than the German concentration camps and firing squad grounds. These deaths are regrettable consequences of the war and of anti-Jewish politics prevailing on both sides of the eastern front, but they cannot really be said to constitute genocide in the proper sense of the term.

Although Polish Jewry suffered enormous losses both in number and in social and personal values, the demographic outcome does not indicate an intentional extermination running into millions. The Polish Jewry was dissolved as an ethnic entity, but this is not what people generally have in mind when the word "genocide" is used. (*Ethnoclad* would perhaps be a proper term for this crime, from Greek *ethnos*, people, and Latin *cladis*, ruin, disaster.)

As far as human losses are concerned the Polish Jews may be compared with the age group of Russian males born between 1909 and 1923, or with the population of Leningrad. These two groups lost about one third of their numbers. As for the ethnic destruction, the fate of the Polish Jewry may be compared with that of the ethnic entities of Germans existing east of Germany's new frontier in 1945. This would certainly share the name of *ethnoclad* if such a term were applied. A heavy burden of guilt falls on those responsible for *all* these catastrophes, but at least in the case of the Polish Jews we have no evidence of an intentional large-scale extermination.

Notes

- ¹ Raul Hilberg, *The Destruction of the European Jews*, Quadrangle Books, Chicago 1961 pp. 670, 767.
- ² Raul Hilberg, *The Destruction of the European Jews*, New York, Holmes and Meier, 1985, pp. 1212, 1220.
- ³ *Encyclopaedia Judaica*, Jerusalem 1971.
- ⁴ Y. Gutman (ed.), *Encyclopedia of the Holocaust*, Macmillan, New York 1990.
- ⁵ W. Benz (ed.), *Dimension des Völkermords*, Oldenbourg, Munich 1991.
- ⁶ *Encyclopaedia Judaica*, Jerusalem 1971, vol. 13, p. 771.
- ⁷ Y. Gutman (ed.), *op. cit.* (note 4), vol. 3, p. 1174.
- ⁸ Eugene M. Kulischer, *The Displacement of Population in Europe*. Published by the International Labour Office, Montreal 1943.
- ⁹ W. Benz (ed.), *op. cit.* (note 5), pp. 462-469.
- ¹⁰ Arkadiusz Zukowski, "Emigration of Polish Jews to South Africa during the Second Polish Republic 1918-1939," *Scandinavian Jewish Studies*, vol. 17, no. 1-2, p. 61.
- ¹¹ Zygmunt Nissenbaum »I was in the Umschlagplatz," *Dialectics and Humanism*, 1 (1989), p. 129.
- ¹² Quoted in W. Benz (ed.), *op. cit.* (note 5), p. 419.
- ¹³ Poliakov & Wulf, *Das Dritte Reich und die Juden*, Berlin 1955, p. 243-248.
- ¹⁴ Walter Sanning, *Die Auflösung des osteuropäischen Judentums*, Grabert, Tübingen 1983, p. 44.
- ¹⁵ Rudolf Aschenauer (ed.), *Ich, Adolf Eichmann*, Druffel, Leoni 1980 p. 315.
- ¹⁶ Y. Gutman (ed.), *op. cit.* (note 4), p. 1156.
- ¹⁷ Joseph Wulf, *Aus dem Lexikon der Mörder*, Gütersloh 1963, p. 25.
- ¹⁸ *International Biographical Dictionary of Central European Emigrés 1933-1945*, vol. II, p. 1138.
- ¹⁹ W. Benz (ed.), *op. cit.* (note 5), p. 442.
- ²⁰ J. Paavolainen, *Röd och vit terror*. Stockholm 1986, pp. 182f.
- ²¹ *Ibid.*, p. 183.
- ²² *Uppslagsverket Finland*, vol. 2, Helsingfors 1983, p. 132.
- ²³ J.-C. Pressac, *Die Krematorien von Auschwitz*, Piper, Munich 1994, pp. 196f.
- ²⁴ Oxford 1995, p. 371.

The Blue Color of the Jewish Victims at Belzec Death Camp – and Carbon Monoxide Poisoning

By Charles D. Provan

1. Introduction

Fritz Berg's position on diesel toxicity has been revised and published in *Dissecting the Holocaust*,¹ under the title "The Diesel Gas Chambers: Ideal for Torture – Absurd for Murder." In the opinion of this author, Berg's conclusion is absolutely in error, and provably so. It is actually easy, fast, and cheap to mass-murder people with diesel exhaust.

I thought it would be good to show some of the errors in Berg's article and post them on our website. We will begin with this article, mainly on a relatively easy subject – that of color.

There are two outside witnesses to the gassing of Jews at the Nazi extermination camp of Belzec in Poland, namely Kurt Gerstein and Wilhelm Pfannenstiel. Both were Germans, and both were members of the Waffen SS, officers of Hygiene. Though on separate missions, they traveled together from Germany to Poland in August of 1942, visiting Belzec. The exact dates they gave for their time at Belzec are, in this author's opinion, somewhat doubtful.²

While Kurt Gerstein has been criticized often and severely by many Revisionists over the years, attacks upon his temporary companion and witness have been much more subdued. This is perhaps because Pfannenstiel is more restrained, or because he became friends with the "Father of Revisionism," Dr. Paul Rassinier, whom he convinced that some gassings of Jews in WWII had a factual, though "wild" basis (that is, unauthorized by the German Government). Rassinier regarded Pfannenstiel as the only convincing eyewitness to a WWII homicidal gassing whom he had ever met.³

2. Gerstein on the Toxicity of Diesel Exhaust

In Berg's 2000 article, as well as his original article of 1984,⁴ he has this to say about Gerstein and diesel toxicity: "The Gerstein statement, to its credit, makes no claim that carbon monoxide was the lethal ingredient in the diesel exhaust. It is the exterminationists, i.e., the people who try to uphold the holocaust story, who have repeatedly stated that death was due to the carbon monoxide in the diesel exhaust."

Although Gerstein was not specific in any of the six manuscripts of his statements, mentioning only generalities like "the diesel engine, the exhausts of which are intended to kill the unfortunates,"⁵ yet an interesting document was unearthed and published by Henri Roques in 1989. It is a copy of an interrogation of Kurt Gerstein by the French Military Justice Department made on June 26, 1945. In it, Gerstein had this to say: "...the victims were asphyxiated by means of a diesel engine with toxic exhausts (oxide and carbonic gas⁶) in the four installations previously mentioned."⁷ (It is worth mentioning that Roques himself says concerning this document, "we have every guarantee of authenticity."⁸)

The term "carbonic gas" (French: "gaz carbonique") is easily identifiable as the French term for "carbon dioxide." (This provides a valuable clue to identify the somewhat vague "ox-

ide" to which Gerstein refers as the other poisonous substance in diesel exhaust, as we shall see.) There are in fact four main hazardous "oxides" in diesel exhaust:

1. Carbon monoxide (CO)

2. Nitric oxide (NO)

3. Nitrogen dioxide (NO₂)

4. Carbon dioxide (CO₂, already mentioned by Gerstein as "gaz carbonique" and thus eliminated as the mystery "oxide" we are endeavoring to identify).

There are several good reasons for rejecting both of the oxides of nitrogen and accepting carbon monoxide. We shall now list some of them:

1. The French term Gerstein uses ("oxide") is singular, whereas references to the oxides of nitrogen coming from diesel exhaust are always plural,⁹ since nitric oxide and nitrogen dioxide are both always found together in diesel exhaust.

2. Both the German and French terms for carbon monoxide are singular, which agrees with the use of the singular French term in Gerstein's interrogation (German: "Kohlenoxyd"; French: "oxyde de carbone").

3. Kurt Gerstein was employed working in German mining from 1919 until 1931, when he became a certified engineer for the mines service. He served in that capacity until 1936, when he was expelled from the German mines service for anti-Nazi activity.¹⁰

A 1936 study by the U.S. Bureau of Mines on European handling of diesel exhaust in mines was concerned exclusively with carbon monoxide analysis, with one exception: the French who ordered that "The content of carbon dioxide and carbon monoxide in the exhaust gas of the locomotives in service must be measured at least once in every three months."¹¹ We may observe from this that the French viewed the carbon dioxide content of diesel exhaust as dangerous, as well as that of carbon monoxide. In the same Bureau of Mines study, it is reported that "carbon monoxide [...] is virtually the only poisonous component [...] of exhaust gases of Diesel locomotives."¹²

Why then would carbon dioxide in the exhaust of diesels be viewed as dangerous within mining circles? In earlier years, the study of carbon dioxide had revealed that additional carbon dioxide increases the speed of breathing. Because of this, several German studies had concluded that the presence of carbon dioxide directly affected the quantity of carbon monoxide absorbed by human beings.¹³ Hence we may conclude that Kurt Gerstein, trained as a mining engineer, viewed the diesel exhaust deaths of the Jews at Belzec as due to poisoning by carbon monoxide, more speedily absorbed due to faster breathing caused by increased carbon dioxide. This theory was known and current in Europe (especially in Germany) and the United States at the time.¹⁴

4. In 1940, well after Gerstein had been expelled from the German mining service, the U.S. Bureau of Mines issued a report on diesel exhaust which states that, "In Europe, studies of

the exhaust gas from Diesel mine locomotives have been concerned chiefly with the hazard from carbon monoxide, but no data on oxides of nitrogen are given.”¹⁵ One may observe that for years after Gerstein lost his mining job, the Germans still had not yet devoted much effort to the dangers of the oxides of nitrogen found in diesel exhaust. But they had done much work on the dangers of carbon monoxide and carbon dioxide in diesel exhaust. This again indicates that the poisonous “oxide” referred to by Gerstein was carbon monoxide.

5. A similar example occurs in the writings of the Kommandant of Auschwitz, Rudolf Höß, who also visited Treblinka. In Nuremburg document PS-3868, Höß agreed that the commandant of Treblinka used “monoxide gas” to kill the Jews sent there.¹⁶ Now, this expression is also somewhat vague, since among the specific components of combustion engine exhaust is to be found nitric oxide (NO), which is technically a “monoxide gas.” But who is there who thinks that Höß thought the Jews of Treblinka were killed by nitric oxide? Not a single person I have ever read. It is obvious that the Höß affidavit is referring to carbon monoxide.¹⁷ In a similar way, it is obvious that Kurt Gerstein meant carbon monoxide (German: Kohlenoxid; French: oxyde de carbone; his interrogation: “oxide”) when he said the Jews at Treblinka were killed by “oxide” and carbon dioxide; that is, carbon monoxide whose absorption was increased by extra carbon dioxide.

3. Gerstein and Pfannenstiel on the Color of Jews Killed by Diesel Exhaust

3.A. KURT GERSTEIN

After all the Jews were dead from breathing diesel exhaust, the doors were opened. Gerstein has this to say: “Like pillars of basalt, the dead are still standing, there being not the least place to fall or lean over. Even dead, one still knows the families who clasp hands yet dead. One has difficulty separating them, to empty the chambers for the next load. The blue bodies are thrown, damp with sweat and with urine, the legs full of excrement and menstrual blood.”¹⁸

3.B. WILHELM PFANNENSTIEL

*“When there was silence in the chambers the doors in the outer walls were opened and the corpses brought out, searched for gold teeth, and then stacked in a pit. The work was again carried out by Jews. There was no doctor present. I noticed nothing special about the corpses. Some were tinged bluish in the face.”*¹⁹

Note that both witnesses described the color of the victims of the diesel gassing at Belzec as blue.

4. Fritz P. Berg on CO Poisoning and the Color Blue

At this point we will quote Fritz Berg, the most well-known Revisionist authority on diesel toxicity, on what he calls “a major flaw as far as the death-from-carbon-monoxide theory is concerned.”

“According to the last sentence of the text quoted, the bodies of the victims were ‘blue’. Here we have a major flaw as far as the death-from-carbon-monoxide theory is concerned because victims of carbon monoxide are not blue at all. On the contrary, victims of carbon monoxide poison-

*ing are a distinctive ‘cherry red’ or ‘pink’. This is clearly stated in most toxicology handbooks and is probably well known to every doctor and to most, if not all, emergency medical personnel. Carbon monoxide poisoning is actually very common because of the automobile and accounts for more incidents of poison gas injury than all other gases combined.”*²⁰ (emphasis by Berg.)

On the next page of his article, Berg alleges:²¹

“If the corpses had indeed appeared ‘blue’, death certainly would not have been due to carbon monoxide poisoning.” (emphasis once again by Berg.)

These two statements by Mr. Berg are false, as our readers may see simply by observing applicable medical literature on the subject, which we will shortly list. The fact is that blue is a regular (and documented) color for carbon monoxide poisoning, especially when the victims are alive, but also when the victims are dead. But before we present our medical selections, it is necessary to mention just how “blue” is mentioned in such literature.

5. Cyanosis

In Appendix 1 of my article, I have listed several medical dictionary definitions of the word “cyanosis,” which is the medical term for blue color occurring in a patient or corpse. To quote *Dorland’s Illustrated Medical Dictionary*, “cyanosis” is “a bluish discoloration, applied especially to such discoloration of skin and mucous membranes due to excessive concentration of reduced hemoglobin in the blood.”²²

Since I do not wish to accuse Mr. Berg of willful lying, the only alternative is to say he may not have been aware at the time he wrote his article that the medical term for blue coloring is “cyanosis,” or that he may not have noticed its listing in the symptom section. I am forced to say this because when Berg stated: “victims of carbon monoxide poisoning are not blue at all. On the contrary, victims of carbon monoxide poisoning are a distinctive ‘cherry red’ or ‘pink’,” he used as proof a citation from S. Kaye’s *Handbook of Emergency Toxicology*, 1980 edition. What is unusual is that in Kaye’s book, “cyanosis” (blue coloring) is mentioned along with “pink discoloration of the skin surface” as a possible symptom of carbon monoxide poisoning. The reader may examine this Berg footnote reference in the following section.

6. Some Examples of Medical Literature which Mention Blue Coloring in Carbon Monoxide Poisoning

Archives of Industrial Hygiene and Occupational Medicine, 1952, “Acute Carbon Monoxide Poisoning; An analysis of One Hundred Five Cases,” by J. Wister Meigs, M.D. and J. P. W. Hughes, M.D., p. 346-347:

“Abnormal skin color, shown in detail in Table 2D, was of interest in that cyanosis^[23] or flushing, or in several cases a combination of the two, was much more frequently observed than the commonly described cherry-colored or pink skin or lips.

[2]D. Abnormal Skin Color*	
Cyanotic*	43
Flushed	28
Pink	13

Cherry lips or skin 14
Pale 9

**Positive correlation with severity.*"

Postgraduate Medical Journal, February 1970, Vol. 46, "Acute carbon monoxide poisoning – 3 years experience in a defined population," by J. Sydney Smith, M.B., B.S., and S. Brandon, M.D., D.P.M., D.C.H., p. 67:

"Abnormal skin coloration. Of the suicidal group, fifty-one (63.7%) were considered to be of normal appearance, fourteen (17.5%) flushed, seven (8.8%) cyanosed, four (5.0%) 'cherry pink' and four (5.0%) pale.

Forty-four (75.9%) of the accidental group were described as having normal coloration, three (5.2%) were flushed, five (8.6%) cyanosed, four (6.9%) 'cherry pink' and two (3.4%) were pale.

Thus 'cherry pink' colouration was an uncommon finding in our series." (My emphasis, last line; C.D.P.)

Clinical Toxicology, Fifth Edition, by Clinton H. Thienes, M.D., Ph.D. and Thomas J. Haley, Ph.D., Lea & Febiger, Philadelphia, 1971, p. 235:

"With carbon monoxide, the hemoglobin compound is 'cherry pink' and with a hemoglobin saturation of 30% or more, the skin and mucous membranes are a similar pink color, except when the concentration of carbon monoxide in air is so low as to cause but a slow saturation of the hemoglobin. In this latter situation, cyanosis may occur."

Handbook of Emergency Toxicology, Fourth Edition, by Sidney Kaye, M.Sc., Ph.D., Charles D. Thomas, Publisher, Springfield, Illinois, 1980, p. 252-253:

"Symptoms

Weakness, vertigo, severe headache, nausea, vomiting, apprehension, air hunger, sleepiness, ataxia, great weakness in legs, delirium, tightness around forehead, disturbed vision, clonic and tonic spasms and convulsions, cyanosis, anemic anoxia, paralysis of respiratory center, coma. Heart often continues to beat for a short time after death. Bright cherry red blood, pink discoloration of skin surface."

The Journal of Emergency Medicine, Vol. 1, 1984, "Carbon Monoxide Poisoning: Mechanisms, Presentation, and Controversies in Management," by Kent R. Olson, MD, p. 236:

"The classic 'cherry red' skin coloration is actually rare, and patients are more likely to appear pale or cyanotic."

7. Some Examples of Medical Literature Which Mention Blue Coloring in Carbon Monoxide Fatalities

Journal of Forensic Science, Vol. 7, 1962, "Carbon Monoxide Poisoning" by Theodore Rowan, M.B., B.S. and Frank C. Coleman, B.A., M.D., p. 111:

"Diagnosis of CO Poisoning

Diagnosis of acute CO poisoning depends on 1) History of exposure, 2) Appearance of victim (as given by Haldane in a classic description following the Tylerstown explosion, 1896), a carmine-red tinge, most noticeable on cheeks and lower limbs, discernable on tongue, lips and mucous membranes everywhere. This may be just as noticeable eight weeks after death. Haldane, however, describes variations from those looking more or less natural pink to those with a

cyanotic appearance from marked flushing of the capillaries and veins of the face and neck with bluish-red blood, resembling acute or subacute suffocation."

Taylor's Principles and Practice of Medical Jurisprudence, Twelfth Edition, Edited by Keith Simpson, M.A., M.D., F.R.C.P., F.C.Path., D.M.J., J & A Churchill Ltd., Vol. II, London, 1965, p. 368:

"Post-mortem Appearances. The hypostatic stains over the body may present a bright cherry-red colour, but this may be slight if the saturation is below 30 per cent; it is also often obscured by associated cyanosis – and may be difficult to see in coloured subjects and in those not discovered for some days and decomposing."

Military Medicine, December 1966, "Exposure to Carbon Monoxide," by Lt. Col. Pierre A. Finck, MC, USA, p. 1517:

"When someone dies immediately from exposure to CO, the proof is often easy to establish by analyzing the blood. For example, a common way to commit suicide is to inhale CO from exhaust gases of an automobile brought into the car by a hose connected with the exhaust pipe. Another way is to perforate the floor of the car and the exhaust pipe. The COHb saturation of the blood is often 70 per cent or more. In such cases, the cadaver displays a cherry-red color of the mucous membranes, skin, viscera, and blood. Such discoloration is also seen in cyanide poisoning and in exposure to cold, but it is most prominent in cases of CO exposure. Bernard, in his book of 1857, noted that blood exposed to CO or cyanhydric acid becomes cherry-red. He observed that the cherry-red color due to exposure to CO persists more than 3 weeks in the blood. Other than the cherry-red color of the organs, there are no changes suggesting acute CO poisoning. In some cases of fatal CO poisoning, there is no cherry-red coloring of the skin." (My emphasis, last line; C.D.P.)

Same Article, p. 1524:

"Incidence of Gross Pathological Observations by Manner of Death in 533 Cases of CO Poisoning:

Cyanosis: Accidental - 18 (5%), Suicidal - 7 (4%)"

Same Article, p. 1525-1528

"Clinical History and Gross and Microscopic Findings at Autopsy of 37 Persons who Survived Carbon Monoxide Poisoning from 15 Minutes to 9 ½ Months, Listed according to the Interval between CO Exposure and Death." (Results: Cyanosis listed in 8 out of 37 Autopsy Cases)

Forensic Pathology, by Bernard Knight MD, MRCP, FRC(Path), Barrister, Oxford University Press, New York, 1991, p. 507:

"At autopsy the most striking appearance of the body is the color of the skin, especially in areas of post-mortem hypostasis. The classical 'cherry-pink' color of carboxyhemoglobin is usually evident if the saturation of the blood exceeds about 30%. Below this, familiarity and good lighting are needed and below 20%, no coloration is visible. As these low concentrations are rarely fatal, however, little is lost. Sometimes, darker cyanosis tends to mask the skin color, but the margins of the hypostasis and the internal tints are usually apparent.

When the victim is anaemic the color may be faint or even absent because insufficient haemoglobin is present to

display the colour. In racially-pigmented victims the colour may obviously be masked, though may still be seen on the inner aspect of the lips, the nail-beds, tongue, and palms and soles of hands and feet. It is also seen inside the eyelids, but rarely in the sclera."

8. Conclusion of the Matter

In this author's opinion, Fritz Berg begins with good research but fails to investigate thoroughly. This incompleteness causes him to come to wrong conclusions. For example, he reads a statement by Kurt Gerstein that does not mention carbon monoxide fumes in diesel exhaust and concludes that Gerstein did not credit deaths from diesel exhaust to carbon monoxide. But upon further investigation of the Roques book on Gerstein, a book to which Berg refers, it is plain that Gerstein did blame carbon monoxide (along with increased carbon dioxide).

Likewise, Berg reads two medical books on carbon monoxide poisoning that contain the oft-seen medical description of carbon monoxide victims as cherry red or pink, and this – plus at least not noticing a symptom of "cyanosis" in one of his sources – causes him to state emphatically such nonsense as

"If the corpses had indeed appeared 'blue', death certainly would not have been due to carbon monoxide poisoning."

when there is ample medical knowledge to the contrary. This author intends to show further examples of Berg's incomplete research in the future.

But for now, it should be apparent that when Gerstein and Pfannenstiel said that the Jews killed by diesel exhaust turned blue, this is quite possible.²⁴ When Gerstein asserted that the dead Jews died from exposure to carbon monoxide and carbon dioxide, this is possible too.²⁵ Further, describing the victims of the Belzec gas chambers as having a blue coloration does not constitute "a major flaw as far as the death-from-carbon-monoxide theory is concerned." For, as medical literature proves, both sickness and death from carbon monoxide poisoning can result in the victims becoming "cyanotic" or turning blue.

Appendix 1: Definitions of Cyanosis

cyanosis (si"ah-no'sis) [Gr. kyanos blue] a bluish discoloration, applied especially to such discoloration of skin and mucous membranes due to excessive concentration of reduced hemoglobin in the blood. (*The Sloane-Dorland Annotated Medical-Legal Dictionary*, by Richard Sloane, Professor of Law Emeritus, 1992 Supplement, West Publishing Co., St. Paul, p. 151)

cyanosis [G. Dark blue color, fr. kyanos, blue substance]. A dark bluish or purplish coloration of the skin and mucous membrane due to deficient oxygenation of the blood, evident when reduced hemoglobin in the blood exceeds 5 g per 100 ml. (*Stedman's Medical Dictionary*, 25th Edition, 1990, Williams & Wilkins, Baltimore, p. 383)

cyanosis Bluish discoloration of the skin, lips, and nail beds caused by insufficient oxygen in the blood; it appears when the reduced hemoglobin in the small vessels is 5 g per 100 ml or more. (*Melloni's Illustrated Medical Dictionary*, Third Edition,

1993, The Parthenon Publishing Group Inc., Pearl River, New York, p. 118)

cyanosis (si'an-o-sis). A blue appearance of the skin and mucous membranes, which may be general but is most prominent in the extremities, hands and feet, and in superficial highly vascular parts such as the lips, cheeks and ears. It is due to deficient oxygenation of the blood in the minute blood vessels, and depends upon the absolute amount of reduced haemoglobin present. (*Butterworths Medical Dictionary*, Second Edition, Edited by MacDonald Critchley, Butterworths, London, 1978, p. 447)

Cyanosis refers to a bluish color of the skin and mucous membranes resulting from an increased quantity of reduced hemoglobin, or of hemoglobin derivatives, in the small blood vessels of those areas. It is usually most marked in the lips, nail beds, ears, and malar eminences. (*Harrison's Principles of Internal Medicine*, 15th Edition, Vol. 1, 2001, McGraw-Hill Medical Publishing Division, New York, p. 215)

cyanosis (si"ah-no'sis) [Gr. kyanos blue] a bluish discoloration, applied especially to such discoloration of skin and mucous membranes due to excessive concentration of reduced hemoglobin in the blood. (*Dorland's Illustrated Medical Dictionary*, 27th Edition, 1988, W.B. Saunders Company, Philadelphia, p. 415)

At about 2:00 p.m. or 2:30 p.m. on June 24, Dr. Brown returned to the hospital room of DeWitt, examined DeWitt's leg, saw that DeWitt's left foot and toes were swollen, concluded that DeWitt had severe "cyanosis" (a dark blue color) of the toes caused by decreased circulation of oxygenated blood in and to the lower left leg, and attempted to alleviate this condition by splitting and spreading the cast open halfway up the front. DeWitt vs. Brown, 669 F.2d 516, 519 (8th Cir. 1982).

Cyanosis, according to Dr. Gale, is a discoloration of the skin or color of the patient who takes on a bluish hue. General cyanosis, according to Dr. Gale, indicates a problem of bringing oxygen to the body tissue due to either a problem with respiration or circulation. Regional cyanosis occurs when the blood is not flowing normally, but rather is "flowing very sluggishly or not flowing at all." Siegel vs. Mt. Sinai Hospital of Cleveland, 403 N.E.2d 202, 205 (Ct.App.Ohio 1978).

Dr. O'Donoghue testified that until the crisis occurred during surgery, he was not aware that the patient had not been intubated by means of an endotracheal tube. At the time the crisis was announced, he found that Deborah was receiving anesthesia through a mask and that she had a cyanotic or bluish color signifying a lack of oxygenated blood. At that point Dr. Widder removed the mask and oropharyngeal airway, and inserted an endotracheal tube [...] Dr. Greene, an anesthesiologist, testified that based on the observation of cyanosis by Dr. O'Donoghue, hypoxia was the precipitating factor of Deborah's cardiac arrest. He stated that for some period of time prior to the cardiac arrest, Deborah was not receiving adequate oxygen, but the heart was still pumping. Burrow v. Widder, 368 N.E.2d 443, 450 (App.Ct. Of Ill. 1977).

Other Authorities: White vs. Mitchell, 568 S.W.2d 216, 218 (Ark. 1978); Savage vs. Christian Hosp. Northwest, 543 F.2d 44, 46 (8th Cir. 1976); Lhotka vs. Larson, 238 N.W.2d 870, 875 (Minn.1976). Garfield Park Community Hosp. v. Vitacco,

327 N.E.2d 408, 410-11 (App.Ct.III.1975); *Liberty Nat. Life Ins. Co. v. Morris*, 208 S.E.2d 637, 640 (Ct.App.Ga.1974). *Barnes v. Tenin*, 429 F.2d 117-18 (2d Cir. 1970).

The Sloane-Dorland Annotated Medical-Legal Dictionary, by Richard Sloane, Professor of Law Emeritus, West Publishing Co., St. Paul, 1987 p. 176)

He was noted to have a rather marked cyanosis of both feet while he was in the sitting position. This is a discoloration, a bluish color of the extremities. [Dissent.] *Horton v. Garrett Freightlines, Inc.*, 772 P.2d 119, 143 (Idaho 1989).

Other than slight cyanosis of the nail bed and lips, all external indicators were normal. Ex. A-5. [Cyanosis is a bluish discoloration of the skin due to excessive concentration of reduced hemoglobin in the blood. *The Sloane Annotated Medical-Legal Dictionary* at 176 (1987).] *Bell v. Secretary of DHHS*, 18 Cl.Ct. 751, 755 (1989).

Appendix 2: Fritz Berg Quotes on Blue²⁶

“Jewish workers on the other side opened the wooden doors. They had been promised their lives in return for doing this horrible work, plus a small percentage of the money and valuables collected. The men were still standing, like columns of stone, with no room to fall or lean. Even in death you could tell the families, all holding hands. It was difficult to separate them while emptying the room for the next batch. The bodies were tossed out, blue, wet with sweat and urine, the legs smeared with excrement and menstrual blood.”^[27]

According to the last sentence of the text quoted, the bodies of the victims were ‘blue’. Here we have a major flaw as far as death-from-carbon-monoxide theory is concerned because victims of carbon monoxide are not blue at all. On the contrary, victims of carbon monoxide poisoning are a distinctive ‘cherry red’ or ‘pink’. This is clearly stated in most toxicology handbooks and is probably well known to every doctor and to most, if not all, emergency medical personnel. Carbon monoxide poisoning is actually very common because of the automobile and accounts for more incidents of poison gas injury than all other gases combined.

The Gerstein statement, to its credit, makes no claim that carbon monoxide was the lethal ingredient in the Diesel exhaust. It is the exterminationists, i.e., the people who try to uphold the Holocaust story, who insist that death was due to the carbon monoxide in the Diesel exhaust. The recurrence of references to ‘bluish’ corpses in several other examples of so-called ‘eyewitness testimony’ from West German trials merely demonstrates the ‘copy-cat’ nature of much of that testimony. That such testimony has been accepted by West German courts specializing in Holocaust-related cases and by the Holocaust scholars, apparently without any serious challenge, merely demonstrates the pathetic shoddiness of those trials and of the ‘scholarship’ pertaining to the subject in general.

If the corpses had indeed appeared ‘blue’, death certainly would not have been due to carbon monoxide poisoning. A ‘bluish’ appearance could have been an indication of death from asphyxiation, i.e., from lack of oxygen. In this article we will investigate that possibility and we will see

that in any Diesel gas chamber, although death from lack of oxygen is very unlikely, it is nonetheless far more likely than death from carbon monoxide.”

(Source: “The Diesel Gas Chambers: Ideal for Torture – Absurd for Murder,” by Friedrich Paul Berg, published in *Dissecting the Holocaust*, Edited by Ernst Gauss, Theses & Dissertations Press, P.O. Box 64, Capshaw, Alabama 35742, 2000, pgs. 439-440; all emphasis is Berg’s.)

“11. The Failure of Scholarly Evasion

A marvelous attempt at evasive action took place almost fifteen years ago in the Holocaust story. A prominent group of Holocaust ‘scholars’ tried to drop the Diesel claim by not even mentioning the engine type any longer or, alternately, by referring only to gasoline engines. This amazing transmutation took place in the book Nationalsozialistische Massentötungen durch Giftgas, published in Germany in 1983. The book represents the state of Holocaust mythomania in the first half of the 1980s and was recommended by the World Jewish Congress in London.

The clumsy juggling of evidence, which characterizes this book, is shown by the fact that although the Gerstein Statement refers to Diesel engines four times, the portion, which is quoted in this supposedly definitive rebuttal of the Revisionists, does not mention the Diesels at all, nor does it even describe the alleged killing process. For a description of the killing process that Gerstein supposedly witnessed, the book gives a piece of post-war testimony by Dr. Pfannenstiel in which there is also no mention of the use of Diesels, but only of the use of Diesel fuel in the engine. How one could possibly have operated a gasoline engine with Diesel fuel is, of course, left to the imagination. The fact is that any gasoline engine simply would not operate with Diesel fuel (and vice versa).

A fatal flaw in this intermediate, non-Diesel version is the retention of the recurrent claim that the corpses were ‘blue’. Although any possible death from Diesel exhaust would have been due to lack of oxygen, which would have in turn caused a bluish appearance of the corpse, death from gasoline engine exhaust would ‘only’ have been due to carbon monoxide and could ‘only’ have caused a distinctive ‘cherry red’ or ‘pink’ appearance. Although Pfannenstiel’s post-war testimony is generally less wild than the Gerstein Statement, nonetheless he and other ‘eyewitnesses’ also repeated the claim that the corpses were ‘blue’.

Anyone who reads the complete Gerstein Statement critically must realize that this ‘statement’ poses grave problems for the revised version of the Holocaust tale. That this ‘statement’, even in a severely and fraudulently abbreviated form, was included in Massentötungen at all only shows how desperately the Holocaust scholars are scraping together anything and everything to support their monstrous fantasy. They have precious little. The ‘Gerstein Statement’ is still their best evidence.

The new ‘revised’ version of the Holocaust story is even more absurd than the old version. Although it might be remotely possible for an engineer to mistake a gasoline engine for a Diesel engine, how could anyone mistake ‘red’ for ‘blue’? Perhaps they were all color blind?

The Diesel gas chamber claim is rubbish – apparently some of the Exterminationists, including Raul Hilberg, recognize that now. However, the alternate claim that gasoline engine exhaust was used instead is rubbish also, since it contradicts the only ‘evidence’ that is available, namely the statements of the witnesses. For this reason the Holocaust pundits have returned to the old story: the 1993 Enzyklopädie des Holocaust agrees with the Jerusalem verdict about Demjanjuk’s alleged crimes in Treblinka as well as with the findings of German courts: They were Diesel engines!”

(Source: “The Diesel Gas Chambers: Ideal for Torture – Absurd for Murder,” by Friedrich Paul Berg, published in *Dissecting the Holocaust*, Edited by Ernst Gauss, Theses & Dissertations Press, P.O. Box 64, Capshaw, Alabama 35742, 2000, pgs. 463-464; all emphasis is Berg’s.)

“According to the last sentence of the text quoted, ‘the bodies were tossed out blue, wet with sweat and urine.’ Here we have a flaw as far as the death-from-carbon-monoxide theory is concerned because victims of carbon monoxide poisoning are not blue at all. On the contrary, victims of carbon monoxide poisoning are a distinctive ‘cherry red,’ or ‘pink.’ This is clearly stated in most toxicology handbooks and is probably well known to every doctor and to most, if not all, emergency medical personnel. Carbon monoxide poisoning is actually very common because of the automobile and accounts for more incidents of poison gas injury than all other gases combined.

The Gerstein statement, to its credit, makes no claim that carbon monoxide was the lethal ingredient in the Diesel exhaust. It is the exterminationists, i.e., the people who try to uphold the holocaust story, who have repeatedly stated that death was due to the carbon monoxide in the Diesel exhaust. The recurrence of references to ‘bluish’ corpses in several examples of so-called ‘eyewitness testimony’ from West German trials merely demonstrates the ‘copy-cat’ nature of much of that testimony. That such testimony has been accepted by West German courts specializing in holocaust-related cases and by the holocaust scholars, apparently without any serious challenge, merely demonstrates the pathetic shoddiness of those trials and of the ‘scholarship’ pertaining to the subject in general.

If the corpses had, indeed, appeared ‘bluish,’ death certainly would not have been due to carbon monoxide. A ‘bluish’ appearance could have been an indication of death from asphyxiation, i.e., lack of oxygen. In this article we will investigate that possibility and we will see that in any Diesel gas chamber, although death from lack of oxygen is very unlikely, it is nonetheless far more likely than death from carbon monoxide.”

(*The Journal of Historical Review*, Volume Five, Number One, 1984, p.20)

© 2001

Notes

¹ *Dissecting the Holocaust*, Edited by Ernst Gauss [Germar Rudolf], Theses & Dissertations Press, P.O. Box 64, Capshaw, Alabama 35742, 2000.

² Gerstein’s manuscripts have the date of August 19, 1942 for the gassing he and Pfannenstiel witnessed. Gerstein said that they visited the death camp of

Treblinka the next day, and that Treblinka had 8 operating gas chambers. (Manuscript T1, found on pgs. 19 - 27 of *The ‘Confessions’ of Kurt Gerstein*, by Henri Roques, Institute for Historical Review, 1989.) Only 3 Treblinka gas chambers were in operation in August, 1942; the building of additional gas chambers did not begin until late August or September (*The Death Camp Treblinka*, Edited by Alexander Donat, The Holocaust Library, New York, 1979, pg. 300). Additionally, Pfannenstiel did not rely upon his memory for the date, according to his statement of April 25, 1960: “According to the available documentation, I was in the city of Lublin for the first time in August 1942.” (*The Good Old Days*, Edited by Ernst Klee, Willi Dressen and Volker Riess, The Free Press, N.Y., 1991, pg. 239.) It seems likely to this writer that Pfannenstiel is referring to Gerstein’s written statement, which gives the same information, as “available documentation.”

³ *The Holocaust Story and the Lies of Ulysses*, by Paul Rassinier, The Institute for Historical Review, Costa Mesa, California, 1978, pgs. 270 - 271

⁴ *The Journal of Historical Review*, Vol. 5, No. 1, Spring 1984, “The Diesel Gas Chambers: Myth Within a Myth,” by Friedrich P. Berg, pg. 20; and *Dissecting the Holocaust*, pg. 440.

⁵ Roques, pg. 23 (Gerstein manuscript T1)

⁶ In French, the text in parentheses is: “(oxide et gaz carbonique),” which is translated literally in the IHR edition as “oxide and carbonic gas.”

⁷ Roques, pgs. 97c and 99, French and English, respectively. The four “installations” to which Gerstein refers are: Belzec, Sobibor, Treblinka and Majdanek

⁸ Roques, pg. 97

⁹ In German, NO and NO₂ are listed together as “Nitrose Gase” - “Nitrous Gases” in English.

¹⁰ Roques, pg. 97.

¹¹ U.S. Bureau of Mines Report of Investigations 3320, *Diesel Mine Locomotives - Development and Use in European Coal Mines*, by George S. Rice and F. E. Harris, November 1936, pg. 38.

¹² *Ibid.*, p. 29.

¹³ The earliest one we have located is the following: *Archiv für Hygiene und Bakteriologie*, Vol. 102, 1929, pgs. 254 - 262, “Zur Beurteilung der Giftigkeit kohlenoxydhaltiger Luft” (Evaluating the Toxicity of Air Containing Carbon Monoxide), by Dr. Walter Deckert.

¹⁴ *Carbon Monoxide: Its Hazards and the Mechanism of its Action*, by W.F. von Oettingen, Principal Industrial Toxicologist, United States Public Health Service, by Direction of the Surgeon General, United States Government Printing Office, Washington, 1944, p. 160. See also the previously mentioned article, “Zur Beurteilung der Giftigkeit kohlenoxydhaltiger Luft” by Dr. Walter Deckert, which says, “With the same content of carbon monoxide, an air rich in carbon dioxide is more poisonous than air with the normal content of carbon dioxide, in proportion to the content of carbon dioxide. This is explained in a two-fold way: first through the increased breathing activity as a result of the stimulating effect of the carbon dioxide on the breathing center, and secondly through the fact that a corresponding decrease in the oxygen content is usually connected with the increase of the carbon dioxide in the air.” (P. 256) On p. 257, Deckert states that the carbon monoxide is more poisonous, the less oxygen there is. Further German studies confirmed the danger of increased carbon dioxide in the presence of carbon monoxide, though there was disagreement on the correct formula of its effect.

¹⁵ Bureau of Mines Report of Investigations 3508, *Diesel Engines Underground, 1. Composition of Exhaust Gas from Engines in Proper Mechanical Condition*, by John C. Holtz, L.B. Berger, M.A. Elliott, and H.H. Schrenk, May 1940, p. 3. Additional confirmation is to be found on p. 29.

¹⁶ *IMT*, Vol. 7, pgs. 416 - 417, Testimony of Rudolf Hoess, 15 April 1946. “He used monoxide gas, and I did not think that his methods were very efficient.”

¹⁷ In the most recent English translation of Hoess’s statements while in Polish captivity (*Death Dealer*, edited by Steven Paskuly, Prometheus Books, Buffalo, New York, 1992), there occurs the following statement: “During my visit to Chelmno I also saw the airtight trucks used to kill prisoners with carbon monoxide gas [exhaust gas from the truck engine]. (Found on p. 34). I was excited to find a passage which could be used to absolutely identify the “monoxide gas” of PS-3868 with “carbon monoxide.” However, upon obtaining a copy of the German text, I discovered that the original German does not mention any reference to “carbon monoxide,” but rather refers to death through exhaust gases of engines (“Tötung durch die Motorenabgase,” p. 162 of *Kommandant in Auschwitz*, published by DTV, 1987). On p. 169, Hoess makes the same assertion concerning the destruction of Jews at all the Operation Reinhard camps: Motorenabgase: “exhaust gases of en-

gines.” This makes it seem unlikely that Hoess actually wrote “monoxide” in PS-3868. Nevertheless, the language problem and its solution is similar; this is why I left it in my article.

¹⁸ Roques, p. 24 (manuscript T1). The bodies being blue is also mentioned on p. 32 (manuscript T2).

¹⁹ Zentrale Stelle der Landesjustizverwaltungen, Ludwigsurg, File No.: AR-Z 252/59, Vol. 1, pgs 41-44, Statement of Dr. Wilhelm Pfannenstiel, Darmstadt Regional Court, Criminal Division III, Darmstadt, June 6, 1950. My thanks to Michael Tregenza for supplying me with this document, plus most of the translation.

²⁰ *Dissecting the Holocaust*, p. 439.

²¹ *Ibid.*, p. 440

²² Full citation given below.

²³ The reader will please note that in the medical citations, I have emphasized

the occurrences of “cyanosis” and its variants.

²⁴ When one considers the additive and even synergistic effects of various gases found in the exhaust of diesels, it is interesting to note that cyanosis is also to be found among the symptoms of carbon dioxide and also NO_x (the oxides of Nitrogen). For a German source, one may consult Lewin’s 1929 book on poisons (mentioned above). For NO_x, see p. 150; for CO₂, see p. 84. It is also a symptom of reduced oxygen (also found in Diesel exhaust), as Berg himself correctly states (*Dissecting the Holocaust*, p. 440).

²⁵ Allowing also for the additional or even synergistic toxic effect of NO_x and reduced oxygen.

²⁶ Permission to list these more than brief quotes was granted orally by Dr. Robert Countess, and in writing by Germar Rudolf.

²⁷ Here Berg quotes Gerstein manuscript T2 from Roques’ German edition.

Some Hidden Legal Aspects of Concentration Camps

By Carlos W. Porter

To the generations of people having grown up – like hot-house plants – in the suffocating atmosphere of Holocaust propaganda, it may come as a surprise to learn that concentration camps are not illegal, at least not under international law. There is nothing in international law prohibiting concentration camps, even today.¹ The following are a few quotes on the subject only:

“That, in case of general devastation, the peaceful population may be detained in so-called concentration camps there is no doubt.”²

“The practice, resorted to during the South African War, of housing the victims of devastation in concentration camps, must be approved. The purpose of war may even oblige a belligerent to confine a population forcibly in concentration camps.”³

“Concentration camps are practically internment camps for non-combatants. [...] Such an extreme measure is only to be justified by very extreme circumstances; in fact, by such circumstances as make concentration not only imperatively necessary for the success of the belligerent’s operations, but also the lesser of two evils for the inhabitants themselves [...]” (emphasis added)⁴

“If devastation is justified, then some system of concentration is not only justified, but demanded by considerations of humanity.” (emphasis added)⁵

“A similar policy of devastation was carried out by the British in the former Boer Republics. Whole regions were laid waste to prevent their being used as a base by the enemy, the non-combatant families having first removed from them and sent to concentration camps. There is no doubt that these camps were essential for the security of those deported to them, both against natives and to secure for them the means of life.” (emphasis added)⁶

“Devastation on a broad scale was carried out by Spain in Cuba in 1897. The practice of ‘concentrating’ the civilian population in garrison towns, which accompanied the devastation, led to protests from the United States which ultimately formed part of its grounds for war. In 1901 The British armies in South Africa interned the civilian population

in ‘concentration camps’, with the result of serious loss of life. At the same time the country was laid waste far and wide as a means of cutting off the supplies of the guerrilla forces.”⁷

The same work, one of the most objective, points out the difficulties involved for a defeated power:⁸

“How could Germany, blockaded by Great Britain during the four years of the first World War, be expected, even had there been the will to do it, to feed prisoners according to the standard of its own army which had to bear the burden of the war, or even according to the standard of its factory workers whose work was essential to the winning of the war? And if prisoners revolted against the meager fare to which they were subjected, disciplinary punishment appeared to be justified.”

The fact is that “concentration camps” were, and are, legal under international law, and have existed in one form or another in practically all countries. One reason why they cannot be abolished is because no objective definition of the term “concentration camp” appears possible. Note that, to J.M. Spaight, a concentration camp is an “internment camp for non-combatants,” during wartime only. Whether American Civil War (more correctly: “Secession War”) prison camps can be assimilated into the same category as “concentration camps” is entirely a matter of definition.

What has not changed is the spirit of American-British hypocrisy and contempt for human life. For example, had it not been for the Northern refusal to exchange prisoners, there wouldn’t have been any Northern prisoners in Confederate prison camps, such as Andersonville or anywhere else in the South. Despite the fact that the problem was the North’s own doing, and that the Southern armies and population were starving as a result of the blockade and Union destruction of Southern crops and infrastructures, Confederate prisoners in Northern prisons were starved deliberately, in retaliation for the alleged “deliberate” starvation of Union prisoners in the South.

The commander of Andersonville prison camp in Georgia, Commander Hartmann Wirz, was a Swiss-German who visited

Europe as an official representative of the Confederacy several times during the war, running the blockade. After the war, he was indicted for "conspiring with Jeff Davis and his rebel cabinet" to "render Union prisoners unfit for service through a policy of deliberate mistreatment and starvation," and for killing a Union prisoner with a right-handed blow to the head.

Wirz was subjected to a medical examination during his trial. He was found to be suffering from malnutrition; and atrophy and paralysis of the right arm as the result of unrepaired fractures. Wirz was convicted and hanged with a short drop, taking 14 minutes to die.

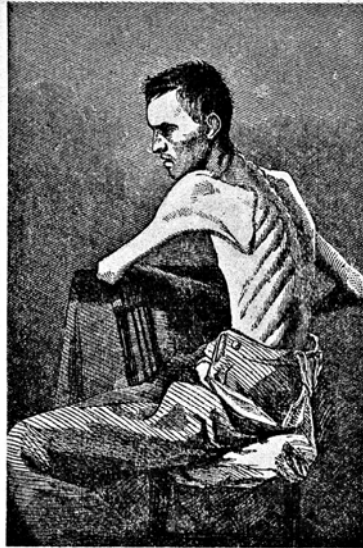
Photographs and engravings of Union prisoners from Confederate prison camps suffering from malnutrition, diabetes, gangrene, and cancer (!), in addition to all the usual contagious diseases, were then printed by Congress and widely distributed for 30 years after the war to keep the Republican Party in power. This was known as "waving the bloody shirt." Since one lie requires another, and since Andersonville provides a perfect explanation for what happened at German camps in 1945, the more irresponsible of the Holocaustians have now come full circle, and are referring to Andersonville as "America's Auschwitz."

Concentration camps in their modern form are generally thought to have been invented by General Valeriano Weyler y Nicolau, a Spanish General in Cuba, in 1897. Weyler was Spanish, but of Prussian descent, leading to the myth that such camps were a "Prussian invention."

The Cuban War of Independence was fought with enormous destruction of property on both sides. Rebel guerrillas moving along the length of the island burned Spanish sugar plantations and other property in an attempt to render the island valueless to Spain; Weyler moved all "loyal" Cubans into "campos de reconcentramiento," announcing that all civilians outside the camps would be treated as guerrillas and shot on sight. The intention was to cut the island in two and hamper the movements of the guerrillas.

The camps were shut as a result of American protests, and Weyler was recalled to Spain, a concession which failed to satisfy American greed for

1865-1870



THE MARTYRS OF ANDERSONVILLE

and other Confederate prison pens were widely publicized during the Reconstruction period to justify the Radical policy toward the South. These drawings of living skeletons rescued from the prison at Belle Isle were published in a book by the Radical Congress. Yet General Grant himself had refused to save these men by exchange because—as he said—the South needed its soldiers back to carry on the war, while the North could always get new ones. Almost as many Southerners (25,976) died in Northern prisons as Northerners in the South (30,218).



191

Spanish overseas possessions. Weyler served as Minister of War three times and died in 1930; there is a monument to him in Madrid. Modern Cuban sources estimate 25,000 deaths in the camps, down from a propaganda figure of 250,000.

The Spanish point of view is somewhat different. They argue that the strategy of the Cuban rebels, under the leadership of Máximo Gómez, was to drive all civilians unwilling to cooperate with the guerrillas into the towns, which were then to be deprived of food through the destruction of crops. Weyler simply reversed a situation created by the rebels: all civilians unwilling to cooperate with the Spanish were to be driven into the countryside, after which the *countryside* was to be deprived of food by the same methods. The rebels could never have defeated the Spanish and never even tried; their only hope was to involve the United States.

Following the Spanish-American War, Cuba was granted its independence, while all other Spanish overseas possessions were retained. Following Filipino defeat in regular warfare intended to free the country from its American "liberators," guerrillas under the leadership of Emilio Aguinaldo continued the war using irregular tactics. At this point, the Americans imitated the tactics of "Butcher" Weyler, building concentration camps on the island of Mindanao, "to protect non-combatant civilians." The number of civilian deaths in these camps is unknown.

If, as is usually estimated, 28,000 Boer women and children died in British concentration camps during the Second Boer War, this amounts to a death rate of 10-20% of the total civilian population in enemy occupant "death camps." The only historical parallel to concentration camp mortality on this scale must be sought in Stalinist policies in the Baltic States. Special taxes were levied upon "loyal Boers" to enable the British to pay the costs of interning their relatives. The population of the camps amounted to virtually every woman and child in the Transvaal and Orange Free States; the western Transvaal, in J.M. Spaight's own words, was turned into a "smoking desert" on the grounds of "military necessity."

In 1914, with the invasion of Belgium, Britain became the champion of the “independence and neutrality of small nations,” a chief propaganda aim of the First World War.

The 1944 Edition of Wheaton’s International Law (published in London) alleges that the South African Republics “warred against Great Britain” (p. 99), and that the British went to war to defend the rights of British subjects abroad (a right never conceded to National Socialists where ethnic Germans in Poland were concerned).

At Nuremberg, concentration camps were held to be “criminal” (as long as they were German), while members of resistance groups were held to be patriots and heroes; shooting or imprisoning them (“Night and Fog”) was held to be “criminal.”

With the advent of alleged Al-Quaida prisoners at Camp X-Ray at Guantánamo Air Force Base in Cuba in 2002, it was once again discovered (by the idealistic Americans) that concentration camps are “legal” and that irregular combatants are “criminals.” Where was this knowledge at Nuremberg?

Since Camp X-Ray is “not on American soil,” and since the inmates are “not U.S. citizens,” they are not protected by U.S. law; but since it is a “domestic matter,” they are not protected by “international law” either. How very convenient.

The manner in which international conventions are intentionally drafted in vague language permitting interpretation in any manner one likes, has been brilliantly described by G. Lowe Dickenson in *The International Anarchy 1904-1914*.¹⁰

That the same is increasingly true of almost *all law* is probably obvious to anyone who has ever been involved in legal proceedings.

Thus, like “weapons of mass destruction” (another undefined term), “concentration camps” are illegal, immoral, and emaciating only when possessed by our enemies; our own concentration camps are perfectly legal, lawful, and laudable.

All nations intern enemy aliens during wartime. The Fifth Hague Convention even requires the internment of belligerent troops on neutral soil. How are they to be interned, if not in “camps”?

That the Jews were “enemy aliens” resident in National Socialist Germany is apparent from their own many “declarations of war” against Germany, beginning on March 24, 1933. Yet only a minority of all Jews were ever interned, even during wartime (the highest percentage occurring in Holland as the result of fears of an Allied invasion) – a degree of moderation never imitated by the United States, Britain, Australia, or Soviet Russia.

It appears to me that, far more important than the nomenclature of the penal institution in which one is incarcerated, are the procedures and rules of evidence according to which one is imprisoned, and the conditions of confinement. American prison conditions, despite expensive infrastructures, are among the worst in the world.¹¹ When Americans solve their own problems, they will be qualified to preach to the rest of the world.

Why exclusive attention should be focused on Jewish “suffering” in German prison camps 60 years ago, is something only the Jews can explain, particularly in view of the fact that their complaints of hardship are neither unique, nor, in many respects, even true.

Further Reading

- Andrzej J. Kaminski, *Konzentrationslager 1896 bis heute. Eine Analyse*, (Concentration Camps 1896 to Today. An Analysis), Verlag W. Kohlhammer, 1982 (exceedingly extensive bibliography, somewhat marred by wholesale acceptance of Holocaust propaganda);
- Avraham Shifkin, *First Guidebook to the USSR: Prisons and Concentration Camps of the Soviet Union*, Stephanus, 1980, illustrated by 170 maps and drawings; the author is an Israeli whose father was murdered by Stalin;
- Emily Hobhouse, *The Brunt of the War and Where it Fell*, London, 1902;
- Emily Hobhouse (ed.), *War without Glamour, or Women’s War Experiences Written by Themselves, 1899-1902*, Bloemfontein, no date;
- Walter Millis, *The Martial Spirit*, Literary Guild of America, 1931 (Cuban guerrilla war tactics; “reconcentration centers,” “camps” and “garrisoned towns”; anti-Spanish atrocity propaganda);
- Alexander Fuehr, *Belgian Neutrality under International Law*, Funk and Wagnallis, New York, 1915;
- Hartmut Stern, *Jüdische Kriegserklärungen an Deutschland. Wortlaut – Vorgeschichte – Folgen*, (Jewish Declarations of War against Germany – Wording – Prior History – Consequences), FZ-Verlag, Munich 2000 (available from Arndt Buchdienst, Postfach 3603, D-24035 KIEL, 25 Euros.);
- Manfred Jürgensen, Alan Corkhill, Raymond Evans, *The German Presence in Queensland*, University of Queensland, Brisbane, Australia, 1988 (expropriation and internment, etc., of German nationals during First World War).
- Roger Butterfield, *The American Past*, Simon & Schuster, NY, 1947. Quote on p. 191: “Yet General Grant himself had refused to save these men by exchange because – as he said – the South needed its soldiers back to carry on the war, while the North could always get new ones.”

Disclaimer:

I expressly repudiate any and all philosophical or moral conclusions which may appear to arise from the above article. I merely describe the legal situation as it exists. If British actions during the Boer War – traveling six thousand miles to invade the Boer Republics in order to steal their gold mines of the Transvaal, murdering 10-20% of the total white population of the country in concentration camps in so doing, etc. etc. – were not, and are not, illegal under international law, then “international law” is a mockery and a cynical farce. We would be far better off if there were no such thing as “international law,” because, in that case, there would no basis whatsoever upon which to make fraudulent, sanctimonious and hypocritical accusations against the Germans in 1933-45, or at any other time.

© June 10. 2003

Notes

- ¹ To verify the truth of this statement, go to europa.eu.int/eurodicautom/Controller click “Source Language: English,” “Target Language: English,” “Hit List Only” or “All Fields” (it makes no difference), and search for “convention concentration camps,” “treaty concentration camps,” or any combination of these words, for example, “con-

vention concentration,” or “treaty camps.” The Eurodicautom is an official dictionary for use by the European Commission, and lists hundreds of treaties and conventions. For example, if you search for “convention concentration,” you will find many international conventions relating to concentrations of food additives, etc. But you will find nothing under “internment camps” or “concentration camps,” and nothing under “camps.” Try the same with “Treaty.”

² L. Oppenheim, *International Law*, Vol. II: *Disputes, War and Neutrality*, 5th ed., Longmans, Green and Co., London, September 1935, footnote 2, p. 289.

³ *Ibid.*, p. 332.

⁴ J.M. Spaight, *War Rights in Land*, McMillan and Co., London 1911, pp 307. It should be noted that WAR RIGHTS ON LAND, a classic of international law, was written only 4 years after the Second Hague Conference, which – in the form of the Fourth Hague Convention on Land Warfare of October 18, 1907 – formed the basis for nearly all the so-called violations of “international law” invoked to hang the defendants at Nuremberg.

⁵ *Ibid.*, p 310.

⁶ *Wheaton's International Law*, 7th English ed., Stevens and Sons, London 1944, Vol. 2: *WAR*, p. 214.

⁷ Chas. G. Fenwick, *International Law*, 3rd ed., Appleton-Century Crofts, Inc., New York 1948, p. 567.

⁸ *Ibid.*, p. 575.

⁹ See for example

www.crimelibrary.com/notoriousmurders/classics/andersonville/1.html

¹⁰ Century, New York 1926; for example, the Hague Conferences were never expected to produce any practical results and were ridiculed privately by all the statesmen involved, pp. 347-358.

¹¹ See *No Escape: Male Rape in U.S. Prisons*, a 378-page report from Human Rights Watch, 350 Fifth Ave., NY, NY 1018-3299, USA, also available from www.hrw.org/reports/2001/prison/report.html; see also Haywood Patterson, *Scottsboro Boy*, Bantam Paperback, 1952, a book which, in many respects – forced sodomy, prison rackets, slave labor for outside private commercial firms – could have been written yesterday, describing almost any prison in America. If anything, the situation is far worse as a result of the inversion of racial roles and the abolition of segregated prisons.

Jewish Myths about the Berlin Olympic Games (1936)

By Dr. Robert Faurisson

On September 17, 2000, Sylvain Cypel, in the leading French daily newspaper *Le Monde*, devoted an article to Jesse Owens, the American mulatto who won four gold medals at the 1936 Olympic Games in Berlin (“1936, à Berlin, l’Aryen ‘Lutz’ devient l’ami de Jesse, le métis” – “1936, at Berlin, the Aryan ‘Lutz’ Befriends Jesse, the Mulatto,” p. VI).

The journalist is forced to acknowledge that the story of chancellor Hitler’s refusal to shake Jesse Owens’ hand is but a legend. Yet as recently as 1991, *Le Monde* perpetuated that legend under the by-line of Claude Sarraute, who had dared to write:¹

“Hitler indeed refused to shake the hand of Jesse Owens, the black American champion at the Berlin Olympics in 1936.”

The protocol of the time had not provided for the athletes’ presentation to the chancellor, and Jesse Owens himself, afterwards, denied ever having been in Hitler’s presence. What S. Cypel could have pointed out is that, after noticing the defeat of Ludwig (“Lutz” or “Luz”) Long in the long jump, Hitler made first, like many other Germans, “a sign of disappointment, then applauded the black American’s performance.”²

The same S. Cypel fails to add that the name of Jesse Owens was engraved four times on the tower of honor on the Olympic grounds. A photograph has immortalized the image of the German sculptor inscribing the illustrious name for the second time at the very top of the monument.

Once back in the United States, the athlete was to experience anew, on public transport as elsewhere, the daily humiliations inflicted on blacks in his country, and he would not fail to compare it with the treatment that he had received in Germany. In 1984, four years after Jesse Owens’ death, his widow recalled that he had never made any complaints about Hitler’s Germany. And why should he have? When he walked off the field side by side with his German friend and rival, the two athletes received an ovation. In the two-volume photographic album devoted to the

Games, Hitler is shown six times, J. Owens seven times, and the black athletes in general twelve times. The chapter covering foot racing opens with, “The fastest man in the world: Jesse Owens-USA”. The opening page of the first volume displays a photograph of Adolf Hitler amidst a group of German officials, and that of volume two, a portrait of Theodor Lewald, a Jew and president of the German Olympic organizing committee.³

The Jewish Athletes at the Olympics

S. Cypel writes that “the German-Jewish athletes [were] prevented from participating” in the Games. One may remind him that, as I have just mentioned, the president of the German Olympic organizing committee was the German Jew Theodor Lewald and that the German Jewess Helene Mayer won the silver medal in fencing. Also, the German Jew or half-Jew, Rudi Ball, had been a member of his country’s bronze medalist ice-hockey team at the Winter Games of 1932, and he again played on that team in the 1936 Games held at Garmisch-Partenkirchen. It is true that at the last moment the German star high-jumper, Gretel Bergman, was cut from the team, but that could not have been for her Jewishness, as proved by the examples of the two other athletes. Hitler had expressly stated before the Games that Jewish athletes must not be excluded from the German team.⁴ On the subject of German-Jewish athletes’ participation in those Olympics, one noteworthy reaction was that of Victor Klemperer, cousin of the orchestral conductor Otto Klemperer. The son of a rabbi and husband of an Aryan, he spent the entire National-Socialist period, including the war years in Dresden, which he had to leave after the terrible Allied bombings of February 1945. In his private diary, under the date of August 13, 1936, he noted:⁵

“I find the Olympic Games, which will soon be over, doubly repulsive. As an absurd over-estimation of sport; the honor of a people depends on whether one of its members jumps ten centimeters higher than the others. And besides,

it's a nigger from the United States who has jumped the highest, and the silver medal in fencing for Germany has been taken by the Jewess Helene M[a]yer (I don't know what is more indecent, her participation as a German of the 3rd Reich or the fact that her performance should be claimed as a victory for the 3rd Reich.)"

It must be said that Victor Klemperer was fiercely anti-Zionist. For him, Zionism was "pure Nazism" and "repugnant."⁶

Entente between National Socialists and Zionists

A good number of Zionist Jews held an ideology similar to that of the National Socialists. Efforts are made today to keep this point under wraps, at the risk of thwarting completely the comprehension of a whole series of historical facts among which may be cited:

- 1) the August 1933 *Ha'avara Agreement* (transfer agreement) reached between Zionists and the authorities of the 3rd Reich with the aim of breaking or circumventing the formidable economic boycott of Germany decreed by the other international Jewish organizations as early as March 1933;
- 2) the approval by a sizeable part of the Zionist camp in 1935 of the Nuremberg laws for the protection of German blood (these Zionists were in favor of the protection of Jewish blood and thus against mixed marriage);
- 3) the "Brown Jews" or the "International Jewish Collaborators" co-operation throughout the war with Adolf Eichmann, himself pro-Zionist and pro-Jewish, as well as with other German officials;
- 4) the innumerable contacts between Jewish officials and the German authorities during the whole of the war which went as far as an offer on the part of the Lehi, alias Stern Group, of a *military* alliance against Great Britain (January 1941); or the meeting, in April 1945, between Heinrich Himmler and a prominent member of the World Jewish Congress, Norbert Masur. Zionists and National Socialists were both in favor of a "territorial final solution" of the Jewish question (*territoriale Endlösung der Judenfrage*). It goes without saying that, as in all collaborations, co-operations, or co-habitations in political matters, ulterior motives, maneuvers, machinations, and turnabouts were not lacking.

The Rise of German Zionism in 1936

In February 1936, some months before the opening of the Olympic Games, the German Zionists officially held their congress in Berlin. As early as that year, Germany already hosted about forty Zionist training centers (*Umschulungslager*) for the instruction of young Jews in farming or other skills that they would need to use later in Palestine. The Jewish press in Germany at that time experienced a prodigious expansion. There was talk of a reawakening or revival of Jewish consciousness. Assuredly, the anti-Zionist Jews deplored or condemned this state of things. Many Jews, particularly those of the older generation, proudly laid claim to a certain Germanness: amongst them, the project held by young Jews to be a solution for the future was seen as a disaster in the making. The Germans authorized the setting up of uniformed Jewish paramilitary groups un-

der a blue and white flag (the flag of the future state of Israel) albeit on the condition that they not parade in the streets, but only within their school grounds or barracks. Sometimes there were sporting events between young Zionists and young National Socialists. For more information on these aspects, one may read either the book by Francis Nicosia, *The Third Reich and the Palestine Question*,⁷ Otto Dov Kulka's noteworthy study "The reactions of German Jewry to the National-Socialist Regime,"⁸ or the book by French author Emmanuel Ratier, *Les Guerriers d'Israël*.⁹ One may also consult either the *Encyclopaedia Judaica* or the *Encyclopedia of the Holocaust*; I recommend this latter book's entry "Lohamei Herut Israel" on the subject of the proposal by the Lehi (to which Yitzhak Shamir belonged) of a military alliance between Jews and Germans against Great Britain.

The Case of Marty Glickman

Keen to detect the least hint of anti-Semitism so as to find fault, wail, and make new demands, S. Cypel is not afraid of attacking the heads of the 1936 American delegation. He states that this delegation included only two Jewish athletes, Marty Glickman and Sam Stoller. At the last minute, these two relay racers were replaced by two blacks, Ralph Metcalfe and Jesse Owens. The sole explanation according to *Le Monde*: Glickman and Stoller were dropped because they were Jews! That argument is inadmissible since in the end the choice proved to be most fortunate, and the blacks took a gold medal. In any case, if certain persons are to be believed, in the 1980s M. Glickman, then best known in America as a radio commentator for the New York "Giants" football club, stated that he had an "enthusiastic" memory of those games.¹⁰

The Case of Horst Wessel

S. Cypel evokes:

"The Horst Wessel Lied, that song of the SA in honor of an anti-Semitic hooligan, bellowed after the Olympic anthem."



Jesse Owens 1936 in Berlin
on his way to one of his gold medals.

A Jewish and Communist rumor has it that Horst Wessel met his death either in a street battle with the Communists or in a public fight with a pimp. The truth of the matter appears to be that this pastor's son--a militant anti-Communist active in the SA, law student, and, in his free time, poet--was shot in the face by a Communist at his home and died in a Berlin hospital on February 23, 1930. In September 1929, he had published a poem to the glory of the SA, and it is that poem, set to music after his death, which became the second German national anthem.

Less Lying Propaganda?

It is somewhat difficult these days to keep pace with *Le Monde* in its production of errors or lies relating to the 3rd Reich or the Shoah. I have made it my duty to send to both its managing editor, Jean-Marie Colombani, and to the authors of grossly mistaken or mendacious articles, my humble inventories, invariably set forth under the heading: "*Le Monde*, journal oblique (suite)". I am aware of the fact that this newspaper, which is badly in need of money and fears the wrath of the Jews, repeatedly tries to atone for its cardinal sin: it printed, in the issues of December 29, 1978, and January 16, 1979, my iconoclastic observations on the physical and chemical impossibilities of the Nazi gas chambers. That act remains etched in the minds of those who profess never to forget and never to forgive. So be it! But there ought to be limits to servility.

Jean-Christophe Mitterrand has seen in *Le Monde* the "echo chamber" of "a certain Jewish lobby."¹¹ That lobby bursts our eardrums with its lying propaganda, its "Holocaust" industry's inventions, and the fabrications of its Shoah-Business. It is time that *Le Monde* ceased being its "echo chamber".

For my part, I await the review that this newspaper will undoubtedly write of a work which is among the most horrid that the holocaust propaganda outfits have ever produced. It is the book chosen by French Education minister Jack Lang for the mandatory teaching of the Shoah to the children of France beginning in the third year of secondary school. Concocted by Stéphane Bruchfeld and Paul Levine, it is to be published by



Zionist training camps in Germany in August 1938⁷

Ramsay under the title: *Dites-le à vos enfants* (Tell it your children).

I shall, upon its release, give an account both of this book and of its review by *Le Monde*.

NB: In its issue of September 29, 2000, *Le Monde* was to publish, under the by-line of Philippe-Jean Catinchi, a brief review of a book by Jean-Michel Blaizeau, *Les Jeux défigurés de Berlin* (The Disfigured Berlin Games). A passage in this account reads that what has been retained of the 1936 Olympics is "the fury of Hitler refusing to shake the hand of Jesse Owens." Nothing in the piece indicates that this is the stuff of myth.

© 17 September 2000 (revised October 24)

Notes

¹ "Bleu, blanc, noir", December 3, 1991, p. 34.

² J.-P. Rudin, *Nice-Matin*, April 4, 1980.

³ *Olympia 1936, Die Olympischen Spiele 1936 in Berlin und Garmisch-Partenkirchen*, 2 vol., 1936, 292 pp.

⁴ Eliahu Ben Elissar, *La Diplomatie du IIIe Reich et les juifs*, Paris, Christian Bourgois, 1981, I, p. 164.

⁵ *Journal*, I, Paris, Seuil, 2000, p. 286.

⁶ *Ibid.*, p. 438.

⁷ Austin, University of Texas Press, 1985.

⁸ In: Jehuda Reinharz, *Living with Antisemitism*, University Press of New England, Hanover, New Hampshire, 1987, pp. 367-379.

⁹ Paris, Facta, 1995.

¹⁰ G. Frey (ed.), *Vorsicht Fälschung !*, Munich, FZ-Verlag, 1994, p. 119.

¹¹ *Libération*, 30 August 1999, p. 15.

Allied Plans for the Annihilation of the German People

Measures for the Devastation of the Heart of Europe

By Dr. Claus Nordbruch

Long before the outbreak of the Second World War, and certainly long before the outcome of this European slaughter of brothers was foreseeable, the victors-to-be and their hangers-on had made plans for the disposition of Germany that contained fundamental violations of the Law of Nations. In addition to demilitarization and de-nazification projects there were plans for the destruction or expulsion of Germans from territories they have had inhabited for many centuries. For example, the expulsion of three and a half million of the Sudeten Germans was proposed in December 1938 by later Czechoslovakian president Edvard Beneš, that is, nearly a year before the official outbreak of the war – and he was not the first to make the proposal. During the Pan Slavic Congress held in Prague in 1848 the decision was taken that not only Sudeten Germans, but all ethnic Germans east of the line Triest-Stettin should be driven out. In summer 1917 Beneš and later president Minister-President Kramář gave the Allies a memorandum in which they demanded the dismemberment of Germany and the incorporation of large territories of the German Empire and Austria-Hungary in the Czechoslovakia that was to be formed.¹ After the signing of the dictate called the “Versailles Treaty,” nationalistic Czech and pan Slavic statements and demands were politically prominent; unfortunately there is not space here to discuss that subject in detail.² However, these demands were all more or less fanatically fixed on the expulsion of the Sudeten Germans.

These projects in violation of the Law of Nations were by no means merely the extravagant thoughts of chauvinistic, pan Slavic or Communist politicians: they were the official policy of national governments. The preamble to the Atlantic Charter expressly granted Czechoslovakia the proviso that, on the signing of the document, the expulsion of Germans could not be hindered. In September 1942 Beneš, ironically president of the National-Socialist Party, which after the war renamed itself the “People’s Socialist” Party, received support for his plans from the English government. London communicated that it had no objection to the deportation of the Sudeten Germans, a population that has been dwelling in what is now Czechia as long as the Czechs themselves. In May 1943 Beneš received a similar communication from Roosevelt and in June 1943 another from a Soviet liaison man in London, Alexander Bogomolov. In fact, the Czechs, and especially Beneš, had never intended to subject the goal of a de-Germanized Czechoslovakia to international supervision or even to any criteria of humane conduct. In July 1944, a notice from high authority was circulated in the Czech resistance to the effect:³

“We consider the possibility of the transfer of our German population. It can not be definitively stated that three millions of Germans in all can be transferred subject to some kind of international regulation. [...] It is necessary that in the first days of liberation we ourselves remove many and that as many as possible guilty Nazis fly before us out

of fear of a civil revolt against them in the first days of the Revolution, and that as many as possible who resist as Nazis and defend themselves be struck down by the Revolution.”

After the military capitulation it was no longer necessary for the Czechs to operate conspiratorially and they professed their bloody intentions publicly. On 31 May 1945 the Czech National-Socialist newspaper *Slovo národa* stated drily:⁴

“It will not be permitted for citizens of German descent to mingle with the Czech population.”

We should add to this remarkable announcement that it has been shown that the Czech exile government under Beneš worked single-mindedly for ethnic cleansing in what was to be a newly formed Czech Republic, and that this has been carried out in a manner disregarding human rights and against the Law of Nations, as will be shown below.

Even in Poland they dreamed of expansionist plunder raids and fantasized about Polish extension to Stettin and even to Berlin, and this long before September 1, 1939. The official program of the Polish Westmark Union contained the statement:

“The natural boundary of Poland is west of the Oder.”

A handbill put out by the Preparation Committee for the Grunwald festival in memory of the battle of Tannenberg in 1410 stated:

“We will take back what the Germans have taken from us on the Elbe, the Oder, and the Vistula!”

Stanislaw Mikolajczyk, president of the Greater Polish Agricultural Union, stated on 21 June 1939:

“One must clearly understand that Poland will not know peace until it rests itself on the Oder.”

On August 7, 1939, the *Ślowo Pomorskie* of Thorn said this about the Germans:

“Therefore today we Poles say quite clearly: go back where you came from. On pushcarts drawn by dogs you came hither. You brought only a poor bedding. You can go back the same way.”

On July 20, 1939, the weekly *Naród w walce* proclaimed that Danzig must “remain Polish” and demanded that Germany surrender the East Prussian territory to Poland.⁵

During the war Poland received from London support similar to that received by Czechoslovakia. Churchill viewed the occupation of East Prussia by the Poles and the consequent mass expulsion of Germans with equanimity. At the conference in Tehran he admitted to Polish imperialism:⁶

“We believe that Poland unquestionably should be satisfied at the expense of Germany.”

Some 14 months later, at the conference of Yalta, Churchill confessed that there were many people in Britain who were troubled by the thought of deportation but stated that he personally had no qualms about it. In his view, six or seven million Germans had already been killed, and at least 1 or 1.5 million

more would probably be killed before the end of the war.⁷ These ideas for the future were by no means propaganda blather, but were the actual views of the British Prime Minister. At the 4th session of the Yalta Conference, on February 7, 1945, Churchill reinforced his anti-humanitarian conception by declaring "that he was not at all proposing to stop destroying the Germans."⁷ A week later the genocide of Dresden was committed by British and American bombers.

It has perhaps not fallen into oblivion yet that Churchill, who prepared for or led war against Germany during more than four decades of his life, has been celebrated in the Federal Republic of Germany as a "great European." In May 1956 in Aachen he was awarded the Karl Prize, a Federal German award aiming to honor persons who "served the European movement." This award to Churchill can by no means be regarded as a single aberration. Several decades after Churchill's demise, leading persons in the government of the Federal Republic of Germany seem not to have learned anything from history: In 1999, German Federal Defense Minister Rudolf Scharping acquired doubtful glory, when he, during the NATO attack against Serbia in 1999, proposed to rename German Army (Bundeswehr) bases named after Wehrmacht generals, such as, for example, Field Marshall Erwin Rommel, that could possibly be changed to "Winston Churchill-Barracks."

To return to the question, what one should do with Germany: Just after the conference in Casablanca from January 14 to 25, 1943, US President Roosevelt caused a sensation when he said:⁸

"Peace can come to the world only by the total elimination of German and Japanese war power. [...] The elimination of German, Japanese, and Italian war power means the unconditional surrender by Germany, Italy, and Japan. That means a reasonable assurance of future world peace."

This shortsighted expression naturally contributed to the prolongation of the war, since it destroyed the possibility of a peace treaty. With this declaration of "total war for total peace" all bridges left standing were broken. The German government was made to understand that all diplomatic possibilities for peace would be for naught. Germany stood with her back to the wall. Was there any other possibility than to fight to the bitter end with the motto, "Victory or Death," and to use all possible military means to achieve victory?

Factually, a German victory was by no means impossible. The advanced state of German technology, especially military technology, is shown by the fact that on 15 October 1942 the Army Main Command assigned to a cover group behind which operated German atomic research the task to find a way to use atomic fission and chain reactions to power rockets.

Germany had a number of "wonder" weapons in the works during the war. For example, near the end of military operations the Germans made their giant A4 rocket ready for production. It was 14 meters high, weighed nearly 11 metric tons and

had a strike range of 370 kilometers. It flew 100 kilometers above the surface of the earth and reached a speed of 5,400 km/h. It had an advanced rocket motor fueled by alcohol and liquid hydrazine and it could be guided by radar or other means. Because it traveled five times faster than the speed of sound, it could not be heard and thus could not be located.

Another rocket that was nearly ready toward war's end was the winged A9. It weighed nearly 13 metric tons, had a strike range of 5,000 kilometers and could attain an amazing speed of 9,400 km/h. According to Colonel D. L. Putt, member of the US staff in the occupied territories responsible for examination of the state of German atomic weapons research, the Germans would have possessed the war-deciding weapon only a few weeks later with their V2 rockets equipped with atom bombs. In view of the immense number of inventions and patents, which the Allies searched for and confiscated in Germany immediately after the cease-fire, the Assistant Commanding General of US Air Force intelligence confessed to the Society of Aeronautical Engineers, that the Germans prepared a rocket surprise for the entire world in general and for Britain in particular, which most likely would have changed the course of the war, if the invasion would have been delayed for merely half a year.⁹

With respect to the rapid development of the German jet plane Me262 the British secret service concluded that, had Germany not been defeated by July 1945, the Germans would have air superiority over Germany and over the armies.¹⁰

The overwhelming motivation of the Germans to fight for final victory was driven not least by the constantly repeated threats of the Allies to inflict certain measures on Germany and the German people when they had achieved victory. On February 23, 1944, in a de-

bate in the House of Commons, British Foreign Minister Anthony Eden confirmed that Germany could not claim to be treated according to the Atlantic Charter, *i.e.* that it could not prevent the victorious powers from making territorial 'corrections' on Germany's expense. Thus, according to Eden, Germany could not claim rights based on any part of the Charter which would not be applicable for Germany.¹¹

On April 22, 1944, Churchill confirmed the questionable intention that no treaty and no commitment would bind the Allies once Germany had surrendered. Churchill insisted that the Atlantic Charter would not be a legal basis for the treatment of Germany and that territorial changes and corrections of borders could not be excluded. No arguments would be accepted, so Churchill. According to him, unconditional surrender meant that the victors had their hands free to act as they please.¹²

It demonstrates a grotesque and incomprehensible arrogance that the Allies, especially the USA und Britain, pretended to have undertaken the war against Germany expressly in the cause of justice and human rights. The cause of One World showed itself clearly then. On June 14, 1942, Roosevelt prayed (!) on the radio:¹³



Henry Morgenthau, Jr.

"God of the free, we pledge our hearts and lives today to the cause of all free mankind.

Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war, but for the days to come which shall and must unite all the children of the earth.

Our earth is but a small star in the great universe. Yet of it we can make, if we choose, a planet untroubled by war, untroubled by hunger and fear, undivided by senseless distinctions of race, color, or theory. Grant us that courage and foreseeing to begin this task today that our children and our children's children may be proud of the name of man.

The spirit of man has awakened and the soul of man has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit, that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for our dead who died in the faith, honor for our living who work and strive for the faith, redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and valor that shall cleanse the world of oppression and the old base doctrine that the strong must eat the weak because they are strong.

Yet most of all grant us brotherhood, not only for this day but for all our years – a brotherhood, not only of words but of acts and deeds. We are all of us children of earth – grant us that simple knowledge. If our brothers are oppressed, then we are oppressed. If they hunger we hunger. If their freedom is taken away our freedom is not secure. Grant us a common faith that man shall know bread and peace – that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march toward to the clean world our hands can make. Amen."

This cleanness to be striven for, explained Mr. "Goodfellow" Roosevelt after the conference at Tehran, should be distinguished by the elimination of tyranny, slavery, oppression and intolerance. In the same sense as the globalists of the decade of the 1990's, he invoked a vision of a "world family of democratic states."

In paragraph 2 of the Atlantic Charter, signed 12 August 1941, it is stated that the signers did not seek territorial changes "that do not accord with the freely expressed wishes of the peoples concerned."

From November 28 to December 1, 1943, the "Big Three" met at a summit conference in the embassy of the USSR in Tehran to agree on the policies to be applied to the German Empire after a victory. The keyword was the dismemberment of Germany, in which the three Allies agreed with. Especially during the second session on December 1, Churchill promulgated the idea of carving up Germany and pleaded for the smashing of Prussia as the "root of all evil," as well as for the separation of Bavaria and other provinces from Germany. Sniffing his opportunity, Stalin made known the demands of the Soviet Union.¹⁴

"The Russians have no ice-free ports in the Baltic. That is why the Russians would need the ice-free ports of Königsberg and Memel and the corresponding part of the territory of Eastern Prussia."

In 1945 the Soviets put the districts of Königsberg and Gumbinnen (13,200 km²) under Soviet administrative control and established the district of Kaliningrad there. In 1946 the territories of Memelland were incorporated in the newly organized Soviet republic of Lithuania.

In the course of a drinking party during this conference, Stalin proposed the following toast, which was received by Roosevelt with hearty laughter:¹⁵

"The strength of the German armed forces lies in 50,000 senior officers and scientists. I raise my glass with the wish that they should be shot, as soon as we snatch them, all 50,000."

Also the Americans were not averse to mass shootings. In Washington in August 1944 General Eisenhower told the British ambassador that all the officers of the Main Command of the German Armed Forces, as well as all the leadership of the NSDAP including town officials, and all members of the secret police, should be liquidated.¹⁶ Just not to be misunderstood here: in this regard we are talking about some defenseless 100,000 human beings.

As the war progressed to the increasing disadvantage of Germany the intentions of the Allies with respect to the future treatment of the "German problem" became more and more audacious and specific. They reached a high point at the conference at Yalta. This summit conference of the "Big Three" took place in the former Tsar's palace Livadia near Yalta in the Crimea from 4 to 11 February 1945. Here the Allies discussed intensively the future to be imposed on the German Empire after an unconditional surrender. All three conference participants were agreed that there should be no other way to end the war. It was only on lesser details that they were not entirely clear. For example, should they leave a German administration in office to whom the occupation zones would be assigned, or should they divide the rump of Germany into two states, north and south, with Vienna the capital of the latter? Finally they decided on another plan. Churchill stated that:¹⁷

"in his opinion, there was no need to inform the Germans of the future policy to be conducted in respect of their country. The Germans should be told they would have to await further Allied demands after they surrendered. These further demands would be made on the Germans by mutual agreement between the Allies."

This intention indicates nothing else, but a blank check with respect to the future treatment of the Germans. In this regard, Churchill declared further¹⁸

"that an unconditional surrender precluded any armistice agreement. Unconditional surrender were the terms on which military operations were to be terminated. Those who signed the terms of an unconditional surrender submitted to the will of the victors."

As the soldiers of the Red Army advanced into eastern Germany in the course of 1944/45, they were,¹⁹ "prepared" for the occupation of Germany, above all from an official political side. In numerous frontline newspapers the rules which were to

govern the behavior of the soldiers of the Red Army were promulgated. Both propagandists and writers contributed to the effort, such as Alexei Tolstoi, Mikhail Alexandrovich Sholokhov (*The School of Hate*), Konstantin Mikhailovich Simonov (*Kill him!*) and Surkov (*I hate!*). Most influential of all, however, were the propaganda briefs of Ilya Ehrenburg. His book *Voina* (= *The War*), published 1943 by the State Publications Office for Fine Literature (!), Moscow, contains such expressions as:

"Germans are not human. [...] If in the course of one day you have not killed at least one German, for you it was a lost day. When you have killed one German, kill another – for us there is nothing more jolly than German bodies."

The Soviet soldiers were roused to crimes against the German population and German soldiers not only from the political and propagandistic side, however. Also from the military side the message was unambiguous: In his daily orders for the march into East Prussia, Marshall Tcherniakovski stated:

"There is no mercy – for anyone. [...] It is unnecessary to demand from soldiers of the Red Army to show mercy. They blaze with hate and desire for revenge."

Other expressions call explicitly for raping German women and girls. German lawyer Heinz Nawratil refers to Alexander I. Solzhenitsyn, who in his novel *Archipelago Gulag* written in the period 1964 through 1968, mentions that

"[...] German girls could be raped and then shot, and it would almost always be treated as an incident of war."

Nawratil also refers to Lev Kopelev, the writer, civil rights worker and friend of Heinrich Böll, who described the words of a Communist agitator as follows:

"What should be done to ensure the soldier keeps up his spirit for fighting. First, he must hate the enemy like the plague, must want to annihilate him root and branch [...] sec-

ond [...] when he gets to Germany everything belongs to him – the bits and pieces, the women, all! Do whatever you wish."

Both the soldiers of the German army and the German civilian population suffered from such behavior on the part of the soldiers of the Red Army. The outrages were not isolated incidents, but were mass crimes known to the highest authority, and collectively would later qualify as one of the greatest mass crimes of modern times."

The hate tirades and incitements of Ilya Ehrenburg²⁰ and his fellow propagandists by no means represented an exceptional or singular propaganda measure of the Soviet Union. War reporter Lieutenant Günther Heysing made a collection of quotations taken from Soviet publications and statements taken in interrogation of Red Army soldiers.²¹ This is from the soldiers' newspaper *Boyevaia Trevoga* of 20 October 1944:

"Shudder Germany! Shudder cursed Germany! We will crisscross you with fire and sword and in your heart we will stab the last German who ever trod Russian soil."

In a call to the Soviet Air Force at the beginning of the Soviet attack on East Prussia, we read:

"The Red Army is on the offensive to fulfill the orders of the great Stalin and to deal the German beast its death-stroke in its hole. [...] with burning hatred in our hearts we enter the land of the hated foe. We come as judges and revengers. The foe must be destroyed without mercy."

On October 25, 1944, the war council and political administration of the 3rd White Russian Front issued the following summons:

"Forward victors! May the German land, which spawned the fascist refuse, tremble under our booming tread! May the bloodspeckled hated foe who has inflicted so much pain and sorrow on us, tremble and drown in the streams of his black blood!"



The lasting friendship of F. D. Roosevelt and Henry Morgenthau, Jr., left in 1930, right on Nov. 6, 1943.

In a speech given October 1944 on the subject, "What does the Communist Party require from a member of the Communist Youth Union Front Unit?" it was stated:

"Young fighters! You know what frightful suffering and what pain the Germans have caused your people, your family, your girlfriends. Avenge them without mercy. For the life of every Soviet take the lives of ten Germans. [...] Remember that any day in which you have killed no Germans is a lost day."

A prisoner from the 758th G.R. / 88th G.D. (758th Guards Regiment/88th Guards Division) stated:

"Before the entry onto German soil we were taught by the officers that we need not respect the property of the German civilian population and could treat the population as game to hunt. Women could be raped."

A prisoner from the 529th Autonomous Anti-Armor Artillery testified:

"In Poland theft of potatoes was strictly punished. In East Prussia anyone could take any food. However, the removal of clothing and other property was strictly forbidden even in East Prussia, since these things were intended to be taken back to the USSR."

A deserter from the 163th G.R. / 135th G.D. reported:

"Two weeks ago the column commander told us that soldiers could plunder and pillage freely on entering German soil."

A deserter from the 331st G.R. / 1104th G.D. confirmed this:

"Earlier it was forbidden to take booty, but now on German land it is no longer punishable. Everyone can take as much as he can carry."

A deserter from the 494th G.R. / 174th G.D. confessed:

"The company commander and column commander said that in German territory they could plunder without punishment and lay hands on German women."

Nobody paid any attention to Art. 28 of the Hague Convention on Land Warfare, in which it is expressly stated, that it was forbidden to release cities or settlements to be plundered, even if they were taken in assault.

Calls for persecution of Germans were the order of the day and not only in the Soviet Union. Both in England and the USA many propaganda writings appeared calling for the persecution of Germans and Germany. In England Sir Robert Vansittart was one of the most influential inciters of Germanophobic acts. As First Diplomatic Councilor of the British Foreign Ministry he was known in diplomatic circles as the "German-hater." In

his books *Black Record* (1941) and *Lessons of my Life* (1943) he put forth the idea that the German people were the eternal disturbers of world peace, the "killer bird" among the civilized nations. For this reason, it was necessary to destroy this barbaric, aggressive criminal people with a killer instinct. Vansittart's influence was enormous. He was a key figure in the British war clique that advocated draconic measures against Germany.

Likewise in America a series of racist and anti-human publications appeared, such as *What about Germany?* (1942) by L. P. Lochner, *How to treat the Germans*, (1943) by Emil Ludwig, and *Germany: To be or not to be?* (1943) by G. H. Seger and S. V. Marck. When the Americans began the occupation of Germany in 1944/45, a booklet with the presumptuous title *What to do with Germany?* by Louis Nizer, a New York attorney and chairman of an aid society for Jewish immigrants, was distributed

among the American troops for free. In this book, Nizer recommended, among other things, that every German officer of the rank of Colonel and above should be brought before a court, that the German school system should be put in Allied hands and that heavy industry should be taken from Germany. This pamphlet did not represent an unimportant propaganda piece of an insignificant German hater: According to the blurb on its wrapper later US President Harry S. Truman was deeply affected by it recommended that "every American" should read it.

President Roosevelt distributed the booklet to members of his Cabinet, while General Eisenhower sent out 100,000 copies and made the officers on his staff write comments on the book. Despite the fact that Nizer's book teemed with tirades

against Germany and everything German, the deadly little hate-piece was taken as bare truth by many important figures in politics and science, in the military and in the media. The principal theme in this and in other propaganda pieces was that Germany had played a unique negative role in world history which was expressed in her philosophy, her politics and the character of her people. Nazism was just a contemporary expression of the inevitable German desire to plunder and enslave other peoples. All Germans, not just National Socialists, were branded as evil incarnate.

So it should be no surprise that in a 1944 pocket calendar for the US Army in Germany we find such tidbits as the following:²²

"Since 1933, when Hitler came to power, German youth has been carefully and thoroughly educated for world conquest, killing, and treachery."



Dwight David Eisenhower

"We fought against the Germans and the Japs because our own freedom was threatened and because the interests of our own country were tied up with those of the British and the Russians and the Chinese and the French and all other fighters for freedom."

"It is a matter of History that there is nothing new about German aggression or desire for conquest. [...] It was only recently, owing to modern inventions and the shrinking of the distances on the surface of the globe, that the German was able to contemplate realizing his dream of enslaving the world."

Even Churchill scintillated from time to time with newly minted historical interpretations and abstruse judgments on the Germans. On November 9, 1940, for example, he declared in a speech at Mansion House that Austria was one of the countries for which Britain had drawn the sword, and for whom British victory meant freedom. On September 21, 1943, he explained that the Germans combined in the most deadly manner the qualities of the warrior and the slave.²³

"They do not value freedom themselves and the spectacle of it in others is hateful to them. Whenever they become strong they seek their prey and they will follow with an iron discipline anyone who will lead them to it. The core of Germany is Prussia. There is the source of the recurring pestilence."

Naturally, given this manner of historical consciousness, the good people – that is, the Allies, and especially the Americans – need to take care that the possibility of influencing world history is taken away from Germans for all time – it must be neutralized.

This neutralization – to be understood literally – could be effected in different ways. One way was the biological extinction of the German people, proposed, for example, by Theodore Nathan Kaufman, president of the American Federation of Peace. He belonged to the circle of Roosevelt's closest advisors

and had direct influence on the decisions of the US President. In 1940, ten months before the US officially entered the Second World War, Kaufman published a book with the title *Germany Must Perish*. This little book dripping with hatred contains what has come to be known as the Kaufman plan, the scheme by which this Presidential advisor recommended the extermination of 70 million people of the German nation, including women and children, and the distribution of the German Empire among its neighbors. Specifically, the book stated:²⁴

"Today's war is not a war against Adolf Hitler.

Nor is it a war against the Nazis. [...]

It is a struggle between the German nation and humanity. [...]

This time Germany has forced a TOTAL WAR upon the world.

As a result, she must be prepared to pay a TOTAL PENALTY.

And there is one, and only one, such Total Penalty:

Germany must perish forever!

In fact – not in fancy! [...]

The population of Germany, excluding conquered and annexed territories, is about 70,000,000, about equally divided between male and female. To achieve the purpose of German extinction it would be necessary to only sterilize some 48,000,000. [...]

Concerning the males subject to sterilization the army groups, as organized units, would be the easiest and quickest to deal with. Taking 20,000 surgeons as an arbitrary number and on the assumption that each will perform a minimum of 25 operations daily, it would take no more than one month, at the maximum, to complete their sterilization. Naturally the more doctors available, and many more than the 20,000 we mention would be available considering all the nations to be drawn upon, the less time would be required. The balance of the male civilian population of Germany could be treated within three months. Inasmuch as the sterilization of women needs somewhat more time, it may be computed that the entire female population of Germany could be sterilized within a period of three years or less. Complete sterilization of both sexes, and not only one, is to be considered necessary in view of the present German doctrine that so much as one drop of true German blood constitutes a German.

Of course, after complete sterilization, there will cease to be a birth rate in Germany. At the normal death rate of 2% per annum, German life will diminish at the rate of 1,500,000 yearly. Accordingly in the span of two generations that which cost millions of lives and centuries of useless effort, namely, the elimination of Germanism and its carriers, will have been an accomplished fact."

Ernest Albert Hooton, Professor of Anthropology at Harvard University, wrote in similar terms. In a newspaper article in the New York based *Peabody Magazine*, dated



The "Big Three" on Nov. 29, 1943, in Tehran

January 4, 1943, entitled *Breed war strain out of Germans*, he proposed a political program to be applied to Germany. In addition to various genetic manipulations, which would “destroy German nationalism and aggressive ideology,” he recommended:

“For a period of 20 years or more utilize the bulk of the present German army as rehabilitation labor units in devastated areas of the Allied Nations and elsewhere.”

In a Canadian article the program was described by the formula “No Germany, therefore no more German wars.”²⁵ The crime novelist Rex Stout produced an article entitled “We will hate – or we will lose,” which appeared in the *New York Times*. Journalist William S. Shirer praised the idea of collective guilt and his conclusion was contained in the title:²⁶

“They are all guilty – punish them.”

As the above examples show, there had been much thought given to the idea of extinguishing or scientifically neutralizing the German nation among the British and Americans. Long before the cessation of hostilities there was general agreement that it was necessary to terminate German scientific research. Methods for terminating German science included the appropriation of German patents, the abduction and legal exploitation of German scientists and the prohibition or, at least, the total supervision of German laboratories and scientific institutions. The Allies put these maleficent methods both selfishly and pitilessly into practice.

The principal deviser of these exotic and diverse schemes for the destruction or expropriation of Germany was, however, the Secretary of the Treasury of the United States of America, Henry Morgenthau, Jr., “one of the leading American Jews.”²⁷ He was the one who convinced Roosevelt to be “tough” with the Germans. The *Handbook for Military Government in Germany*, issued by the Supreme Headquarters, Allied Expeditionary Forces (SHAEF) in August 1944, which was to be the political guide for occupation forces in Germany, incurred his disapproval because of its “slack places.” For example, Morgenthau thought the daily ration of 2000 calories for German workers was too high. The U.S. president was pleased with that kind of “suggestions for improvement.” Roosevelt concurred that the Germans should be dealt with roughly.²⁸

“We have got to be tough with Germany and I mean the German people, not just the Nazis. You either have to castrate the German people or you have got to treat them in such a manner so they can’t just go on reproducing people who want to continue the way they have in the past.”

After this general agreement between Roosevelt and Morgenthau, the latter, at a press conference, criticized the authors of the *Handbook* publicly for being too soft towards the Germans and, therefore, “the Handbook was hastily withdrawn.”²⁹

Morgenthau, whom Roosevelt backed without reservation, was given nearly a free hand with respect to determining policy on Germany. He wanted to settle the German question once and for all and his method for doing so was to impose a final solution on the Germans, a plan which has come to be called the Morgenthau Plan. By the terms of this plan, Germany should be reduced to a de-industrialized, low population agrarian country. Morgenthau’s plans were described as “measures for the prevention of a third world war caused by Germany.” The

Morgenthau Plan’s measures included the demilitarization of Germany, restitution and reparations, education and propaganda, political decentralization, supervision of the economy by the army, control of the German economic development, an agrarian program, the punishment of war criminals, and the breaking-up of the new Germany. On September 30, 1944, the *Völkische Beobachter* listed the intended measures in detail:

“The entire steel industry, the chemical works and the plants for the production of synthetic benzine should be taken from the Germans and transferred to other countries. [...] The education of children should be put under the control of the United Nations, and the schools should remain closed until sufficient Jewish teachers could be found. Also, new schoolbooks should be written forthwith, whose contents should be agreed upon by Washington, London and Moscow. By the Morgenthau Plan, university studies would be forbidden to German youth, the buildings of German technical schools would be closed and their libraries and research facilities would be divided among America, England and the Soviet Union.”

According to Morgenthau’s scheme, Germany should be not only totally disarmed, but its entire industrial base should be dismantled or destroyed. The mines and coal works should be flooded. With respect to reparations, Morgenthau had detailed plans: they should be accomplished less through payments and transfer of goods than through surrender of German mineral and other physical resources, in particular by the restitution of property, which the Germans had plundered from the occupied territories, cession of German territory and German private property rights in industries to the countries she had invaded, by transfer and redistribution of industrial facilities and equipment, by forced labor of German workers in foreign countries, and by confiscation of all German landed property of any kind outside of Germany.³⁰ US President Roosevelt shared Morgenthau’s conception of the German collective guilt for war and his belief that Germany should be handled in the harshest manner following the war. So it should be no surprise that during the second conference held in Quebec in September 1944, Morgenthau’s plans for the devastation of the heart of Europe were recognized by Roosevelt and Churchill as the official program to be imposed on post-war Germany,³¹ or that Morgenthau could write self-satisfiedly on page xii of his book *Germany is our Problem* that the fundamental principles of this program represent the official viewpoint of the United States.

In the American Senate the idea was clearly expressed that a disarmed, de-industrialized Germany would free the neighboring countries of Europe from the economic domination of Germany. The fact that all Europe benefited from Germany’s industrial strength and that the industrial collapse of Germany would consequently have negative repercussions on the rest of Europe was considered negligible by the American Department of Treasury. A memo dated September 7, 1944, contained the statement that the economy of Europe was not dependent on Germany, “because the United States, Great Britain, France and Belgium could easily provide what Germany supplied before the war.”³²

As the Americans completed their military crusade on German land in spring 1945, Washington communicated to its

highest military commanders in Europe special political directives applying to the occupation. The harsh regulations set out in directive JCS 1067, which dates to the middle of 1947, were derived from the Morgenthau Plan. However, the Americans renounced the complete destruction of German industry – it should be kept running at a minimum level, to avoid epidemics and rebellion – and refrained from flooding the mines, but they went forward with industrial deconstruction and intellectual expropriation, and also demilitarization, de-nazification and the decentralization of Germany as the framework of their policy. The regulations of directive JCS 1067 were thus essentially the same as those in the Morgenthau Plan, which was written to deal with Germany as the bringer of war.

The draft of directive JCS 1067 from the American Chief of Staff to the supreme commander of the US occupation forces in Germany, was approved at the end of April 1945 by the Informal Policy Committee on Germany of the American Congress, and approved in May by President Truman. With respect to the purpose of the military government in Germany the official declaration of this document was:³³

“a. It should be brought home to the Germans that Germany’s ruthless warfare and the fanatical Nazi resistance have destroyed the German economy and made chaos and suffering inevitable and that the Germans cannot escape responsibility for what they have brought upon themselves.

b. Germany will not be occupied for the purpose of liberation but as a defeated enemy nation. Your aim is not oppression but to occupy Germany for the purpose of realizing certain important Allied objectives. In the conduct of your occupation and administration you should be just but firm and aloof. You will strongly discourage fraternization with the German officials and population.

c. The principal Allied objective is to prevent Germany from ever again becoming a threat to the peace of the world. Essential steps in the accomplishment of this objective are the elimination of Nazism and militarism in all their forms, the immediate apprehension of war criminals for punishment, the industrial disarmament and demilitarization of Germany, with continuing control over Germany’s capacity to make war, and the preparation for an eventual

reconstruction of German political life on a democratic basis.

d. Other Allied objectives are to enforce the program of reparations and restitution, to provide relief for the benefit of countries devastated by Nazi aggression, and to ensure that prisoners of war and displaced persons of the United Nations are cared for and repatriated.”

With respect to economic supervision, the directive made the following clear statement:³⁴

“No action will be taken in execution of the reparations program or otherwise which would tend to support basic living conditions in Germany or in your zone on a higher level than that existing in any one of the neighboring United Nations.”

France and Britain more or less adopted these destructive American policies with respect to Germany. Soon after JCS 1067 was issued, measures for industrial deconstruction were formulated, first by the Americans, and after the Potsdam conference by all the Allies. Three forms of deconstruction were planned: 1st, reparations “in kind,” meaning the disassembly of German factories and machines, 2nd, the complete demolition of German production capacity and 3rd, an official policy of “statutory neglect” of German factories and machines. Here again, these plans for the destruction of the means of existence of the German people are directly traceable to the Morgenthau Plan.

The guidelines for the American occupation policy held close to the Morgenthau Plan. Eisenhower, in his book with the significant title *Crusade in Europe*, expressed pride that the officers of the American military government, because of the sincerity and intelligence and the soundness of the special training which

they displayed in carrying out their duties with respect to the measures prescribed in directive JCS 1067, had done a remarkable job.³⁵ University professor Nicholas Balabkins, not a Germanophile, conceded that the directives had been the official version of the Morgenthau Plan, albeit in a somewhat diluted form.³⁶ On the contrary, some post-war German historians have stubbornly tried to deny the immense influence of the Morgenthau Plan to Allied measures. One of them, Rolf Steininger, professor of history at the University of Innsbruck, wrote – without irony – that the Morgenthau Plan would be granted an overestimated prominent place in historiography, especially



In the title of his book Eisenhower described his war as a crusade, which is to say, a religious-fanatic war of annihilation.

law in Central Africa, what Bismarck calls the "undue nagging of the English" in all diplomatic relations, the notorious set of German policy in the council of Ambassadors at Constantinople, and above all the fashion in which England has been made to learn the real extent of German commercial rivalry, have all done their work: and now England and Germany alike realize the imminent probability of war. What Bismarck realized, and what we too may soon come to see, is that not only is there the most real conflict of interests between England and Germany, but that England is the only Great Power who could fight Germany without tremendous risk and without doubt of the issue. Her partners in the Triple Alliance would be useless against England: Austria, because she could do nothing; Italy, because she dare not lay herself open to attack by France. The growth of Germany's fleet has done no more than to make the blow of England fall on her more heavily. The ships would soon be at the bottom of the sea or in convoy to English ports; Hamburg and Bremen, the Kiel Canal and the Baltic ports would lie under the guns of England, waiting, until the indemnity were settled. Our work over, we need not even be at the pains to alter Bismarck's words to Ferry, and to say to France and Russia "Seek some compensation. Take inside Germany whatever you like: you can have it."

Against the approach of such a disaster to Germany and such a sure triumph for England, Bismarck sees no hope in the negotiations between France and Russia. "I fear all these efforts have been made quite in vain. A serious active working *entente*, with a very definite programme and a great deal of penetrating insight and tenacity, would be required to reach a result capable of moderating English pretensions. I am perfectly sure that Germany will not compass it." And again, "Certainly, it would be a very good time to recover the Suez Canal and Egypt from the English. But I do not believe that in France there is any passionate interest in this question. They are right there, perhaps, to wait for us Germans to become still more deeply involved in our foreign policy. For at present we have neither leadership nor principles, in fact nothing, nothing whatever. It is a case of general groping and waste of the stores of influence which I had accumulated." It was inevitable that England should have been the subject of discussion between the President and the Emperor: but, even under circumstances most favourable to Germany—that is to say, were Bismarck himself pulling the strings of Europe, there could have been only an attempt to moderate the pretensions of England. To this pass has the muddling of the German Emperor brought Germany, and at a time when England has awakened to what is alike inevitable and her best hope of prosperity. "Germaniam esse delendam."

combination, and hence we have had a revival of the healthier spirit of self-help which has distinguished the British workman above the workmen of all other nations. Nevertheless, the politician on the outlook for a cue will find much for reflection in the political resolutions. The Parliamentary adventurer has for a good while now found the Trades-Union Congress a happy hunting-ground. At a time when the moralist has ceased to have faith in moral suasion and is ever appealing for force to carry out his views, when the Temperance reformer has abandoned his operations upon the individual drunkard and commenced upon the Statesman, when the parent importunes the State to teach his child religion, and the priest with a light heart taxes his neighbour in the interests of doctrines which his neighbour abhors, it is not surprising that some workmen should desire to make their Unions a department of Government and to run the Legislature in the interests of their class. There is no such excuse for the political tide-waiter, who simply exploits the wretchedness which he pretends to be ready to cure, and hastens to accept for his own purposes crudities in legislation which are put forward in good faith, however mistakenly, by men who feel the pinch and are honestly desirous of lightening the burdens of the poor. The attitude of the politician towards the Congress is a chapter in itself, a mirror of character, a reflection of our times.

When the Congress was first established it was deemed the right thing to sneer at its existence and ridicule its resolutions. After the extension of the franchise had shown men and politicians that the workmen had become a prime factor in political affairs, the tone changed. The Congress soon became as much over-rated as it had been under-rated. Its decisions were regarded as if they had been a series of new revelations from heaven. No Pope ever had his decrees more respected among his followers than were the resolutions of the Trades-Union Congress among the newspapers which angled for popularity and the politicians who had the intention of becoming candidates for Parliament. The men who had been deemed unworthy of serious consideration became oracles, fitted to give the law to nations and mould the policy of parliaments. Their discussions, which had been treated as the outcome of untrained and ill-informed minds, suddenly became the chief study of Cabinet Ministers and the inspiration of party wire-pullers. Trades Unionism, which had been a reproach, now became a mark of honour and a proof of wisdom. All sorts of adventurers flocked round the new standard. Party programmes were elaborated in order to anticipate the half-formed wishes of the worker. Candidates with supple backs and flexible convictions vied with each other in promising adhesion to the new faith. One member of Parliament—whose firm has made an

Britain's The Saturday Review, Nov. 11, 1897, p. 279: "Germaniam esse delendam"—Germany must be destroyed.

(Cf. Steffen Werner, "Hundred Years of War against Germany," The Revisionist 1(4) (2003), pp. 373-385.

with respect to the subjects of dismemberment and the future economy of Germany.³⁷

In fact, the Morgenthau Plan, "during the war, constituted the high point of the planning for peace of the Western powers, both in public as well as in official circles."³⁸ The Morgenthau Plan was the basis of all further planning with respect to Ger-

many, and even the Soviet plans on the same subject did not deviate in essentials from JCS 1067. Both were based on the mutilation and dismemberment of Germany, the (temporary) starvation of the German people, the deconstruction of German industry and the economic disablement of Germany in order to neutralize Germany as a political force for a long time to come

and to improve and fortify their own political and economic positions.

By such theories and projects, which could only have sprung from a diseased mind and which deviate from any civilized or humane norm, the war-makers of the West did not differ essentially from Ilya Ehrenburg and the other fanatic murder inciters of the Soviet Union. They all sprang from the same source and were commonly responsible for the horrors inflicted on Germany. The specific choice of words may have varied from propagandist to propagandist, from war-profiteer to war-profiteer, from pressure group to pressure group. In their purpose to perish and to erase the heart of Europe, they did not differ at all.

© www.nordbruch.org

Notes

First published in German in *Vierteljahreshefte für freie Geschichtsforschung* 5(1) (2001), pp. 55-65; translated by Peter Lambda.

- ¹ Cf. Hanns Hertl and others (ed.), *Der "Brünner Todesmarsch" 1945. Eine Dokumentation*, Stenzel und Bauer, Schwäbisch Gmünd 1998, pp. 15ff.
- ² For a thorough analysis of the subject please consult Claus Nordbruch, *Der deutsche Aderlaß. Wiedergutmachung für Deutschland und Entschädigung an Deutschen*, 2nd edition, Tübingen 2003.
- ³ Hanns Hertl and others (ed.), *op. cit.* (note 1), p. 26.
- ⁴ Cited in *ibid.*, p. 189.
- ⁵ Cf. Wolfgang Wagner, *Die Entstehung der Oder-Neiße-Linie in den diplomatischen Verhandlungen während des Zweiten Weltkrieges*, 2nd, revised and expanded edition, Brentano, Stuttgart 1959, pp. 6.
- ⁶ *The Tehran, Yalta & Potsdam Conferences. Documents*, Progress Publishers, Moscow 1969, p. 48.
- ⁷ Cf. *ibid.*, p. 104.
- ⁸ Cited in Herbert Feis, *Churchill, Roosevelt, Stalin. The war they waged and the peace they sought*, Princeton University Press, Princeton New Jersey 1967, p. 109.
- ⁹ Cited in Franz Kurowski, "Von der bedingungslosen Kapitulation bis zur Mondorfer Erklärung vom 6. Juni 1945" in: Gesellschaft für Freie Publizistik (ed.), *Yalta und Potsdam überwinden. Kongreß-Protokoll* 1985, GfP, Berg 1985, p. 22.
- ¹⁰ Cf. Tom Bower, *Verschwörung Paperclip. NS-Wissenschaftler im Dienst der Siegermächte*, List, Munich 1988, p. 108.
- ¹¹ Herbert Marzian, *Zeittafel und Dokumente zur Oder-Neiße-Linie 1939-1952/53*, Holzner, Kitzingen 1953, p. 18.
- ¹² Cited in Franz Kurowski, *op. cit.* (note 10), p. 10.
- ¹³ Cited in Caspar von Schrenck-Notzing, *Charakterwäsche. Die Politik der amerikanischen Umerziehung*, Kristall bei Langen-Müller, Munich 1981, p. 68.
- ¹⁴ Cited in *The Tehran, Yalta and Potsdam Conferences. Documents, op. cit.*, (note 6), p. 50.
- ¹⁵ That this was no idle joke, as some current historians have suggested, is shown by, for example, the document published in 1961 by the United States State Department, *Foreign Relations of the United States: Diplomatic Papers: The Conference at Cairo and Tehran 1943*, which states on page 553: "At least 50,000, perhaps 100,000 of German Commanding Staff must be physically liquidated." See also Michael Balfour and John Mair, *Four-Power Control in Germany and Austria 1945-1946*. Oxford University Press, London 1956, p. 35, Hanns D. Ahrens, *Demontage*, Universitas, Munich 1982, p. 19, and Heinz Nawratil, *Vertreibungsverbrechen an Deutschen. Tatbestand, Motive, Bewältigung*, Ullstein, Frankfurt am Main/Berlin 1987, p. 124. Even the official Guidebook on the Exhibition on German and Soviet Prisoners of War of the House of History of the Federal Republic of Germany acknowledges the figure of 50,000 as valid. (cf. p. 77).

- ¹⁶ Cf. James Bacque, *Other Losses. An Investigation into the Mass Deaths of German Prisoners at the Hands of the French and Americans after World War II*, Stoddart, Toronto 1989, p. 23.
- ¹⁷ Cited in *The Tehran, Yalta & Potsdam Conferences, op. cit.* (note 6), p. 70.
- ¹⁸ Cited in *ibid.*, p. 71.
- ¹⁹ Claus Nordbruch, *Über die Pflicht. Eine Analyse des Werkes von Siegfried Lenz. Versuch über ein deutsches Phänomen*, Olms, Hildesheim 1996, pp. 159. There are lengthy quotation from, and reproductions of, the hate tirades of Ilya Ehrenburg in Joachim Hoffmann, *Stalin's War of Extermination 1941-1945*, Theses & Dissertations Press, Capshaw, AL, 2001.
- ²⁰ In 1991 many West German journalists and politicians took the questionable opportunity to honor Ilya Ehrenburg on the occasion of his 100th birthday anniversary – whether from ignorance, malevolence or deliberate intent to misinform we will not examine now. When an exhibition appeared in Berlin-Schöneberg on "The Russians in Schöneberg" the CDU faction in the district representative assembly there made a motion to praise Ehrenburg's "work" and to foster the memory of this "journalist and writer." Leading journals of opinion were not to be outdone in this outpouring of praise and, for example, noted Ehrenburg's "effervescent joy in writing," glorified him as a "master of satire," and admired his "grandiose panoramic descriptions."
- ²¹ Bundesarchiv, Ost-Dok. 2, Nr. 43/30ff.
- ²² *Pocket Guide to Germany*, U.S. Government Printing Office 1944, pp. 7, 15, 28.
- ²³ Cited in Michael Balfour and John Mair, *Four-Power Control in Germany and Austria 1945-1946*, Oxford University Press, London 1956, p. 34.
- ²⁴ Theodore Kaufman, *Germany must persish!*, Argyle Press, Newark, pp. 1, 3, 94f.
- ²⁵ Caspar von Schrenck-Notzing, *Charakterwäsche. Die Politik der amerikanischen Umerziehung*, Kristall bei Langen-Müller, Munich 1981, p. 62.
- ²⁶ *Ibid.*, p. 66.
- ²⁷ Rolf Steininger: *Deutsche Geschichte 1945-1961*. vol. 1, Fischer, Frankfurt/M. 1983, p. 34.
- ²⁸ Henry Morgenthau in his diary entry on 19 August 1944, cited in David Irving, *Der Morgenthau-Plan 1944/45. Amerikanische Deutschlandpolitik: Sühneleistungen, "re-education," Auflösung der deutschen Wirtschaft*, Soyka, Bremen 1986, p. 23.
- ²⁹ Cf. Michael Balfour and John Mair, *op. cit.* (note 23), p. 19.
- ³⁰ Cf. Helmuth K.G. Rönnefarth and Heinrich Euler (ed.), *Konferenzen und Verträge*, 2nd ed., v. 4: "Neueste Zeit 1914-1959," Ploetz, Würzburg 1959, pp. 231.
- ³¹ Cf. Nicholas Balabkins, *Germany under direct controls. Economic aspects of industrial disarmament 1945-1948*, Rutgers, New Brunswick 1964, p. 10.
- ³² Cf. *ibid.*, pp. 11f.
- ³³ Hajo Holborn, *American Military Government. Its Organization and Policies*, Infantry Journal Press, Washington 1947, p. 159.
- ³⁴ *Ibid.*, p. 160.
- ³⁵ Cf. Dwight D. Eisenhower, *Crusade in Europe*, Doubleday, New York 1948, p. 434.
- ³⁶ Cf. Nicholas Balabkins, *op. cit.* (note 31), p. 14.
- ³⁷ Rolf Steininger, *op. cit.* (note 27), p. 34.
- ³⁸ Wilhelm Treue, *Die Demontagepolitik der Westmächte nach dem Zweiten Weltkrieg*, Niedersächsische Landeszentrale für Politische Bildung, Hannover 1967, p. 22.

Marshal Tito's Killing Fields

Croatian Victims of the Yugoslav Secret Police outside Yugoslavia, 1945-1990

Nikola Stedul and Dr. Tomislav Sunic

The ongoing legal proceedings in the Hague against Serb and Croat war crimes suspects, including the Serbian ex-president Slobodan Milosevic, must be put into wider perspective. The unfortunate and often irrational hatred between Serbs and Croats had for decades been stirred up and kept alive by the Communist Yugoslav secret police. The longevity of the artificial, multi-ethnic Yugoslavia was not in the interest just of Yugoslav Communists but also of Western states. The long-time Western darling, the late Yugoslav Communist leader Marshal Josip Broz Tito, had a far bigger record of ethnic cleansings and mass killings. Yet for decades, his crimes were hidden and went unreported in the West.

The following essay represents a brief excursion into the Croat victimology.

When talking or writing about state terror in the former Communist Yugoslavia, one must inevitably mention those who were either assassinated or wounded outside the jurisdiction of that state. The assassination attempts were carried out by Yugoslav secret police (OZNA, UDBA) agents – although the decision “to make a kill” had first to be reached at the very top of the late Yugoslav Communist regime. During the rule of Communist Yugoslavia, there was the whole spectrum of UDBA victims, particularly among former Croatian political émigrés living under foreign Western jurisdictions.

Of course, this sensitive theme can be addressed from a variety of different perspectives: historical, socio-political, psychological, ethical, and theological. Statistics or the “body count” of the UDBA terror is very important – but what appears to be even more relevant is to distinguish the persons who carried out those killings. Who gave the orders, and what were their motives? Such a wide-range analysis can, hopefully, be of some help, particularly in understanding today the poor legitimacy of the Tribunal in the Hague.

Moreover, such a broad-based approach is all the more important because the results of UDBA lawlessness went beyond its immediate victims. Each act of silencing a different- or dissident-minded opponent, or physically eliminating somebody who refuses to pledge allegiance to a given state ideology, often exacerbates opposing views. Indeed, it can lead to a wider armed conflict, resulting in wars, mass killings, ethnic cleansings, etc. These end results, which were recently confirmed by the violent break-up of ex-Yugoslavia and the subsequent Communist party-inspired aggression on Croatia, were also part and parcel of a larger socio-political package, leading to, but also deriving from, the spiral of mass psychosis, nationalist mythologies, general insecurity, the culture of resentment, and the resurgence of most primeval animal instincts amidst wide layers of the population.

The Sense of Victimhood and the Meaning of Forgiveness

Regarding the scope of the Yugoslav secret police (UDBA) terror, one must not attribute to them an excessive importance.

In the last analysis, victims, following World War II in Yugoslavia, can be counted in hundreds of thousands, and victims in the recent war in the Balkans in several dozens of thousands. Therefore, attributing special significance to a relatively small number, *i.e.*, over a hundred victims of the UDBA terror in foreign countries, may sound biased – particularly when one compares this relatively low figure to the much higher figures mentioned above. Yet the difference in significance regarding the volume of the crimes does not minimize their gravity; all victims are equally important. The only difference is how and in which historical circumstances these killings took place, and what is the causal relationship between the post- World War II victims, UDBA victims, and Croat and Serb victims of the recent war.

It is more or less taken for granted that mass killings occur in a war-like scenario. Yet victims of the UDBA terror, which are discussed here, happened in peace time, in free and democratic Western countries, *i.e.*, in societies in which everybody is entitled to his opinion and his pursuit of happiness. The criminal acts by the UDBA were committed abroad, and for them the Yugoslav Communist government (and their today-recycled followers both in Croatia and Serbia) bear direct responsibility. Moreover, those post-World War II crimes went beyond the legal framework of Communist ex-Yugoslavia.

The question must be raised as to why the Communist regime, even after the establishment of Communist Yugoslavia in 1945, continued to assassinate its political opponents, including those who resided in Western countries. One might believe that political opponents of Communist Yugoslavia who lived in the West did not pose a tangible threat to the ruling Yugoslav Communist League. This is all the more important considering the fact that Western countries, in which Croatian political émigrés lived, or still live, were by no means sympathetic to the vision of establishing an independent Croatian state. Quite to the contrary; Western countries often did their utmost to preserve the “unity and integrity” of Communist Yugoslavia. But a threat to Communist Yugoslavia from Croatian émigré Western-based circles did exist – for a simple reason that the state of Yugoslavia and its Communist elite could not rely on the good will of the Croatian people. This weakness of Communist Yugoslavia did represent a problem to the Yugoslav authorities, because any state and any regime without legitimacy (regardless of its claim to legality), unless founded on the will of its citizens, does not have long-term survivability. The regime in place could be upheld only by sheer force. In an uncompromising effort to secure its survival, the Yugoslav Communist regime decided, very early on, to “neutralize” all separatist Croats, including those living in Western countries. This program of “neutralization” often took place in a brutal manner.

The new Republic of Croatia, today, does not need to be kept alive by using force against its dissidents, because its support is solidly anchored amidst the majority of its citizens. It

does not have to fear a handful of individuals, or a handful of small extremist parties. Far more dangerous for the survival of Croatia are the individuals who, in the name of some “ultra-Croatiandom” or some “mega-Croatian” statehood, continue to act in a way radically opposite to their much vaunted agendas. This danger is all the more great because it often operates under cover of fake Croat patriotism.

Very early on, the ring-leaders of the Communist machinery realized that their policy of “Yugoslavization” or “Titoization” could not have positive effects among the Croatian people. Therefore, they viewed anybody who dared advocate the idea of Croatian state independence as a mortal enemy. On August 10, 1941, at the very beginning of the formation of Yugoslav Communist partisan units, the late President Josip Broz Tito stipulated that the “provocateurs, traitors must be immediately liquidated.” Those who fell into this category were often advocates of Croatian state independence. Following these official Titoist stipulations, only a few months later, the leader of Slovenian Communist Partisan units, Mr. Evard Kardelj (under his conspiratorial name “Bevac”), noted in a written report sent to Tito regarding the liquidation of opponents, carried out by his partisan units:

“Our machinery of execution is made up of 50 well-trained men, armed with pistols and hand grenades. In view of the much increased terror undertaken by the Italian [Fascist] occupying forces and local Slovenian ‘Bela Garda’ collaborators, we had to increase the number of our activities. These men are capable of everything. Almost every day collaborators and traitors are eliminated along with members of the occupying [Fascist] units, etc. There is no police protection for those whom our VOS takes for a target.”

Classical UDBA Terror

Here is a typical example of Communist terror. On the one hand, Partisan and Communist executions were carried out during WWII in the Balkans in order to scare the local population; on the other hand in order to incite the occupying Fascist and pro-fascist forces to carry out reprisal killings, thus creating additional mass psychosis, along with the sense of insecurity, further prompting local populations to join the Partisan movement directed by the Yugoslav Communist Party – and the Red International.

The task of carrying out this mission was handed over to the OZNA, which later, after World War II, changed its name to the civilian police security apparatus under the names of UDBA and the KOS. In fact, as the Communist Partisan movement grew stronger due to Allied help, the Yugoslav Partisans formally founded the “Section for the People’s Protection” (*i.e.* OZNA) on May 13, 1944. Among the Croatian people, this organization brings back bad memories, because it was through the OZNA that the Communist leadership carried out mass or individual killings during and immediately after World War II. Following the dissolution of the pro-fascist NDH (“Independent State of Croatia”) in 1945, the OZNA, immediately after its first round of killings in post-World War II war months, received the order to continue eliminating well-known Croats who had managed to escape and hide in foreign countries after World War II.

The early OZNA chose as its first victim Dr. Ivan Protulipac, who was assassinated in Trieste, Italy, on January 31, 1946. Dr. Protulipac was a founder of “The Eagle and Crusading Youth” in the former monarchic Yugoslavia. He was also a successor to Dr. Ivan Merz, the much-praised leader of the Croatian Catholic Youth.

Two and a half years later, on August 22, 1948, the UDBA tried to kidnap Dr. Mato Frkovic in Salzburg, Austria, who had held a high-ranking position in the government of the short lived NDH during World War II. The same year, the OZNA (from then on UDBA), assassinated Mr. Ilija Abramovic in Austria. Only a few months later, on March 16, 1949, the UDBA kidnapped Mr. Drago Jilek in Rome, who had worked as the interim Head of the Intelligence Service of the NDH during World War II. After the former Chief of Security of the NDH, Mr. Dido Kvaternik, had been deposed from office, Jilek assumed control of the pro-fascist World War II, Croatian UNS (Ustasha Security Service).

The kidnapping of Drago Jilek by the Yugoslav Communist police agents coincided, strangely enough, with a tragic case of the most prominent Croatian Communist leader, Mr. Andrija Hebrang. It is generally considered that the UDBA wanted to find out what kind of contacts existed during and before World War II between high-ranking Croat pro-fascist Ustasha officials and high-ranking Croatian Communist and Croatian anti-fascist officials and intellectuals – whose common and apparent goal was, or may have been, the establishment of an independent Croatian state.

Victims of the Yugoslav Communist Security Service, *i.e.*, the UDBA, included not just pro-fascist Ustashi or anti-Communist Domobran (“Home Guard”) individuals or members of former Croatian military units, but also prominent Croatian Communist and Partisan figures, such as the poet Ivan Goran Kovacic, Dr. Andrija Hebrang, and former Croatian Communist military officer – turned dissident – Mr. Zvonko Kucar. This further confirms that for the UDBA and the Yugoslav Communist regime, the main criterion for coming to terms with “hostile elements” was not ideological affiliation of the target-victim (left vs. right), but primarily the removal of all those who showed any inclination towards any form of Croatian statehood or/and Croatian nationhood.

More than One Hundred Cases of Assassinations and Kidnapping

Obviously, not all details can be mentioned about every UDBA victim; neither can one separately cover all the facts leading to the death or kidnapping of the victims. One must, therefore, focus only on some salient examples of UDBA state terrorist activity: From 1946 to 1949 two assassinations were carried out; one failed attempt of assassination and one kidnapping; one person was reported missing.

From 1950 until 1959 no assassination took place, but two failed assassination attempts (against the former Ustashi exiled leader Dr. Ante Pavelic and against Dr. Branimir Jelic); one kidnapping; one failed attempt at kidnapping.

From 1960 until 1969, twenty assassinations took place – all except one during the period from 1966 to 1969; four failed assassination attempts; one kidnapping (Dr. Krunoslav Dragano-

vic, in Italy); two persons reported missing (Mr. Zvonimir Kucar, 1960, and Mr. Geza Pesti, 1965).

From these figures it may be concluded that the number of assassinations by the UDBA increased dramatically during that period. The reason for that was the fact that the Yugoslav President Tito, as a follow-up to the important Plenary Congress of the Yugoslav Communist League, which was held on the Island of Briuni in 1966, after having fired his chief of the Yugoslav Security, Mr. Aleksandar Rankovic, decided to loosen up somewhat the repressive tools within Communist Yugoslavia – but to sharpen up repression, *i.e.*, UDBA killings of Croatian émigrés outside Yugoslavia, that is, in Western countries.

From 1970 until 1979 twenty-eight Croat émigrés (including the well-known Croatian dissident writer Bruno Busic) were assassinated by the UDBA; 13 failed UDBA assassination attempts; one kidnapping (of the Croatian poet Mr. Vjenceslav Cizek); four failed attempts of kidnapping (including the one of the former high-ranking exiled Croatian Communist official Franjo Mikulic); one person missing.

Spurred by the crushing of the “Croatian Spring” in December 1971, the Yugoslav Communist regime became particularly intent on eliminating Croatian émigré dissidents – often without any scruples. Thus in 1972, a whole Croatian family was killed in Italy: Mr. Stjepan Sevo, his spouse, and his nine-year old daughter.

In 1975, 65-year-old Mr. Nikola Martinovic was the target of the UDBA assassination in Klagenfurt, Austria. Mr. Martinovic was known in Croatian émigré circles, before his violent death, as a caretaker of the graves of Croat soldiers and civilians who, in May and June 1945, were the victims of the Yugoslav Communist units in southern Austria, near the town of Bleiburg.

During that same year 1975, shortly before his death, Mr. Martinovic planned to organize large anti-Yugoslav demonstrations in the vicinity of Bleiburg. However, Yugoslav Communist government officials sent a note to the Austrian government, requesting the banning of the Croatian émigré mass gathering. Since this did not work, the UDBA had to take the matter into its own hands.

From 1980 to 1989, seventeen émigré Croats were assassinated (including Mr. Stjepan Durekovic, a former high ranking Croatian Communist and head of the state-owned INA, the largest oil refinery in ex-Yugoslavia); nine failed assassination attempts – including one against myself (Mr. Nikola Stedul); and one kidnapping.

From these figures it can be seen that for the period stretching from 1946 to 1990, the OZNA, the UDBA, and the KOS carried out over one hundred assassinations and/or assassination attempts against Croat émigrés. A rough break-down of this figure is as follows: eighty-nine UDBA assassination attempts in Western Europe; nine in North America; six in South America; two in Australia; two in Africa. As far as figures regarding individuals countries are concerned, the majority of assassinations and assassinations attempts took place in the Federal Republic of Germany: fifty-six; ten in France; nine in Italy.

The total number of UDBA victims is as follows: sixty-seven killed; twenty-nine failed assassination attempts; four

successful kidnappings; five failed kidnapping attempts; four persons reported missing – who were in all likelihood also UDBA victims.

Beside UDBA targets of émigré Croats over that period of time, there were also twelve émigré Serbs and four ethnic Albanians killed. The above figures are based on various sources, and it is quite likely that not all victims have been counted and covered here, and that the fate of some still remains to be elucidated.

Three Objectives

With each assassination, Communist Yugoslavia aimed at achieving three goals:

- a) to eliminate a political “trouble-makers;”
- b) to scare other dissidents and émigrés both at home and abroad;
- c) to create the general impression, both in Yugoslavia and abroad, that Croat émigrés were fighting their own turf war among themselves.

Each assassination was followed in Communist Yugoslavia’s state-controlled journals by reports of “Ustashi-Fascist-Croatian nationalists fighting war among their own ranks.” The media meta-language of Yugoslav state-sponsored journals must be thoroughly examined. Indeed, many Croats in Communist Yugoslavia were persuaded, as the result of incessant Communist propaganda, that the deaths of émigré Croats were a direct result of underground in-fighting.

It should be pointed out that an effective organization among Croatian émigrés was virtually nonexistent and, legally speaking, impossible to achieve. All foreign security services kept Croatian émigré groups under strict observation, especially those Croats abroad who intended to overthrow the Yugoslav Communist state. In many cases, Western-based security and intelligence services even worked hand in hand with Yugoslav intelligence services, including the Yugoslav diplomatic corps. Croats abroad and in the former Yugoslavia have been well aware of these Western attempts to prevent the dissolution of Yugoslavia and to make the establishment of an independent state of Croatia quite costly. It is also clear why many Western countries glowingly supported the decades-long Yugoslav and Titoistic experiment – if for no other reason than a desire to keep the status quo in the East-West cleavage, and as a country-pawn in the geopolitical gamble of the Cold War – during which Communist Yugoslavia played an important role as a non-aligned buffer-state.

Just as the world passively witnessed, in 1991, the break up of Yugoslavia, so too did the world passively observe serial UDBA killings of Croatian political activists abroad. Even the Libyan leader Colonel Moammar Khadafi once said in an interview with the German *Der Spiegel*:

“Tito sends his agents to the Federal Republic of Germany in order to liquidate Croatian opponents. But Tito’s prestige does not suffer at all in Germany. Why should Tito be allowed those things and why am I not allowed to do the same? Moreover, I have never given a personal order to have somebody killed in foreign countries.”

The above quotes may be further confirmed by many more killings of Croatian émigré dissidents – which were rarely ever

covered by Western media. One example should suffice: When the Russian writer Aleksandr Solzhenitsyn was expelled from the Soviet Union in 1973, the entire Western media was deluged with protests aimed at the Kremlin's handling of this case. By contrast, when the Croatian dissident Bruno Busic was assassinated by the Yugoslav secret police UDBA in Paris 1977, the event was mentioned as a side story – with unavoidable speculation that Busic's death may have been the result of the Croatian émigré infighting.

The travesty of the present legal International Criminal

Court in the Hague is that its judges never wish to examine the root cause of the recent crimes committed in ex-Yugoslavia. It never occurs to the Hague prosecutors that there were large scale infra- and extra-judiciary historical precedents for the more recent crimes which they are supposed to adjudicate impartially.

Dr. Sunic is a former US professor in political science. He is the author of *Titoism and Dissidence* (1995) and *Against Democracy and Equality* (1991). His website is www.watermark.hu/doctorssunic

The Myth of Mahatma Gandhi

The Racism of the Early Mahatma Ghandi

By Arthur Kemp

One anomaly of modern liberalism is that it elevates scoundrels to be heroes, and denigrates heroes into scoundrels. And when it cannot do that, liberalism simply lies.

Such is the case with one of liberalism's icons, Mahatma Gandhi. All over the world, the Indian leader Gandhi is held up as an icon of peace, pacifism, tolerance and brotherly love. Statues are erected to him, his "example" is taught to Western school children, and Hollywood has even made a film about him. In all of these instances, Gandhi is portrayed as the ultimate peacemaker, the role model of multi-culturalism.

Sadly, liberalism and the truth have seldom met. For in reality, Gandhi was a first-class Indian racist who despised not only Blacks, but also lower-caste Indians!

Those who have been subjected to the "conventional" Gandhi propaganda will know that he was born in India, studied to become an attorney in England, spent many years "organizing passive resistance" in South Africa, and then returned to India to lead the passive resistance movement against British rule in that country. He was finally assassinated by one of his own kind.

Gandhi – the Anti-Black Racist

Lying in both the publicly accessible archives of the South African state records in Pretoria and in the Johannesburg public library are full sets of the newspaper which Gandhi started in that country: the *Indian Opinion*. In addition, the Indian government has built an Internet site dedicated to Gandhi, and much of his writing is now available online as well. From these, and the official compilation of Gandhi's writings, the *Collected Works*, the true face of Gandhi emerges: an anti-Black Indian racist!

"The Raw Kaffir" – Gandhi Describing the Blacks

When Gandhi addressed a public meeting in Bombay on September 26, 1896, he had the following to say about the Indian struggle in South Africa:¹

"Ours is one continued struggle against degradation sought to be inflicted upon us by the European, who desire to degrade us to the level of the raw Kaffir, whose occupa-

tion is hunting and whose sole ambition is to collect a certain number of cattle to buy a wife with, and then pass his life in indolence and nakedness."

In 1904, opposing the then white British South African government's plan to draw up a register of all non-Whites in the urban areas, Gandhi wrote about natives who do not work:²

"It is one thing to register natives who would not work, and whom it is very difficult to find out if they absent themselves, but it is another thing -and most insulting – to expect decent, hard-working, and respectable Indians, whose only fault is that they work too much, to have themselves registered and carry with them registration badges."

Commenting on a piece of legislation planned by the white Natal Municipal authority, called the Natal Municipal Corporation Bill, Gandhi wrote in his newspaper, the *Indian Opinion*, on March 18, 1905:³

"Clause 200 makes provision for registration of persons belonging to uncivilized races, resident and employed within the Borough. One can understand the necessity of registration of Kaffirs who will not work, but why should registration be required for indentured Indians who have become free, and for their descendants about whom the general complaint is that they work too much?"

"The Native – Little Benefit to the State" – Gandhi

The *Indian Opinion* published an editorial on September 9, 1905, under the heading "The relative Value of the Natives and the Indians in Natal." In it, Gandhi referred to a speech made by Rev. Dube, an early African nationalist, who said that an African had the capacity for improvement, if only the Whites would give them the opportunity. In his response, Gandhi suggested:⁴

"A little judicious extra taxation would do no harm; in the majority of cases it compels the native to work for at least a few days a year."

Then he added:⁴

"Now let us turn our attention to another and entirely unrepresented community – the Indian. He is in striking

contrast with the native. While the native has been of little benefit to the State, it owes its prosperity largely to the Indians. While native loafers abound on every side, that species of humanity is almost unknown among Indians here."

Gandhi Complained about British Use of "Kaffir Police"

In a letter to the editor of the Times of London, published on November 12, 1906. Gandhi complained that under British rule, "Kaffir police" were "hustling" Indians in South Africa. Gandhi wrote:⁵

"Poor people were, under the registration effected by Lord Milner's advice, dragged at four o'clock on a cold winter's morning from their beds in Johannesburg, Heidelberg and Potchefstroom, and marched to the police station, or Asiatic Offices, as the case might be. It is they who under the Ordinance would be hustled by the Kaffir Police at every turn, and not the better-class Indians."

Gandhi's opinion of a series of 1906 amendments to the "Asiatic Law," No. 3 of 1885, which placed certain restrictions upon Indians in British South Africa, are also insightful as to his true views on race. Writing in his *Indian Opinion* newspaper on 8 June 1907, Gandhi remarked that that the law "does not apply to Kaffirs and Cape Boys"⁶ and went on to write that one of the main concerns he had with the act, which he called an "obnoxious law," was that a "Kaffir police constable" could detain an Indian. He wrote:⁶

"At present, only the Permit Secretary is authorized to inspect a permit. Under the new Act, every Kaffir police constable can do so. Under the new Act, a Kaffir police constable can ask [an Asiatic] for particulars of name and identity, and, if not satisfied, can take him to the police station."

After dealing with a number of other grievances with the law, Gandhi added:⁶

"Is there any Indian who is not roused to fury by such a law? We should very much like to know the Indian whose blood does not boil. And it is incredible to us that any Indian may want to submit to such legislation."

Gandhi's Role in the Bambetta Uprising

In 1906, a Zulu rebellion against British rule took place in the colony of Natal. His alleged pacifist ideals notwithstanding, Gandhi joined up with the British forces and became an ambulance stretcher bearer, helping to suppress the Black rebellion, known as the Bambetta Uprising. In his memoirs of the campaign to help the British defeat the Blacks, Gandhi wrote of how he saw a "Kaffir who did not wear the loyal badge" – i.e.,

a Zulu who was not loyal to the British and who had taken part in the uprising against the White British colonial rule.⁷

"As we were struggling along, we met a Kaffir who did not wear the loyal badge. He was armed with an assegai and was hiding himself. However, we safely rejoined the troops on the further hill, whilst they were sweeping with their carbines the bushes below."

Gandhi also remarked on how unreliable these "loyal" Blacks were:⁷

"The Natives in our hands proved to be most unreliable and obstinate. Without constant attention, they would as soon have dropped the wounded man as not, and they seemed to bestow no care on their suffering countryman."

The most poignant line in Gandhi's Zulu war memoirs is however this one, which exposes his alleged pacifism as a hoax:⁷

"However, at about 12 o'clock we finished the day's journey, with no Kaffirs to fight."

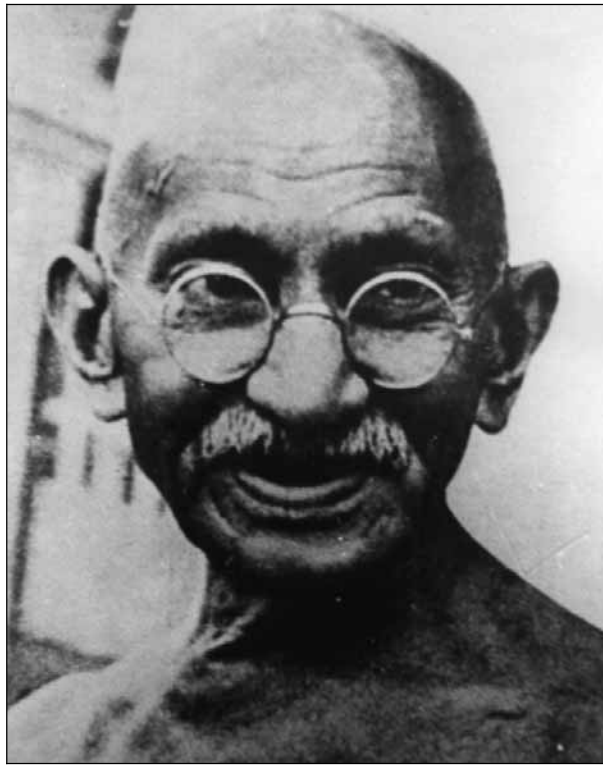
Contrary to the liberal myth, Gandhi never once tried to help anybody else but Indians, and even then, only upper casts Indians at that. He consistently sought a special position for his people which would be separated from and superior to that of the Blacks.⁸

A good example came when the British colony of Natal took active steps to ensure that the Indians in that colony were deprived of the vote. "The Franchise Amendment Bill," introduced in 1896, prohibited Indians from registering for the vote, while allowing those already on the rolls to remain. Within a few years, this eliminated the Indian as a voting factor in Natal, and it was this law that caused the Indian merchants to ask Gandhi to stay in South Africa, and against it was established

the Natal Indian Congress, the first Indian political organization in South Africa. One of the first achievements of the Natal Indian Congress – which Gandhi established – was the creation of a third separate entrance to the Durban Post Office. The first was for Whites, but previously Indians had to share the second with the Blacks. The third entrance – for Indians alone – satisfied Gandhi.⁸

"Indian Ranked Lower than the Rawest Native"

In their petitions against the Natal franchise bill, the Indians, with Gandhi as their spokesman, complained that "the Bill would rank the Indian lower than the rawest Native." In attempting to protect their own position, they believed they had to separate themselves from the native Blacks.⁸ In addition, other prominent Indians, all colleagues of Gandhi, frequently complained of being mixed in with Natives in railway cars,



lavatories, pass laws, and in other regulations.⁸ Recalling his time in a Transvaal prison in October 1908, Gandhi said later that he spent the “first night in the company of some Kaffir criminals, wild-looking, murderous, vicious, lewd and uncouth.”⁹

Gandhi and Race

Gandhi was, despite modern propaganda, acutely aware of the differences between races, as this letter to W.T. Stead, an English friend of his in London, written in 1906, clearly shows:¹⁰

“As you were good enough to show very great sympathy with the cause of British Indians in the Transvaal, may I suggest your using your influence with the Boer leaders in the Transvaal? I feel certain that they did not share the same prejudice against British Indians as against the Kaffir races but as the prejudice against Kaffir races in a strong form was in existence in the Transvaal at the time when the British Indians immigrated there, the latter were immediately lumped together with the Kaffir races and described under the generic term ‘Coloured people’. Gradually the Boer mind was habituated to this qualification and it refused to recognize the evident and sharp distinctions that undoubtedly exist between British Indians and the Kaffir races in South Africa.”

Indeed, Gandhi remarked about the issue of taxation of Indians in South Africa that “A Kaffir is to be taxed because he does not work enough: an Indian is to be taxed because he works too much.”¹¹ Writing about a law which was designed to restrict Indian movement in the British Cape Colony, Gandhi objected on the basis that it dragged Indians “down with the Kaffir[s].” He wrote:¹²

“The bye-law has its origin in the alleged or real, impudent and, in some cases, indecent behaviour of the Kaffirs. But, whatever the charges are against the British Indians, no one has ever whispered that the Indians behave otherwise than as decent men. But, as it is the wont in this part of the world, they have been dragged down with the Kaffir without the slightest justification.”

Gandhi Was Aware of the Abusive Nature of his Words

In what context did Gandhi use this word “Kaffir,” which is most certainly a term of abuse? Gandhi himself understood full well the word’s meaning. He himself commented in later life as follows when commenting upon another person’s use of the word to describe a Christian:¹³

“And finally, about Mr. Douglas who, as I have stated above, has tendered his resignation. The gentleman has been simply overhasty. He took offence at the Maulana Sahib’s use of the word kaffir for a Christian. I can understand his resentment. It would have been better if the word kaffir were not used.”

In addition, Gandhi remarked “If Kaffir is a term of opprobrium, how much more so is Chandal?” referring to Hindu and Muslim slang words for each other.¹⁴ Therefore there can be little doubt as to Gandhi’s racist intention when he referred to “Kaffirs” in South Africa, and only a deluded liberal would suggest otherwise.

“The Prominent Race”

In the Government Gazette of Natal for Feb. 28 1905, a Bill was published regulating the use of fire-arms by Blacks and Indians. Commenting on the Bill, Gandhi wrote in his newspaper, the *Indian Opinion* on March 25, 1905:¹⁵

“In this instance of the fire-arms, the Asiatic has been most improperly bracketed with the natives. The British Indian does not need any such restrictions as are imposed by the Bill on the natives regarding the carrying of fire-arms. The prominent race can remain so by preventing the native from arming himself. Is there a slightest vestige of justification for so preventing the British Indian?”

Gandhi, like many caste-conscious Indians (he was born to a fairly high shop-owner caste) was all in favor of segregation from the Blacks. His reaction to a petition to the King launched by non-Whites in South Africa in 1906, demanding voting rights, reveals this attitude clearly:¹⁶

“It seems that the petition is being widely circulated, and signatures are being taken of all colored people in the three colonies named. The petition is non-Indian in character, although British Indians, being colored people, are very largely affected by it. We consider that it was a wise policy on the part of the British Indians throughout South Africa, to have kept themselves apart and distinct from the other colored communities in this country.”

The Famous Train Incident

In the Hollywood film made about Gandhi, much emphasis was placed on a scene where he was arrested for riding in a South African railroad coach reserved for Whites. This incident did indeed occur, but for very different reasons than those the film portrayed! For the liberal myth is that Gandhi was protesting at the exclusion of non-Whites from the railroad coach: in fact, he was trying to persuade the authorities to let ONLY upper caste Indians ride with the Whites.

It was never Gandhi’s intention to let Blacks, or even lower-caste Indians, share the White compartment! Here, in Gandhi’s own words, are his comments on this famous incident, complete with reference to upper-caste Indians, whom he differentiated from lower-caste Indians by calling the former “clean”.¹⁷

“You say that the magistrate’s decision is unsatisfactory because it would enable a person, however unclean, to travel by a tram, and that even the Kaffirs would be able to do so. But the magistrate’s decision is quite different. The Court declared that the Kaffirs have no legal right to travel by tram. And according to tram regulations, those in an unclean dress or in a drunken state are prohibited from boarding a tram. Thanks to the Court’s decision, only clean Indians or colored people other than Kaffirs, can now travel in the trams.”

Gandhi Supported Segregation

It is also a myth to presume that Gandhi was opposed to racial segregation. Witness this piece of his writing, published in his newspaper, *Indian Opinion*, of February 15, 1905. It was a letter to the white Johannesburg Medical Officer of Health, a Dr. Porter, concerning the fact that Blacks had been allowed to settle in an Indian residential area:¹⁸

"Why, of all places in Johannesburg, the Indian location should be chosen for dumping down all Kaffirs of the town, passes my comprehension. Of course, under my suggestion, the Town Council must withdraw the Kaffirs from the Location. About this mixing of the Kaffirs with the Indians I must confess I feel most strongly. I think it is very unfair to the Indian population, and it is an undue tax on even the proverbial patience of my countrymen."

Gandhi's Support for "Purity of Race"

In response to the rise of white nationalist politics, which stressed racial separation, Gandhi wrote in his *Indian Opinion* of September 24, 1903:¹⁹

"We believe as much in the purity of race as we think they do, only we believe that they would best serve these interests, which are as dear to us as to them, by advocating the purity of all races, and not one alone. We believe also that the white race of South Africa should be the predominating race."

On December 24, 1903, Gandhi added this in his *Indian Opinion* newspaper:²⁰

"The petition dwells upon 'the co-mingling of the colored and white races.' May we inform the members of the Conference that so far as British Indians are concerned, such a thing is particularly unknown. If there is one thing which the Indian cherishes more than any other, it is the purity of type."

And yet the liberal delusion over Gandhi lives on!

Notes

- ¹ *The Collected Works of Mahatma Gandhi*, Ahmedabad, 1963, Volume II p. 74
- ² *Ibid.*, Volume IV p. 193
- ³ MK Gandhi, *Indian Opinion*, March 18, 1905
- ⁴ *Ibid.*, September 9, 1905
- ⁵ MK Gandhi, Letter to *The Times*, London, November 12, 1906, as reproduced on 'The Complete Site on Mathatma Gandhi,'

http://www.mkgandhi.org/cwm/vol6/ch060.htm

- ⁶ MK Gandhi, *Indian Opinion*, June 8, 1907, 'New Obnoxious Law', as reproduced at 'The Complete Site on Mathatma Gandhi,' http://www.mkgandhi.org/cwm/vol6/ch409.htm
- ⁷ MK Gandhi, "Memoirs of the Indian Stretcher Bearer Corps," as published in *Indian Opinion*, July 28, 1906, and reproduced on 'The Complete Site on Mathatma Gandhi,' http://www.mkgandhi.org/cwm/vol5/ch262.htm
- ⁸ James D. Hunt, *Gandhi and the Black People of South Africa*, Shaw University, and reproduced on 'The Complete Site on Mathatma Gandhi,' http://www.mkgandhi.org/articles/jamesdhunt.htm
- ⁹ B. R. Nanda, *Mahatma Gandhi – A Biography*, page 105, The Official Mahatma Gandhi eArchive, Mahatma Gandhi Foundation – India, http://www.mahatma.org.in/books/showbook.jsp?link=og&book=og0003&id=105&lang=en&file=3418&cat=books
- ¹⁰ MK Gandhi, Letter to W.T. Stead, London, November 16, 1906, from a photostat of the typewritten office copy: S.N. 4584, as reproduced at 'The Complete Site on Mathatma Gandhi,' http://www.mkgandhi.org/cwm/vol6/ch092.htm
- ¹¹ MK Gandhi, *The Collected Works of Mahatma Gandhi*, Volume III, page 337, The Official Mahatma Gandhi eArchive, Mahatma Gandhi Foundation – India, http://www.mahatma.org.in/books/showbook.jsp?link=bg&book=bg0015&id=358&lang=en&file=1750&cat=books
- ¹² *Ibid.*, page 285, The Official Mahatma Gandhi eArchive, Mahatma Gandhi Foundation – India, http://www.mahatma.org.in/books/showbook.jsp?link=bg&book=bg0015&id=306&lang=en&file=1698&cat=books
- ¹³ Mahadev Desai, *Day to day with Gandhi*, Volume II, page 291, The Official Mahatma Gandhi eArchive, Mahatma Gandhi Foundation – India, http://www.mahatma.org.in/books/showbook.jsp?link=bg&book=bg0015&id=36&lang=en&file=1428&cat=books
- ¹⁴ MK Gandhi, *The Hindu-Muslim Unity*, page 45, The Official Mahatma Gandhi eArchive, Mahatma Gandhi Foundation – India, http://www.mahatma.org.in/books/showbook.jsp?link=bg&book=bg0020&id=61&lang=en&file=7426&cat=books
- ¹⁵ MK Gandhi, *Indian Opinion*, March 25, 1905
- ¹⁶ *Ibid.*, March 24, 1906
- ¹⁷ *Ibid.*, June 2, 1906
- ¹⁸ *Ibid.*, February 15, 1905
- ¹⁹ *Ibid.*, September 24, 1903
- ²⁰ *Ibid.*, December 24, 1903

Julius Evola's Political Testament

By Nigel Jackson

In 1950, Julius Evola wrote *Orientations*, a pamphlet for a number of his young political associates, intended as a compendium that would set down the most important core values of a traditional rightist group. This pamphlet then led to the writing of Evola's main political book, *Men Among the Ruins* (1953).

Dr. H. T. Hansen, in his 100-page introduction to this first English translation of Evola's work, explains that *Men Among the Ruins* was written in the hope of influencing Italian politics of the time, but was not successful in that regard. Despite that, it was reprinted several times in Italy and was Evola's most commercially successful book.

Hansen's claim that "it probably was and has remained the only 'practical' handbook for a truly traditional right wing" may be an excessive claim. It is as much theoretical as practical; and an abundance of books of a traditional conservative

bent have appeared in the same period, such as Russell Kirk's *The Conservative Mind*¹ and Eric Voegelin's *The New Science of Politics*.²

Hansen states that Evola himself felt that *Men Among the Ruins* was a failure. At much the same time he also wrote a companion book, *Riding the Tiger*, in which he preached a gloomy doctrine of *apoliteia* (withdrawal from active politics). "Today there is no idea, no object, and no goal that is worth sacrificing one's own true interest for," he declared.

Hansen, who rarely intrudes his own views in his brilliantly researched analysis of Evola's life and intellectual career, finally lets loose a severe judgment about the impracticality of *Men Among the Ruins*:

"Evola's Traditionalism cannot be used by modern political movements."

According to Hansen, Evola's teachings "are too aristocratic, too demanding, and too much directed against progress and modernity." In the 1930's and early 1940's Evola strove in vain to influence Italian Fascism and German National Socialism, which provided more "fertile ground" than the postwar era.

"Traditionalists must hold on to ideas and principles, not institutions," Hansen adds. He suggests that Evola would probably have held that his Traditional doctrines should serve as *centers of intelligence*, around which groups might slowly form which in the future might be nuclei in a providential transformation of society.

In the 20th century Australian right-wing political movements have enjoyed little success and sometimes proved to be fiascoes. Senator George Hannan's 1970's National Liberal Party³ never got off the ground. More recently, Graham Campbell's Australia First⁴ has sunk amidst a cruel media silence, while Pauline Hanson's One Nation,⁵ although enjoying a degree of media puffing and some electoral successes, never lost the unhappy image of a slightly tawdry political circus. Perhaps a study of *Men Among the Ruins* might help the Australian Right achieve something more fruitful in the future. This article is offered as a contribution to that end.

First we will look briefly at Evola's life and the kind of person he was. Next we will survey his intellectual career, relying on Hansen's substantial and succinct introduction. Finally we will study the 175-page text of *Men Among the Ruins* itself and consider how it might be practically applicable in the Australian political arena today.

Evola the Man

Baron Julius Evola was born into a family of the Sicilian gentry on 19th May 1898, about a year and a half after Prince Giuseppe di Lampedusa, author of the plangent historical novel *The Leopard*,⁶ whose theme is the decay of the Sicilian aristocratic class.

He received a strict Catholic upbringing which he soon discarded. "His was not the spirituality of piety and mysticism," comments Joscelyn Godwin in a brief foreword, "but the aspiration to what he understood to be the highest calling of man: the identity of Self and Absolute."

Evola also developed "an unconditional and militant antipathy toward everything bourgeois," Hansen tells us:

"The fact that he never married, never wanted children, never had a middle-class job, and broke off his engineering studies before the last exam in spite of his excellent record (so he would not be a Doctor or Professor) can be traced back to this sentiment."

There was plainly an austerity in Evola's make-up. It could be seen in his personal style of impeccable suits and monocle (reminiscent of the defiant wearing of dinner suit and bow tie in the Soviet Union amidst the "Red terror" by another of his contemporaries, the novelist Mikhail Bulgakov). It can equally be noted in his extraordinary reticence about his upbringing and personal life, which are hardly mentioned even in his autobiography, and in his attitude to personal property (all his life he owned very little and even habitually gave away his books and paintings). It would be tempting to view him as a partly re-

pressed personality with an unduly negative attitude to femininity; but there is evidence against this. For example, we learn from Hansen that, after the fall of Rome to the Allies in 1943, his mother kept their secret service operatives at bay while he made his escape. He evidently enjoyed good relations with her, despite having renounced Catholicism in his teens. Evola also wrote a whole book on *Eros and the Mysteries of Love*. Moreover, the second last chapter of *Men Among the Ruins* (The Problem of Births) shows that he did not have a puritanical attitude towards sexuality.

Evola seems to have been a knightly man with leanings towards the brahminic lifestyle. On March 12, 1945, he was seriously wounded during an air strike on Vienna and his spinal cord was damaged. He remained paralyzed from the waist down for the rest of his life. This disability was not allowed to curtail his dedication to Tradition and his prodigious literary career. He wrote twenty-five books (*Men Among the Ruins* being the ninth to appear in English), around three hundred long essays and over a thousand newspaper and magazine articles. He translated into Italian many notable works including Oswald Spengler's *Decline and Fall of the West*,⁷ the Taoist classic, the *Tao Te Ching*,⁸ and René Guénon's *The Crisis of the Modern World*.⁹

Evola also introduced many notable European writers to the Italian public, including Gabriel Marcel, Ernst Jünger and Gustav Meyrink. Close personal friends from youth onwards included comparative religion authority Mircea Eliade and Tibetologist Giuseppe Tucci. After spending a year and a half in hospital in Austria, Evola returned to Rome and thenceforth rarely left his apartment. He was arrested in 1951 on the preposterous charge of "glorification of Fascism," detained for six months, proved innocent and acquitted. His famous *Autodifesa* (self-defence testimony) is included as an appendix in *Men Among the Ruins*.

He chose to die standing upright (as much as he could), since he wished to emulate forebears like Roland of France. (It will be recalled that Zorba the Greek died in the same fashion in Nikos Kazantzakis's novel.¹⁰) Plainly there was much that was heroic in Evola's life; but was there also something of the quixotic?

Intellectual Career

Hansen points out that for Evola, from his mid-twenties onwards, the centre of all things was not man but rather the Transcendent, the eternal "One without a second." Evola was a Traditionalist in the sense made famous by Guénon, father of the "Perennialist" school.¹¹ Everything had to be appraised from the standpoint of the principles which form the foundation of our world and remain forever the same – that is to say, Tradition.

Evola's awareness of the *vertical dimension* of human existence was based on personal experience which gave him keys to the mysteries of self-transformation. As Guido Stucco noted in his translator's preface to Evola's masterwork, *Revolt Against the Modern World* (1995), Evola was not first and foremost a right-wing, reactionary political thinker, but an esoterist. His socio-political views sprang from his religious and metaphysical convictions. Evola upheld the primacy of Being

(as did Martin Heidegger). For him there was an immortal nature as well as a mortal nature, a superior world of *being* as well as an inferior world of *becoming*.

Evola considered human beings to be fundamentally and inherently unequal, so that they do not have and should not have, nor should they enjoy, the same dignity and rights. Therefore a sociopolitical hierarchy is best suited to express the differentiation between them.

Evola tended to reject dialogue with the apostles of modernity as a waste of time. He favored self-questioning and the cultivation of one's soul. Stucco viewed Evola's whole *oeuvre* as a quest for, and as an exposition of, the means employed in Western and Eastern traditions to accomplish that noble task.

The titles of Evola's other books available in English, but not yet mentioned, support this claim: *The Doctrine of Awakening* (analyzing Buddhism), *The Yoga of Power* (investigating Hinduism), *The Hermetic Tradition, Introduction to Magic, The Mystery of the Grail* and *Meditation on the Peaks*.

An apologetic tone appears periodically in Hansen's introduction, denoting a strong conviction that he has to deal with a largely uncomprehending if not downright hostile readership. So, for example, he states that Evola's mindset was formed in "a relatively recent intellectual climate that seems to belong to a whole other world in its incisive questioning of what we regard today as self-evident 'humanism': a different world whose utterances seem barely publishable today." However, perhaps modernity is only standing tall on feet of clay – as its well-known tendency to discourage and even suppress antithetical political and historical theses testifies.

Important early influences on Evola's thought were the mediaeval Christian mystics Meister Eckhart and Jan van Ruysbroeck. Hansen includes pertinent quotations from Eckhart, whom Evola respected throughout his life:

"Being is God. [...] God and existence are identical. Should I then be able to recognize God in an immediate

way, then I must become he and he must become I, pure and simple [...] so completely at one, that this he and this I are one and will become and be one. [...] Coarse-natured people must simply believe this, but the enlightened must know it."

Plainly this is equivalent to the Hindu doctrine *tat twam asi*, which proclaims the ultimate identity of the Self and the Divine Source.

A number of secular writers also influenced Evola in his youth. From Carlo Michelstaedler (1887-1910) he learned the vital importance of personal authenticity, of following "the path of conviction, which has no road-signs or directions that one can share, study or repeat," of not "surrendering to contentment with what has been given to one by others."

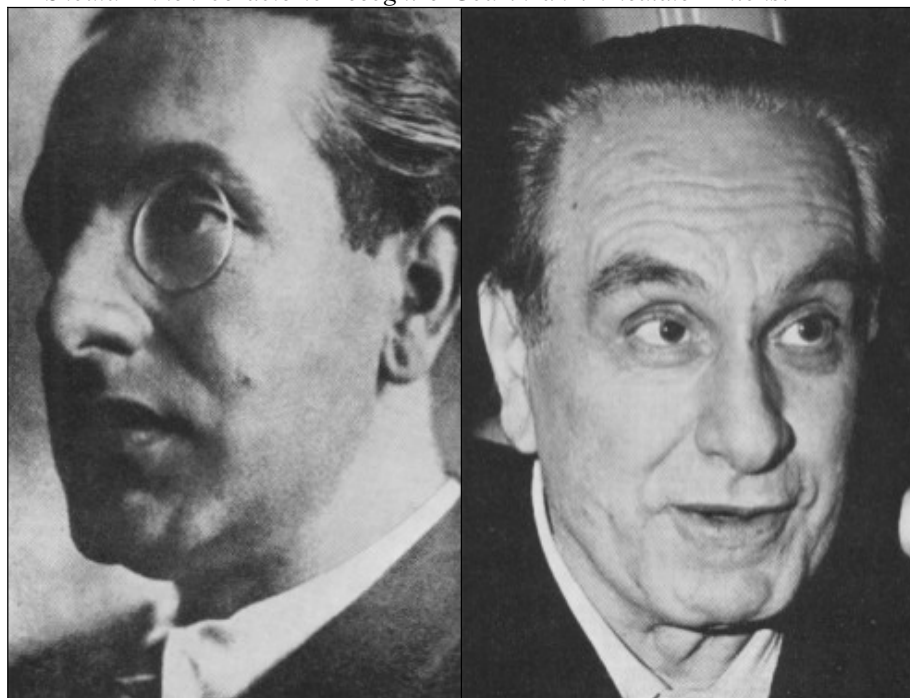
From Otto Weininger (1880-1903), author of *Sex and Character*, Evola derived his sense of the importance of manliness, his attitude towards woman as the metaphysical and political opposite of man, his dislike of populist "Caesars" and his hostility to the decadence of modernity.

Plato played an important role in arousing Evola's anti-democratic views, as did Nietzsche, although Evola always cautioned against the *hubris* implicit in Nietzsche's ignoring of transcendence.

Oswald Spengler alerted Evola to the fundamental decadence of modernity, despite its boasts about "progress" and "the advances of science." From Spengler he learned that it is a sure sign of corruption of the body politic when the economy wins the upper hand. He agreed with Spengler's analysis of the onslaught of money against the spiritual in Western culture: "Only high finance is completely free, completely unsusceptible to attack. Since 1789, the banks and thus the stock exchanges have come into their own as a power, feeding off the credit needs of an industry growing into monstrous proportions. Now they, and money, want to be the *sole* power in *all* civilizations."

From *The Crowd* by Gustave Le Bon¹² (1841-1931) Evola absorbed a pessimistic attitude towards the masses, whose natural tendency is to follow strength rather than virtue. And from Johann Jakob Bachofen came the identification of the age of female rule with the age of earthbound, chthonic deities, against which Evola proposed the superiority of a solar, manly and Olympian rule. There is definitely error in Evola's analysis here, as anyone who appreciates Robert Graves' *The White Goddess*¹³ and Starhawk's *The Spiral Dance*¹⁴ will agree. There is a Graeco-Roman bias in Evola which leaves inadequate room for the Celtic.

Evola was deeply influenced by texts of the non-dogmatic Eastern religions, including Buddhist Pali scriptures and the Hindu *Bhagavad Gita*.¹⁵ From Taoism he derived his understanding of the nature of power. The *Tao Te Ching* tells how "the awakened one" achieves self-fulfillment because he is



Julius Evola – *1898 † 1998 – here anno 1940 (left) and 1973 (right)

selfless, and praises the superior man who “leads and yet does not lord it over” his fellows.

Thus Evola differentiated power from mere brute force.

“Superiority does not rest on power, but power rests on superiority. [...] The path of renunciation can be a condition for the way to the highest power. [...] A true ruler has access to this higher quantity of being, a different quality of being, and imposes himself through his mere presence.”

Evola was twenty-four when Mussolini entered Rome at the invitation of King Victor Emmanuel III. He thus lived the years of his prime under Fascism and naturally had hopes of influencing it, correcting it and steering it into aristocratic channels.

In 1927 in his first political book, *Imperialismo Pagano*, he expressed concern at the direction Fascism was taking:

“Caught up in the struggles and worries of concrete politics, Fascism does not seem to be interested in creating a hierarchy in the higher sense, based on purely spiritual values and knowing only disdain for all pollutions due to ‘culture’ and modern intellectualism, so that the centre might again shift to a position that lies beyond secular and religious boundaries alike.”

His critique applied to Western nations generally:

“In the same way that a living body stays alive only when a soul is present to govern it, so every social organization not rooted in a spiritual reality is outward and transitory, unable to remain healthy and retain its identity in the struggle of the various forces; it is not really an organism, but more aptly something thrown together, an aggregate.”

The true cause for the decline of the political idea in the West today is to be found in the fact that the spiritual values that once permeated the social order have been lost, without any successful efforts to put something better in their place. The problem has been lowered to the plane of economic, industrial, military, governmental, or even more sentimental factors, without considering that all this is nothing more than matter: necessary if you like, but never enough by itself, and unable to create a healthy and reasonable social order.”

Relying on Dante’s *De Monarchia* and other authorities, Evola saw a monarchy as the “natural gravitational and crystallizing point” of the true Right:

“This ideal implies the affirmation not only of the concept and right of the nobility, but also of the monarchy. [...] It must be renewed, strengthened, and dynamized as an organic, central, absolute function that embodies the might of power and the light of the spirit in a single being; then the monarchy is truly the act of a whole race, and at the same time the point that leads beyond all that is bound by blood and soil.”

Only then is one justified to speak of an Imperium. When it is awakened into a glorious, holy, metaphysical reality, the pinnacle of a martially ordered political hierarchy, then the monarchy once again occupies the place and fulfils the function that it once had, before being usurped by the priestly caste.”

As Hansen observes, with this emphasis on a spiritual monarchy presiding over an imperial order, Evola stood in sharp contrast to the principle of the leaders of Fascism and National

Socialism, both of whom derived their legitimacy, they claimed, from the people. Inevitably he remained without political influence on either movement.

He saw Fascism as “a degenerate child of Tradition.” It appeared to him as “the last chance of the West.” From his standpoint, the visible alternatives were much worse, explains Hansen.

“There were only liberalism paired with capitalism (‘Anything goes!’) and communism, both of which worshipped a world of machines and limitless materialism. [...] Fascism at least strengthened the State and the hierarchical concept [...] and praised honour, bravery and loyalty.”

Evola believed that it was Italy that had failed Fascism, rather than the other way around. The nation

“did not have enough men on the necessary plane of certain higher qualifications and symbols [...], capable of further developing the positive possibilities that could have been contained in the system.”

Hansen explains how National Socialism came to have greater appeal to Evola, partly because of its concept of a State ruled by an Order, which he felt was embodied in the SS. Yet he strongly warned against the inadequate respect for the transcendent:

“National Socialism has forsworn the ancient, aristocratic tradition of the Empire. Being nothing but a semi-collectivist nationalism and equalizing in its centralism, it has not hesitated to destroy Germany’s time-honoured division into duchies, counties and cities that all enjoyed a measure of independence.”

An extract from a lecture he gave in Berlin in 1937 shows how Evola saw Hitler’s National Socialism as a caricature of a true conservative order:

“According to the Aryan primordial conception, the Reich is a metaphysical solar reality. The Nordic heritage is not semi-naturalistic, only conceivable on a blood-and-soil basis, but rather constitutes a cultural category, an original transcendent form of the spirit, of which the Nordic type, the Aryan race, and the general Indo-Germanic moral being are only outward manifestations.”

Race is a basic attitude, a spiritual power, something primal and creative. [...] This is the true level to which the motifs and symbols that the new Germany has called forth must be elevated if it really wants to stand at the forefront of the resistance and attack against the dark powers of world revolution.”

Hansen stalwartly presents and assesses Evola’s attitudes to race and to the Jewish question – intellectual minefields over which he steps delicately and honorably. He stresses that Evola’s position regarding race was a consequence of his worldview. Evola wrote:

“Our racial doctrine is determined by Tradition. Thus the traditional view of the human being is our foundation, according to which this being has a tripartite nature; that is, it consists of three principles, spirit, soul and body. [...] Race is a deeply embedded force that reveals itself in the biological and morphological realm (as race of the body), the psychical (as race of the soul), as well as in the spiritual (as race of the spirit).”

And in 1928 he stated that races deteriorate when their spirits deteriorate.

"That is why for us the return to the race cannot be merely the return to the blood – especially in these twilight times in which almost irreversible mixtures have taken place. It must mean a return to the spirit, not in a totemistic sense but in an aristocratic sense, relating to the primordial seed of our 'form' and our culture."

As Hansen remarks, Evola not only fought vehemently against a purely physical racism, but also understood the term 'race' differently from its general usage. His studies of Buddhist scriptures that continually mention the *arya* and understand the *arya* as "the noble" affected his employment of the word "Aryan." The Sanscrit word *arya* has a fourfold meaning:

- 1) spiritually, "the awakened ones";
- 2) aristocratically, membership of a higher caste;
- 3) racially, as of the light-skinned Nordic conquerors. (*Varna*, caste, originally meant color.);
- 4) stylistically, as of a crystalline clarity, lack of passionate emotion, ascetic manner, and detached attitude.

Hansen condemns some of Evola's obsessions and utterances critical of Jewry, especially an appendix he wrote to the *Protocols of the Elders of Zion*,¹⁶ which demonstrated "sheer carelessness, a lack of serious research, and the reckless assimilation of prejudices that happened to coincide with his own views."

On the other hand, Hansen points out that Evola's writings never spoke out against orthodox, religious Judaism. "There are elements and symbols in the *Old Testament*," Evola commented, "that possess metaphysical and therefore universal value." He also praised Kabbalah as one of the few initiatory paths that can still be followed successfully in the West today.

His attacks were directed against the Jews as a symbol of the rule of economic-materialistic individualism and the hegemony of money. A Jewish critic, Adriana Goldstaub, agreed that Evola did not deem all Jews, or the Jews exclusively, as responsible for the decline of the modern world.

It is true, Hansen notes, that Evola was attracted to the theory of a 'global conspiracy' by Jewish and Freemasonic circles, with the intention of toppling Christian and traditional state institutions; but he considered such circles not so much movers as instruments of other forces, not necessarily human.

In summary, Evola 'engaged' himself for almost sixty years in the fight to defend his principles. He embodied, says Hansen, the 'legionary spirit', which was a phrase he took both from the greatness of the Roman army and the Legionary movement of one of his most admired heroes, the Rumanian Corneliu Codreanu.¹⁷ Evola defined the legionary spirit as "the attitude of him who can choose the hardest life, who is able to continue fighting even when he knows that the battle is materially lost, who holds to the ancient precept that 'loyalty is mightier than fire' and who carries the traditional idea of honour and dishonour

within."

Evola was something of a universal man. Amongst other pursuits, he found time as an alpinist for several difficult climbs; he felt at home among the mountains; and the mountain remained a potent and inspiring symbol for him of an arena where direct experience of the transcendent can occur.

He requested in his will that after his death the urn containing his ashes be deposited in a glacial crevasse on Monte Rosa; and this was faithfully carried out by his executors and friends.

Beyond doubt Baron Julius Evola was a man of destiny and a great man. The closest figure for comparison in the English-speaking world is surely the Traditional poet, dramatist and essayist, T. S. Eliot.¹⁸ It seems likely that Evola will exert more influence on the world after his life than in it.

Conservative Revolution

In *Men Among the Ruins* Evola begins by considering what needs to be preserved (or re-instated) by a truly authentic counter-revolution; he identifies his enemy as "the subversion introduced in Europe by the revolutions of 1789 and 1848."

In a passage remarkably reminiscent of words of T. S. Eliot in his 1917 essay "Tradition and the Individual Talent,"¹⁹ Evola defines the Tradition that needs to be defended: "Tradition is neither servile conformity to what has been, nor a sluggish perpetuation of the past into the present.

"Tradition, in its essence, is something simultaneously meta-historical and dynamic: it is an overall ordering force in the service of principles that have the chrism of a superior legitimacy (we may even call them 'principles from above')."

Thus, as Eliot, Russell Kirk and others also did, he warns against the error of a worldly, but short-sighted and partial, conservatism, involving merely the defence of the "sociopolitical positions and the material interests of a given class, of a given caste."

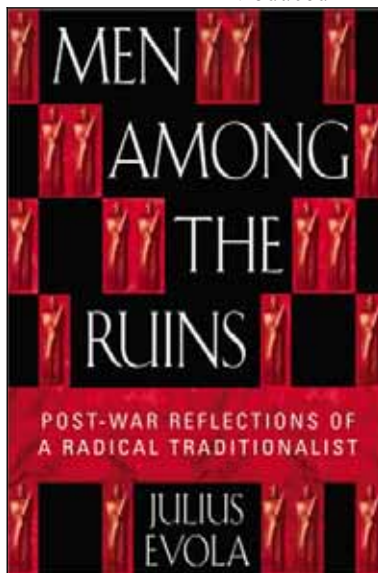
He stresses, too, the need to be faithful not so much to past forms and institutions as to the principles of which they were particular expressions.

"New forms, corresponding in essence to the old ones, are liable to emerge from them as if from a seed."

In Australia, undoubtedly, imperfect forms and movements have come into being since Federation²⁰ (of which One Nation is currently the most notorious), which were not sufficiently rooted in traditional principles because their leaders lacked adequate understanding.

"The conservative revolution must emerge as a predominantly spiritual phenomenon," Evola insists. In Australia some movements have paid insufficient attention to this fundamental (Graham Campbell's Australia First fatally lacked such vision, for all its pragmatic and sensible socio-political positions).

Others have been too closely attached to outdated and inadequate religious forms, such as the National Civic Council²¹ and National Action²² (to different strands of Catholicism) and the Australian League of Rights²³ (to an Anglicanism mediated



through the particular mind of Major Clifford Douglas, founder of Social Credit).

Evola, naturally, focuses especially upon Italy, as he looks for historical forms that might be the “basis for an integration that will immediately leave them behind.” For him, these are the “ancient Roman world” (the world of Cato, not of Nero!) and “certain aspects of mediaeval civilization” (mainly the Ghibelline movement which supported the Holy Roman Empire).

This prompts the question of what forms we in Australia should seek as supports; and immediately it must be stressed that for us Australian history cannot be viewed as beginning with the brave seamen who discovered our continent only a few centuries ago.

For us, despite the barrage of contemporary propaganda to the contrary, Australia remains a fundamentally *British* nation (it retains the British Crown, a constitution and laws essentially inspired by Britain, and the language of the British people).

Thus our history extends back to the foundations of Britain itself, and its four kingdoms of England, Scotland, Wales and Ireland (the best Irish tradition is that of Tara and the High Kings). Our supports will be found from a period of two millennia.

The Basis of Sovereignty

Evola's second chapter (“Sovereignty, Authority, Imperium”) is one of his most important. He proceeds from the conviction that the principle of the “true State” (a principle expressed as sovereignty, authority and law) is itself *founded upon transcendence*.

As soon as Evola moves downwards from this metaphysical point of origin, his formulations require careful critical examination. For example, he admires

“the pure power of command, the almost mystical power and auctoritas inherent in one who had the function and quality of Leader: a leader in the religious and warrior order as well as in the order of the patrician family, the gens.”

Here, already, is a possible weakness in Evola. Himself by nature a *kshatriya* (knightly man of honor), he tends (in my view) to wrongly annex for his caste the superior authority of the *brahmins* (the sages, those who *know*) – just as, in places, he demeans the brahmins by confusing them with “priests” who he sees as usurpers of the original royal authority.²⁴

Of the principle of sovereignty, Evola writes that “it is also necessary to recognize its attribute of *absoluteness*.” Such an absoluteness can only belong to the One Divine Source (“There is no God but God.”), irrespective of what name is given to this source (“God,” “Allah,” “Brahman,” “The Goddess” or whatever).

Evola tends, however, at times, to transfer this absoluteness to forms which appeal to his strongly masculine, knightly and warrior temperament. Yet, no matter how valuable they may be, such forms remain contingent and limited, not universal. This tendency to absolutize the contingent is the “occupational hazard” of the modes of dogmatic religion which have proceeded from the Middle East.

We can observe among the three “Peoples of the Book” three forms of this error: the absolutization of a people (Juda-

ism), of a prophet (Christianity) and of a sacred scripture (Islam). (We may compare the theological mistake, noted by Maurice Nicoll and Frithjof Schuon, of absolutizing Hell, an error deriving from the mistranslation of the Greek word *aionios* as “eternal” instead of “age-long.”²⁵ Just as “there is no God but God,” so there is no eternity but eternity.)

Evola correctly identifies the principle of sovereignty as “the point of stability” and “the natural centre” of the entire organism. The essential political task in Australia at the present time is to safeguard and then strengthen and even re-establish *the only centre we possess*, which is the monarchy, Christian and British, which we currently share with the mother country and some other nations.

The republican presidency which is being vigorously promoted by powerful (and sometimes sinister) influences, as well as by numerous wiseacres (sincere as well as opportunistic), cannot provide such a centre, because it is not authorized by a transcendent origin.

Princeps a legibus solutus (“the law does not apply to the one who acts as Leader”) is a maxim quoted approvingly by Evola; but it, too, needs qualification.

Strictly, it applies only to the leader, or monarch, who lives and governs “in accordance with the mandate of Heaven,” as Chinese tradition puts it.²⁶

Royal dynasties, emperors, houses can lose their *te*; and then it becomes right that they be replaced by fresh blood. Unlucky the generation on whom the burden of replacement falls, however, as such transitions are fraught with instability and danger.

Evola rejects emphatically the modern heresy that the State is the expression of ‘society’.

“The anagogical end (namely, of a power drawing upward) of the State is [...] completely denied by the ‘social’ or ‘communal’ view of its formation.”

Nor, he argues, is it the chief purpose of the State to bring worldly happiness or pleasure (as Aldous Huxley showed in *Brave New World*²⁷).

Evola places much store on the theory of ‘the regression of the castes’ and the claim that we are living in the last phase of the fourth and darkest age. He sees the decline as having begun when the rulers lost their authorizing link with the worlds above.

“Later in history, this line leads, if not to the imperium, to the divine right of kings; where there were no groups created by the power of a rite, there were orders, aristocracies, political classes defined by disciplines and dignities. [...] Then the line was broken, and the decadence of the State idea [...] ended with the inversion through which the world of the demos and the materialized masses emerged on the political horizon, engaging in the struggle for power.”

This picture of deterioration is important for us, because it reminds us that even the monarchical political orders of the period of European greatness and expansion *were themselves seriously deficient*. This suggests that Australian monarchists today need to recover a concept of royalty that exceeds in dignity anything recorded in British history. It may be that such a concept can be found in the ancient cultures of Egypt,²⁸ India and China.

Much more questionable is Evola's attempt to unite his image of the State to manliness.

"The State is under the masculine aegis, while 'society' and, by extension, the people or demos are under the feminine aegis."

Evola's attempt to justify this from mythology appears to depend on a selective approach to ancient myths.

His approach parallels that espoused by Melbourne psychologist Ronald Conway in *The Great Australian Stupor* and *Land of the Long Weekend*.²⁹ Conway takes over from historian of sexuality Gordon Rattray Taylor³⁰ the model of four psychological modes into which human beings, their behaviors and communities formed by those behaviors, can be classified. He idealizes the patrist-conservative at the expense of the patrist-authoritarian, the matrist-permissive and the fraternalist-anarchic.

It seems likely, however, that a fifth mode should be included, which I designate as the matrist-creative; and that normality (in the sense of rightness and good health) should be seen to reside in the wedding of the patrist-conservative and matrist-creative.

Both Conway and Evola are clearly very aware of the gulf between the Higher Masculine (the sage, the warrior) and the Lower Masculine (the profiteer, the mobster), but each, through some fault of temperament, has failed to acknowledge a corresponding dichotomy between the Higher Feminine (well symbolized by the goddesses in many pantheons) and the Lower Feminine (the nymph, the courtesan).

Thus, when Evola asserts that "both democracy and socialism ratify the shift from the masculine to the feminine and from the spiritual to the material and the promiscuous," he has in mind the Lower Feminine only and has temporarily forgotten the comparable imperfection of the Lower Masculine (which is clearly just as much implicated in "the revolt of the masses").

Evola also warns against an insufficient kind of patriotism. "The notions of nation, fatherland and people, despite their romantic and idealistic halo, essentially belong to the naturalistic and biological plane and not the political one." He contrasts "the masses," who can be easily mobilized by patriotic motifs, with "men who differentiate themselves [...] as bearers of a complete legitimacy and authority, bestowed by the Idea (of the true State) and by their rigorous, impersonal adherence to it. The Idea...must be the true fatherland for these men."

Evola tends to disparage adherence "to the same land, language or blood." Perhaps stock and "blood" are more important than he admits, being the bodies in which the 'soul of the State' can incarnate. Even Evola, writing only eight years after the end of World War II, may have been traumatized by the intense anti-Nazism of that time.

His rejection of democracy is trenchant:

"When a sovereignty is no longer allowed other than one that is the expression and the reflection of the 'will of

the nation', it is almost as if a creature overtook its creator."

He traces the "inconsistency and, most of all, the cowardice" of those who in our time constitute the political class to the shift from monarchical and aristocratic orders to "demagogues and to the so-called 'servants of the nation' [...] who presume to 'represent' the people and who acquire various offices or positions of power by flattering and manipulating the masses."

Then occurs the phenomenon of action through pseudo-myths, "formulas lacking any objective truth and that appeal to the sub-intellectual dimension and passions of individuals and the masses." The current campaign for "Aboriginal reconciliation" is an example.³¹

Fantasy novels, such as *The Lord of the Rings*³² and Terry Goodkind's "Sword of Truth" series,³³ represent a yearning in the souls of modern people to escape from democratic degradation back to the clear air of the true State. Russell Kirk also noted the importance of modern fantasy literature in *Enemies of the Permanent Things*.³⁴

Evola also noted the attempt to create a counter-State by the forces of subversion: "A realization of the Idea is already present on the other front." He had in mind the recently formed United Nations Organization, which he correctly saw as lacking authorization by transcendence. Half a century later the danger of the "New World Order" is much greater, as Australia's ratification of the International Criminal Court has just recently shown.³⁵ Those who will not be ruled by kings will end up being ruled by tyrants.

Person, Justice, and Freedom

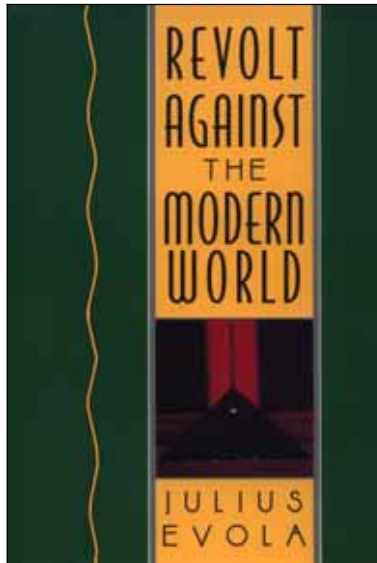
Evola names liberalism as the origin of the various inter-connected forms of global subversion. He sees the essence of liberalism as individualism. "It mistakes the person for the individual." The nonsensical theory of egalitarianism depends upon this confusion.

Evola defines a person as "an individual who is differentiated through his qualities, endowed with his own face, his proper nature, and a series of attributes that make him who he is [...] that make him fundamentally unequal."

This leads to a consideration of "natural rights" or "human rights." Evola points out that "the principle according to which all human beings are free and enjoy equal rights 'by nature' is truly absurd, due to the very fact that by nature they are not the same."

There may be such a thing as "the dignity of the human person," but it "admits to different degrees." Thus, justice means "to attribute to each and every one of these degrees a different right and a different freedom." Evola is a champion of discrimination, a just discrimination that recognizes the ancient principle "to each his own."

Defence of personhood against the atomization of humanity into faceless individuals requires the recognition that man comes before society and not the reverse. Evola also places personhood as superior to membership of a nation.



"The perfection of the human being is the end to which every healthy social institution must be subordinated. [...] This perfection must be conceived on the basis of a process of individuation and progressive differentiation."

At the top of the pyramidal structure of the true State Evola rather vaguely imagines 'the absolute person', the "supremely realized person who represents the end, and the natural centre of gravity, of the whole system [...] a dominating super-personality." Here he is in danger of forgetting the pre-eminence of the transcendent. The lives of sages such as Sri Ramana Maharshi³⁶ and Sheikh Alawi³⁷ indicate that the "top of the pyramid" lies outside this world.

Evola upholds the right of the nation over 'humanity', over and against "all the forms of individualistic disintegration, international mixture and proletarianization." As regards the question of property, he castigates economic liberalism for engendering "various forms of capitalist exploitation and cynical, antisocial plutocracy," but also castigates the French revolutionaries' attack on the *ancien régime*³⁸ because it broke the organic connection "between personhood and property, social function and wealth, and between a given qualification or moral nobility and the rightful and legitimate possession of goods."

These developments enabled the communist attack on the very principle of private property,³⁹ since "whenever there is no higher legitimization of ownership, it is always possible to wonder why some people have property and others do not, or why some people have earned for themselves privileges and social pre-eminence [...], while lacking something that would make them stand out and above everybody else in an effective and sensible manner."

By contrast, "ancient and primitive man essentially obeyed [...] those in whom he perceived a saturation of *mana* (that is, sacred energy and life force)." The lesson from this part of Evola's book is that the Australian Right must courageously champion discrimination, hierarchy, caste and personhood – and find ways (a rhetoric, a discourse) of showing ordinary persons how a society based on such principles will bring them more real benefit than the utopian dreams of egalitarians.

Totalitarianism

Evola points out the fundamental distinction between the traditional, organic State, based upon transcendent authority, and the modern totalitarian state.

A State is traditional and organic "when it has a centre that shapes the various domains of life in an efficacious way [...] when, by virtue of a system of hierarchical participation, every part within its relative autonomy performs its function and enjoys an intimate connection with the whole."

Such a state is sympathetic to pluralism and decentralization, which "can be accentuated in proportion to the degree to which the centre enjoys a spiritual and even transcendent character, a sovereign equilibrating power and a natural prestige."

In such a State there is "an inner order of single freedoms, an immanence of general law that guides and sustains people without coercing them." Evola notes the importance of oaths in traditional societies. "The oath of loyalty [...] was regarded as a true sacrament [...] in the feudal world."

By contrast, a totalitarian state is a counterfeit of the organic ideal. Unity is imposed from the outside by a power that is exclusively and materially political. There is a tendency towards uniformity and intolerance of any partial form of autonomy and any degree of freedom, for any intermediate body between the centre and the periphery.

This in turn engenders "a kind of sclerosis [...] a monstrous hypertrophy of the entire bureaucratic-administrative structure," leading to "an insolent intrusion of the public sphere into the private domain." A super-organized, centralized economy makes totalitarianism "a school of servility," in which there is "a sort of intrinsic and gloomy enjoyment of this relentless levelling process."

Thus, totalitarian rule destroys "quality, articulated forms, castes and classes, the values of personhood, true freedom, daring and responsible initiative and heroic feats."

Democrats tend to publicize an alleged antithesis between liberal democracy and totalitarianism; whereas the truth appears to be that such democracy is a phase in the decline from the true State into the tyranny of totalitarianism.

Thus, democrats (and their hidden promoters) are happy to give much publicity to George Orwell, whose *Animal Farm* and *Nineteen Eighty-Four*⁴⁰ brilliantly expose the evil of totalitarianism; but they tend to be much less enthusiastic about Alexander Solzhenitsyn, whose series of great novels culminating in *The Red Wheel* (parts of which are still, mysteriously, unavailable in English) not merely rivals Orwell's depiction of the horror, but also advocates a return to traditional verities including religious orthodoxy.⁴¹ The Australian Right needs to note the difference between the two writers (for Orwell never recovered from his early rebellion against Tradition) and to stress that the Sovereign, acting in the service of God, is a better protector from tyranny than the democratic politician.

"Sons of the People"

Evola sees another extreme consequence of democracy to be Bonapartism,⁴² which he defines as "a despotism based on a democratic view, which it denies *de facto* while fulfilling it in theory." Many a modern dictator, large or small, comes under this heading.

The danger of such figures is well indicated by Evola:

"Since he personifies the will of the people, which is conceived as the political ultima ratio, the leader ends up claiming for himself an unlimited authority and regarding all the intermediate political bodies and all the branches of government as completely dependent on the central power, which alone is believed to legitimately represent the people."

Orwell's portrait of Big Brother attacked this kind of dictatorship.

Evola further distinguishes the true king from the Bonapartist despot by considering their relationships with those whom they rule:

"While the traditional view of sovereignty and authority sees it characterized by distance from the people, and the feeling of distance induces in the inferiors a sense of veneration, a natural respect and disposition to obedience and loyalty towards the leaders [...], the Bonapartist despot is

[...] *enslaved to the complex of 'popularity' and [...] appeals to the lowest levels of human beings.*"

Bread and circuses – or the modern equivalents!

In considering dictatorship, a mode of rule he finds but rarely justified in history, Evola points out that, according to traditional thought, "what matters is that a man be valued and recognized in terms of the idea and the principle he upholds, and not vice-versa."

Thus, within a properly constituted aristocratic order, we should admire a noble "for being one in whom a tradition and a special 'spiritual race' shine forth [...] whose greatness is due not to his human virtues, but rather to the principle, the idea and a certain regal impersonality that he embodies."

In this context Evola dismisses Machiavelli's prince as one whose authority no longer comes from above, its foundation being mere worldly strength.

"Here the leader does not consider the higher faculties that can be reawakened in his subjects; he harbours contempt and a fundamental pessimism towards people in general, on the basis of an alleged political 'realism'."

Such a leader also lacks a true respect for himself and his own dignity.

In Australia, the kind of adulation felt in some quarters for people as diverse as Paul Keating,⁴³ Pauline Hanson, and Sir William Deane⁴⁴ reminds us of the temptations the general populace may experience to draw towards themselves the "son" or "daughter" of "the people."

Evola does not, by the way, neglect to pay respect to the military genius and achievements of Napoleon Bonaparte, but associates these with the heroism of the *dux* or *imperator*, a figure carefully distinguished in ancient Rome from the *rex*.

The lesson for the Australian Right here is that it must seek a national leader who embodies the aristocratic sense of quality that comes hand-in-hand with a sense of humility before the awesome presence of God. A populist leader will be insufficient.

A Demonic Economy

"Nothing in excess!" (the Delphic Oracle)
"*Substine et abstine!*" ("Stand firm and hold back!")

These are two of the traditional sayings Evola invokes in his examination of the modern glorification of work in our demonized economy.

In traditional societies "individuals still lived in the station allotted to them by life. In those societies an individual contained his need and aspirations within natural limits; he did not yearn to become different from what he was, and thus he was innocent of that *alienation* decried by Marxism."

Evola also refers to the Thomist and Lutheran teaching that the acquisition of goods should be restricted and that work and the quest for profit are justifiable only in order to acquire a level of wealth corresponding to a person's status in life.

He compares this traditional lifestyle of restraint and modesty with the pathological behavior of the modern world in which the importance of the economy is grossly exaggerated, so as to exercise a hypnotic tyranny over consumers whose appetites have been artificially inflamed.

"The true antithesis," Evola insists, "is between a system in which the economy rules supreme [...] and a system in which the economy is subordinated to extra-economic factors, within a wider and more complete order, such as to bestow a deep meaning upon human life and foster the development of its highest possibilities."

Evola counters the utilitarian argument that the development of modern commerce and industry has improved the standard of living by pointing out that "the qualities that matter the most in a man and make him who he is often arise in harsh circumstances and even in conditions of indigence and injustice, since they represent a challenge to him, testing his spirit."

Evola sees the task ahead as being "to deproletarianize the view of life" and calls for a *metanoia*,⁴⁵ an inner transformation that will strike at the heart of the hegemony of work and regain for man his inner freedom.

As regards the State itself, he suggests that *autarchy* may be an ethical precept.

"It is better to renounce the allure of improving general social and economic conditions and to adopt a regime of austerity than to become enslaved to foreign interests."

This, of course, was a key position taken by the great Portuguese leader Dr. Oliveira Salazar, whose life and philosophy deserves careful study.⁴⁶ The overthrow of his successor, Dr Marcello Caetano, by the Spínola coup in 1974 was one of the tragedies of modern Europe – and of southern Africa. The full story has perhaps not yet been told in English.

Evola also makes an important distinction between work and *action*. It is action that is performed by those of the *kshatriya* class – by ascetics, rulers, artists, explorers, warriors, scientists, diplomats, philosophers and theologians.

The challenge for the Australian Right, in the context of this tyranny of a mercantile outlook, is to articulate a comprehensive vision for Australians which will have the capacity to win their hearts away from hedonism and the lust for wealth, which is currently symbolized so effectively by the domination of gambling facilities of all kinds.

History and its Misuse

Evola attacks a tradition of historicism, originating with Hegel, which has given an abnormal emphasis to history, to the advantage of subversive forces.

He laments "the disastrous shift from a *civilization of being* (characterized by stability, form and adherence to super-temporal principles) to a *civilization of becoming* (characterized by change, flux and contingency)." He also points out that the ideas of History, progress and evolution have been closely associated.

Monarchists will enjoy his observation that "the anathema of being 'anti-historical' and 'outside history' is cast against those who still remember the way things were before and who call subversion by its name, instead of conforming to the processes that are precipitating the world's decline."

From this discussion, Evola moves to a consideration of the "different histories" that exist within the history of nations. What is required is a wise *choice of traditions*. Evola condemns a pseudo-patriotic historiography in Italy which, "due to its partisan spirit, suggestions and catchphrases, precludes the objec-

tive comprehension of many aspects of the past.” He even writes of *fabricated history*: “the alibi that revolutionary liberalism, democracy and the thinkers of Freemasonry and the Enlightenment have created for their own benefit.”

The Australian Right needs to rescue much from the history of the British and of Australia which has been overlooked, while contending intelligently with partisan accounts of (for example) the treatment of the Aborigines, which are designed to enable political change leading to a republic (in name) which will be a province (in fact) of the New World Order.

Warrior and Bourgeois

Evola’s most self-revealing chapter is his study of the different ways of looking at war and the role of the warrior found in traditional “heroic” societies and in modern bourgeois societies. It was only in reading it that I realized how much I myself am a product of mercantile politics, and why men like Sir Walter Scott and Sir Arthur Conan Doyle wrote novels like *Quentin Durward* and *Sir Nigel*.⁴⁷

Evola points out that “militarism” is the *bête noire* of many democrats – and that it is a word at times misapplied to noble warrior behavior. His account, in this context, of modern democracies seems, in the light of September 11, to be remarkably up to date!

He notes that their view “is that in society the primary element is the bourgeois type and the bourgeois life during times of peace.” Such a life “is dominated by the physical concern for safety, well-being and material wealth, with the cultivation of letters and the arts serving as a decorative frame.” The military is a mere instrument. Democratic ideology proclaims that armies should be used “only as an international police force” to maintain “the peace.” Evola dryly comments that “in most cases this amounts to allowing wealthy nations to live undisturbed.” The armed forces are used “to impose or retain an economic hegemony; to gain new markets and to acquire raw materials; and to create new space for capital seeking investment and profit.” This explains “the deep, widespread mistrust toward the ideological background of the recent wars, a background shaped by many lies and much propaganda.”

In short, the bourgeois-democratic lifestyle leads to hypocrisy and deceit: corruption on the grand scale.

Evola contrasts such a civilization with that of which the ancient Order of Teutonic Knights and the Prussian tradition were recent examples. In such a world the warrior (as opposed to the mercenary soldier) was not at the service of the merchant class but ruled over it.

His lifestyle had its own spirituality and ethics:

“love for hierarchy; relationships of obedience and command; courage; feelings of honour and loyalty; specific forms of active impersonality capable of producing anonymous sacrifice; frank and open relationships from man to man, from one comrade to another, from leader to follower.”

In such a climate of heroic integrity war did not have a merely negative meaning. Evola points out that there is an identity between spirit and superior civilization and the warrior’s role.

“In the traditional world we encounter the interpretation of life as a perennial struggle between metaphysical powers, between Uranian forces of light and order [...] and telluric, dark forces of chaos and matter. [...] Traditional man yearned to fight this battle and to triumph in both the inner and outer worlds.”

Evola adds that there is an interdependence between the warrior idea and that “of a certain ‘asceticism’, inner discipline and superiority toward or control of one’s self.” This was “the foundation of a specific ‘style’ that has largely been lost.”

He also reminds us that in many civilizations “even the hierarchies with a spiritual foundation either relied on hierarchies that were more or less warrior [...] or reproduced their form.” Then, “when the original spiritual level could not be maintained, hierarchical structures of a warrior type constituted the armature of the major States, especially in the West.”

Thus, “since the sensibility for purely spiritual values and dignities has become mostly atrophied among Western populations [...], the model of a military hierarchy [...] is almost the only one that can still supply the basis” for an upwardly striving lifestyle. “That model still retains a certain prestige,” since “there is a heroic dimension in the Western soul that cannot be extirpated.”

One advantage of a heroic, as opposed to a bourgeois, civilization is its readiness to fight. There is “a certain continuity of spirit and attitude, a common denominator in peace and in war that facilitates the shift from one state to the other.” Thus, “when a war breaks out, a nation is ready for it, and fights with a sufficient number of men who reproduce in a new form the warrior type.”

Evola also addresses the question of what role can be played by the heroic spirit in modern, “total” wars, in which science and technology have so drastically changed the human conditions of combat. Here he writes with a bleakness that he probably absorbed in part from Ernst Jünger.⁴⁸

Essentially, he calls for a quality of endurance through warfare that is comparable to “elementary and unavoidable natural phenomena.” Man must “remain spiritually upright” through “extreme trials and destructions” by developing in himself “a new inner dimension [...] of cold, lucid and complex heroism” including “a sacrificial disposition.”

It seems clear that in Australia an effective movement of the Right will need to honor the warrior lifestyle in both its deeds and its words. Ways must be found to rouse our manhood from “the great Australian stupor” that has perhaps resulted primarily from the bourgeois atmosphere.

Ronald Conway pointed out that Australia most nearly approached an aristocratic political order in the two decades before World War I, when there was a society of quality that Martin Boyd (a member of it) captured well in his novels, which merit close study.⁴⁹

Religious Restoration

Hindu tradition teaches that there are four states in which human beings can exist: deep sleep, sleep, awakening and enlightenment or attainment. What we normally think of as our waking state is in fact sleep; and what we regard as sleep is deep sleep.

It was in this tradition that Gurdjieff⁵⁰ told those who came to his lectures that they were machines which “could do nothing,” because they were asleep.

Evola does not mention this tradition in *Men Among the Ruins*, although he no doubt discusses it elsewhere. It is vital to an understanding of religion and, most especially, initiation – the processes of esoteric sacred tradition designed to *wake initiates up*. In my view, initiation is the prerogative of the brahmin caste; and René Guénon was correct to state that “the modern disaster” had befallen Western Europe because the Church had lost its power to initiate.⁵¹ That loss is the greatest difficulty with which modern Europeans and Australians who seek to restore traditional society must contend. It has created a void which can only be filled by a new impulse from the “worlds above.”

In another very important chapter (“Tradition / Catholicism / Ghibellinism”) Evola begins by stressing that by Tradition he does not refer to religious traditions in general or to the Catholic Christian tradition in particular, but “to something wider, more austere and more universal than mere Catholicism.”

He acknowledges that in the past some conservative forces have been inspired by Catholicism, which “gave a special chrism to the principles of authority and sovereignty.” However, “the true traditional spirit acknowledges a superior, metaphysical unity beyond the individual religious traditions.”

That position has been most succinctly and effectively expressed by Frithjof Schuon in *The Transcendent Unity of Religions*.⁵² Representatives of Catholicism (such as James McAuley, the Australian poet, in *The End of Modernity*) and of Orthodoxy (such as Monk Damascene Christensen in *Not of This World*) have tried in vain to disprove this perennialist thesis.⁵³

Evola correctly warns that foolish persistence in religious exclusivity will impede efforts to engage in the restoration of traditional political order. Evola needs to be quoted at length here, as too many Australian Christians are resisting the essential *metanoia* (not “repentance,” but fundamental change of orientation – as Maurice Nicoll stressed).

“Despite the fact that every religious form has the right to a certain exclusivity in the area of its pertinence, the idea of this higher unity [...] should be acknowledged by its most qualified representatives.

The exclusivist position may not be maintained without the danger of discrediting the traditional Catholics (and other Christians) who rigidly adhere to it. [...] Nobody with a higher education can really believe in the axiom: ‘There is no salvation outside the Church.’ This is a matter not of ‘faith’, but of either knowledge or ignorance. [...] The current state of knowledge in matters of comparative religion, mythology and even ethnology requires a revision and an adequate widening of the intellectual horizons.”

Muslims should heed this warning as well as Christians.

Evola also gives his attention to “the problem of the relationship between the principle of sovereignty and the religious principle in general,” but his adherence to the Ghibelline cause may have led him astray. He argues that, according to Ghibelline theology, the Holy Roman Empire was “an institution of supernatural origin and character, like the Church.”

During the Middle Ages “the dignity of the kings themselves had an almost priestly nature (kingship being established through a rite that differed only in minor detail from episcopal ordination).”

The Ghibelline emperors opposed the hegemonic claims of the clergy and claimed to have only God above themselves. The realization of the human person was believed to consist either in the path of *action* (represented by the Empire) or in the path of *contemplation* (represented by the Church). This was Dante’s view. Thus, knighthood and the great knightly orders stood in relation to the Empire in the same way in which the clergy and the ascetic orders stood in relation to the Church.

Evola also points out that the title of Pontiff, originating from the Latin word *pontifex* (“bridge-builder”) and denoting one who mediates transcendence into this world, was the title of Roman emperors.

Thus, in the first few centuries of the current era, as well as in the Byzantine Empire, the clergy were subjected to the Emperor in the theological domain, as is proved by the fact that it was to the Emperor that the formulas of the church councils were submitted for their final decision and ratification.

Evola clearly prefers this pre-eminence of Empire over Church to the model of the Guelph opposition, which sought to ensure that the Church was the supreme power. In my view, however, neither faction was completely right.

By nature, the *brahmin* is superior to the *kshatriya*. The latter needs the guidance of the former, not vice-versa. Unfortunately, the Church (as noted above) lost its brahminic capacity and thus forfeited any right to give directions to kings and emperors.⁵⁴ Nevertheless, *kshatriyas* continue to need guidance; an Arthur needs his Merlin, an Aragorn his Gandalf.

It is very doubtful whether the Byzantine and Ghibelline emperors were initiated men; in which case their claims to “have only God above them” were of very dubious standing.

The probable truth is that both Church and Empire were “shells,” in the sense in which Idries Shah uses the term in his book *The Sufis*.⁵⁵ That is to say, they preserved forms from former initiatory groups without possessing the capacity of initiation itself.

Hence in the world of European kingdoms that emerged out of the Middle Ages there was no perfect solution to the dilemma over which institution should have supreme power, Church or State; and, inevitably, there was a continuing tug-of-war.

Evola also developed further his critique of the Catholic Church, arguing that its “capability of providing adequate support for a revolutionary-conservative and traditionalist movement must be resolutely denied.” He enumerated various failings of Catholicism and concluded that the direction it has taken “is a descending and anti-traditional one, consisting of modernization and coming to terms with democracy, socialism and progressivism.”

Thus, “the norm that must be followed [...] is to travel an autonomous way, abandoning the Church to her destiny, considering her actual inability to bestow an official consecration on a true, great, traditional and super-traditional Right.”

My own view is that Australians of the Right should be a little more magnanimous in their attitude to the Catholic

Church and other churches and even other religions. These may have their faults, but we will have our faults too; for we cannot at present claim to be initiates, to be *awakened men*. All of us are like travelers lost in the dark; we can use what intelligence we have to help each other, but must remain honestly aware of the tentative nature of our own efforts. Let us pray that Heaven will send down some future light to us or our descendants!

Finally, Evola comments on the apparent discrepancies between what he misguidedly calls “the nihilist teachings” of Jesus in the Gospels and the kind of understanding necessary for effective rule of a kingdom or empire. Here, he seems to give insufficient weight to the obvious *initiatory nature of much of the Gospel message*, tending to respond to texts as though they are to be taken literally when beyond doubt they are to be taken symbolically.⁵⁶

For example, he objects to the famous exhortation: “Render unto Caesar what is Caesar’s and unto God what is God’s.” He sees this as promoting a separation between human institutions and supernatural order which the Guelph faction was able to exploit. However, it surely refers to the fundamental difference between *this world* (Caesar’s world, the world of those asleep) and *the worlds above* (those of the awakening and the enlightened). The essential message is that the two worlds should not be confused.

It is only if the profound initiatory teaching of the Gospels is taken literally that it tends to conflict with practical common sense in our ordinary conduct in this mundane world!

Unreal “Realisms”

In his eleventh chapter Evola considers a variety of unsatisfactory responses to the unappealing and conformist world of the bourgeois.

He rejects *neo-realism* as “the mistake of those who regard only the inferior degrees of reality as real” and condemns *psychoanalysis* as “a doctrine that divests and brands as unreal the conscious and sovereign principle of the person, considering as ‘real’ instead the irrational, unconscious, collective and nocturnal dimension of the human being, every higher faculty being seen as derived and dependent.”

He gives a particularly adroit and succinct summary of *existentialism*. It “proclaims the primacy of ‘existence’ over ‘being’, instead of acknowledging that existence acquires a meaning only when it is inspired by something beyond itself. [...] In this philosophy, ‘existence’ is identified with the most shallow forms of life; this kind of existence is separated from any superior principle, made absolute and cherished in its anguished and lightless immediacy.”

That is an apt diagnosis of Albert Camus’ interesting but poisonous novel *The Outsider*, but would not be fairly applied to the nobler novel *The Plague*, in which the failed Algerian metaphysician struck a truly tragic note.⁵⁷

Evola also notes that the bourgeois pettiness can even infect monarchs, churchmen and communist demonstrators. Another inappropriate response to the bourgeois mentality that he identifies is an *exaggerated appreciation of culture and intellectualism*, associated with “the growing, hypertrophic cerebralization of Western man,” who has given too privileged a position in recent centuries to conceptual thought.

In response to these false alleys, Evola calls for “a more realistic opposition to the bourgeois spirit” which is “oriented upward” and includes “a revival of the heroic and aristocratic virtues.”

We must “remain upright, feeling the presence in life of that which leads beyond life.” We need to recover a worldview based on “an inner form and a sensibility endowed with an innate character” which expresses “instinctive certainty” and a sense of “a sure meaning of life.” This is the premise for “the emergence of new men and leaders” capable of establishing a new political climate.

This suggests that any effective political movement of the Right in Australia will need to promote *inner exploration* in its followers – not merely pious prayer, but deeper forms of meditation and contemplation.

The Corporative Workplace

As a necessary step to the reassertion of control over the economy by the State, Evola recommends an end to “classism” and class struggle.

His ideal is a corporative principle involving “a community of work and productive solidarity, based on the principles of competence, qualification and natural hierarchy, with the overall system characterized by a style of active impersonality, selflessness and dignity.” He recalls the mediaeval artisan corporations, guilds and craft fraternities, whose members “enjoyed the status of *free men* and also were very proud of belonging to their association.” Such men “felt love for their work, which was regarded as [...] an art and an expression of one’s vocation.” They readily upheld “the code of honour of their corporations.”

That world was turned upside down by the industrial revolution, which went hand-in-hand with the rise to power of usurious financial groups. Thus, says Evola:

“today the truly relevant and serious problem is that of the restraint that needs to be placed on the wild and unscrupulous struggle among various monopolies, and especially among the monopoly of goods and materials (co-operatives), the monopoly of money (banking, finance, stock speculations) and the monopoly of labour (trade unions).”

Evola is certain that “only the State can effectively [...] limit the power of these groups” and that this can only happen “where the State appears as a super-ordained power, capable of facing and defeating any subversive force.” Australians should note here the overwhelming case for the retention of our monarchy. Yielding to the agitation for a republic will mean handing ourselves over to those who control these great monopolies – the “barons” or “giants” of the age. Our task, then, must be to breathe life back into the monarchy, by finding ways to rekindle heartfelt loyalty to the Crown, and later in our history to effect the inauguration of a truly Australian monarchy, seeded, as it were, from the parent tree in Britain.

Evola is emphatic that the struggle against a degenerate and arrogant capitalism must be waged “from above.” As regards solutions, he is opposed to forms of worker co-ownership, which he sees as tending to fatal inefficiency, particularly in the management of large companies, which are like large armies. However, he suggests that “ways should be devised through

which the worker could gradually become a small 'owner,' by making him possessor of non-transferable stocks of his company corporation."

Evola calls for the suppression of "the worst type of capitalist, who is a parasitical recipient of profits and dividends." Instead, in a new corporative system, the owner of the means of production should "assume the function of responsible leader, technical manager and capable organizer of the business he runs, being surrounded by loyal workers who are free from trade union control."

Evola understands well that "in the varieties of what is essentially mechanical work it is very difficult to retain the character of 'art' and of 'vocation' and for the results of production to show any signature of the personhood of those who worked to manufacture them." This poses a problem similar to that encountered earlier in the phenomenon of "total war" caused by modern scientific, technological and industrial advances.

Evola adopts a similar solution, seeking "the emergence of a new type, characterized by a certain impersonality" who will incarnate "new forms of the anonymity and unselfishness that characterized ancient corporativism." Clearly such a phenomenon could only appear in a noble and just State whose population as a whole had faith in the goodness and purposes of that State.

Evola also favored a reconstructed parliamentary system in which the Lower House is filled with representatives of the business, professional and trades corporations, whose task would mainly be the management of the State's economic affairs.

Political concerns would largely be dealt with by the Upper House, which would consist of men who embodied and could defend spiritual and national interests of prestige and power. One should belong to this superior House "by designation from above and for life, almost as if it were an Order, on the basis of one's natural dignity and inalienable qualification."

Such discussions will make Australian men and women of the Right aware of the magnitude of the challenge that lies before them; but certainly we cannot rest content with the current political structures as they operate.

Occult Politics

In his thirteenth chapter, in which Evola rightly acknowledges his considerable debt to René Guénon,⁵⁸ the question is asked whether "it is necessary to identify influences of a higher order" behind the disastrous collapse around the world of traditionally articulated societies.

Evola reminds us of how, for example, Catholic historiography "used to regard history as [...] the unfolding of divine Providence, to which hostile forces are opposed [...], 'forces of evil' [...], 'forces of the Antichrist' [...], forces of the *cosmos* against forces of *chaos*."

This is potentially sensational copy! However, Evola does not develop any kind of detailed and documented enquiry into *the mystery of iniquity*. Many readers may agree with me on the basis of their own personal experience that there does seem to be active in our world a superhuman *being of evil*, whose presence can be felt on occasions as not merely one of enormous and elemental power, but also one of a devastating *hatred and*

conscious malignity. Evola carries out no research into this matter, perhaps preferring to keep metaphysics out of what is largely just a primer for political action.

Instead, he uses the *Protocols of the Learned Elders of Zion*, of whose authenticity he is clearly very skeptical, to allow him to raise another question, that of "whether or not the disorder of recent times is accidental, since it corresponds to a plan, the phases and fundamental instruments of which are accurately described in the *Protocols*."

Thus, he focuses wholly on the question of whether or not there has been a *worldly political conspiracy* behind the world's calamities. He produces a fairly convincing case that there has been, but avoids the cliché of placing blame on "the Jews" and "Masonry." Rather, he surmises that these groups themselves may have been used by a more concealed source.

Evola also considers carefully the various instruments by which "occult war" appears to be waged: "scientific suggestion and positivist propaganda, the tactic of replacement, the tactic of counterfeits," the encouragement of a useless traditionalism (the tares and chaff of Tradition), the tactic of inversion, the tactic of ricochet, the scapegoat tactic, the tactic of deliberate misidentification of a principle with its representative and the tactic of replacement infiltrations (in "shell-like" organizations which have, as it were, lost their soul and so can become possessed by alien forces).

Evola sensibly warns us against quixotic gallantries in this dangerous situation.

"Those movements of the past that intended to react against and stem the currents of national, social and moral dissolution [...] often upheld dangerously unilateral positions, due to the lack of adequate discernment; this was a weakness that [...] played into the enemy's hands."

He concludes this chapter by adding:

"There is little hope that anything may be saved when among the leaders of a new movement there are no men capable of integrating the material struggle with a secret and inexorable knowledge, one that [...] stands [...] on the side of the luminous principle of traditional spirituality."

The Roman Ideal

Related to Evola's discussion of the need for a choice of traditions within a nation's history is his comparison of the two dominant temperaments within the Italian soul: the Roman and the Mediterranean. A discussion interesting in itself, it also suggests that the Australian Right may need to undertake a comparable analysis of the Australian soul.

Evola begins by presenting two unexpected historical perspectives. He first argues that the "heroic-sacred" world of early Rome and Sparta "was not perpetuated in the following 'Classical' civilization, from which, in turn, the 'Latin spirit' and the doctrine of the 'unity of the peoples of Latin civilization' derived."

Next, he replaces the "democratic" image of the Axis pact between Italy and Germany (a little clown joining a big devil) with a much more dignified interpretation. Arguing that Germany retained aspects of the "heroic-sacred" world longer than Greece or Italy, he suggests that the Axis could have spiritually strengthened both peoples with a "reciprocal integration," if it

had not been sabotaged – partly by elements in Italy itself, even Fascist cadres misled by the myth of the Risorgimento.

Evola's depiction of "the original Roman spirit" deserves to be quoted at length, since it clearly reflects his own personal ideal and the temperament which gave him his perspective on life. Australians might be wise to draw up a similar inventory of "the British spirit" as the better part of their own national soul.

Evola saw the Roman spirit as based on a human type characterized by "self-control, an enlightened boldness, a concise speech and determined and coherent conduct, and a cold, dominating attitude exempt from personalism and vanity.

"To this Roman style belong virtue, in the sense not of moralism, but of virile spirit and courage; fortitudo and constantia, namely spiritual strength; sapientia, in the sense of thoughtfulness and awareness; disciplina, understood as love for a self-given law and form; fides, in the specifically Roman sense of loyalty and faithfulness; and dignitas, which in the ancient patrician society became gravitas and solemnitas, a studied and moderate seriousness."

The Roman spirit preferred

"deliberate actions, without grand gestures, a realism that is [...] love for the essential [...], clarity [...], an inner equilibrium and a healthy suspicion of every confused form of mysticism; a love for boundaries; the readiness to unite, as free human beings and without losing one's identity, in view of a higher goal or for an idea [...]; religio and pietas, which [...] signify an attitude of respectful and dignified veneration for the gods and [...] of trust and re-connection with the supernatural, which was experienced as omnipresent and effective."

By contrast, Evola characterized the Mediterranean style much less favorably, seeing it as consisting of

"love for outward appearances and grand gestures; concern to be noticed by others and to make an impact on them; the choreographic-theatrical and spectacular, comparable to the French grandeur and gloire; the tendency toward a restless, chaotic and undisciplined individualism; intolerance of any general and strict law of order; the fireworks of a creativity disjoined from any higher meaning and tradition; the pseudo-genial hypercritic, expert in eluding a law; the cunning and malicious fooler of others; a gesticulating, noisy and disordered exuberance; a manic effusiveness; excitability and verbosity; a flaunted and conventional sense of honour; immediacy of desire or affection; and a public cheeriness masking an inner hopelessness."

There is an element of caricature, of course, in this comparison of two poles; and Evola's "ideal Roman" is not the only fruitful way of being human: it is not a universal requirement of man. Nevertheless, Evola's discussion can alert us to the ways in which propagandists and agitators promote various stereotypes of "the typical Australian" or "the Aussie bloke and Sheila"⁵⁹ which may, in fact, be inadequately attuned to reality as well as psychosocially demeaning. The Australian Right needs to determine its own modes of "the ideal Australian character," based on scrupulous examination of our history and culture; and to promote these coolly and calmly in the public forums.

As Evola also noted, there is no need to suppress passion; rather, we should heed Nietzsche's warning "against every morality that tends to dry up every impetuous current of the human soul instead of channeling it."⁶⁰ What matters is "to organize one's being in an integral way around the capability of recognizing, discriminating and adequately utilizing the impulses and the lights that emerge from one's deep recesses."

For Evola, the "myth of Rome" was Italy's most desirable model. "In the rectifying and formative action the key role will always be played by the political myth [...] a galvanizing idea-force. The myth reacts on the environment, implementing the law of elective affinities: it awakens, frees and imposes those possibilities of single individuals and the environment to which they correspond."

Sex and Population

Evola believes in the need for humanity to control the world's population growth.

"Overpopulation exacerbates the problem of how to employ the workforces; it also unavoidably intensifies production processes, which in turn, due to their determinisms, strengthen the demonic nature of the economy. The result is the increasing enslavement of the individual and the reduction of free space and of any autonomous movement in modern cities."

Evola also mentions the "congestion that in turn produces critical international solutions," a theme that Jean Raspail later took up in his novel *The Camp of the Saints*⁶¹ and a reality that now poses headaches for the Australian Government as regards immigration policy.

Evola takes up a number of controversial and uncompromising positions. In the first place, he endorses the view that some peoples are superior to others and that the political order of the State should appropriately reflect this.

"Every true empire is born from a race of conquerors who overcame lands and peoples [...] on the basis of a higher calling and qualification, which allowed them to rule as a minority in foreign lands [...] the Romans, the Achaemenids, the Franks, the Spaniards, the early Islamic hosts and the British."

In the second place, he rejects as outdated and in fact immoral the Catholic religion's embrace of the biblical principle of the multiplication of the human species and the Church teaching that sexual union and marriage are legitimate and sanctified only when they are aimed at procreation.

Evola acknowledges the good sense of a Vatican II declaration that love, too, may be a legitimate foundation of marriage. In referring also to the libertine, "who elevates pleasure to an art," and the Dionysianism "that in antiquity enjoyed a religious sanction," Evola clearly insists that birth control measures should be widely employed so that sexual satisfaction of various intensities can be obtained without worsening the population problem.

A third controversial position (very personal to Evola himself) concerns the identification of "the cult of children" with the bourgeois spirit. Evola calls for men to join the revolutionary-conservative movement who should almost look upon creating a family as a betrayal of the cause. He perhaps mistakes a

personal preference for an ideal. Such men are not necessarily to be ascetics.

"I believe that in the personal domain the right to an ample degree of sexual freedom for these men (the warriors) should be acknowledged, against moralism, social conformism and 'heroism in slippers'."

A degree of personal feeling has clearly entered the discourse here, confirmed by Evola's approving quotation of Nietzsche's infamous dictum that "man should be trained for war and woman for the recreation (or rest) of the warrior."

At the same time Evola must be commended for his courage and frankness in tackling such difficult subjects in defiance of taboos old or new. The Australian Right will need to show similar integrity in determining policy on immigration and population issues for our future.

A True European Union

Evola's last chapter considers the daunting task of bringing about a united Europe in accordance with the principles of Tradition. This is of great interest in a time when a quite different kind of European Union is being more or less forced on the peoples of the traditional European nations; and when Britain is moving towards its fateful referendum on whether or not to accept the Euro as its unit of currency.

Evola begins by outlining the *organic* character that his ideal Europe would possess.

"Fatherlands and nations may exist. [...] What should be excluded are nationalism, imperialism, chauvinism – every fanatical absolutization of a particular unit."

Such a *European Empire* would safeguard the principles of both unity and multiplicity.

"Individual states would have the character of partial organic units, gravitating around a one that is not a part."

Transcending the political sphere would be an idea, a tradition and a spiritual power.

"The limitations of the sovereignty of the single national units before an eminent right of the Empire will have as their sole condition this transcendental dignity of the Empire [...] an organism composed of organisms."

Thus, "the elementary presupposition of an eventual united Europe appears to be the political integration of the single nations." A healthy whole cannot be made up of unhealthy parts.

In such integrated nations, quite different from the current bourgeois democracies, the elites of each nation "could understand one another and co-ordinate their work," rather in the manner of the royal houses and their supporting aristocracies in the Old Europe.

Evola does not fudge the "disheartening magnitude" of the task, which seems almost utopian. He notes that the problem of finding a spiritual foundation for such a European Empire is

quite unresolved. Neither Catholicism nor "a generic Christianity" (which would be too weak and diffuse) would serve the purpose. Moreover, Europeans have largely lost contact with the highest meaning of Europe itself; and "European tradition" and "European culture" are too confused and too contaminated by false ideas.

Evola is aware that the "general leveling of cultures" of the world has been used as an argument by those "who do not want a united Europe but rather a unified world, in a supernational organization or World Government." Today's European Union, brought about by massive deceit in recent decades, is perhaps a step in that direction. It would, of course, lead to an anti-traditional world in which the majority of human beings would be drugged and driven serfs.

Evola adds that "a radical European action finds its major obstacle in the lack of something that could represent a starting point, a firm support and a centre of crystallization." He proposes the creation of an Order whose members would work in the right direction in the various nations.

Such an order could include members of ancient European families, warrior types (especially those trained in elite combat units) and other persons in whom a distaste for "the modern disaster" has aroused a yearning for a traditional political order, together with the will and character to strive for it.

"The personality of an authentic leader at the centre and head of the Order is of the utmost importance."

No such person was visible to Evola in Europe as he wrote those words. For members of the Australian Right, this chapter reminds us of the kind of political order in Australia towards which we should work, together with the attendant difficulties. To date it seems that no suitable leader arose during the five decades after the Japanese collapse; but perhaps that reflects the fact that individuals and groups on the Australian

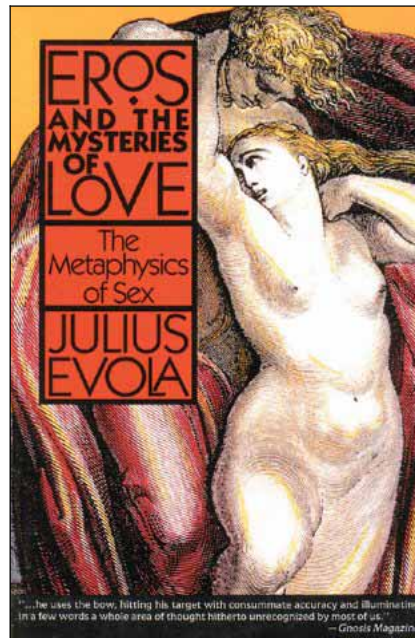
Right lacked the wisdom and understanding to create the necessary atmosphere in which such a leader could appear and act.

Envoi

The most arresting question to be asked of Evola is whether or not he ever wrote as an initiate, as an *awakened man*, as a brahmin. Judging by *Men Among the Ruins*, I believe the answer to be no.

A not altogether friendly critic of Evola, Richard Drake, in Chapter 7 ("Children of the Sun") of his *Revolutionary Mystique and Terrorism in Contemporary Italy* (Indiana University Press) has written of Evola's period of magical studies with the Ur group in the 1920's as follows: "Evola proposed a philosophy of utter wakefulness and vigilance on this plane of existence, the only one with which he was seriously concerned." This was *after* Evola had left the Ur group.

And Dr H. T. Hansen, in "A Short Introduction to Julius Evola" published in *Theosophical History* noted of Evola:



“Since he does not regard himself as master, he can recognize no student.”

Evola's behavior in 1945 is also inconsonant with that of a wise initiate. Hansen reported:

“During air attacks, Evola had the habit of not going to the bomb shelters but instead went on working in his office or walked about the streets of Vienna. He wanted, as he said, ‘calmly to question his fate.’”

In fact it was foolish negligence – and he suffered terribly for it.

Robin Waterfield, the biographer of Guénon, published “Baron Julius Evola and the Hermetic Tradition” in *Gnosis Magazine*. About the Ur phase, he tersely commented:

“Their attempts to form a ‘magical chain’ in order to exercise supernatural influence on others were soon abandoned.”

Waterfield felt that Evola had, however, performed a service by bringing back to European attention the concept of *theosis*, personal deification – that level of attainment known as *jivanmukta* in Hinduism, “the superior person” in Chinese tradition, “the liberated one” in Buddhism and the saint or sage in Christian tradition.

“This notion has been fiercely opposed by the hierarchical Christian Church, whose clergy have seen unmediated access to divine grace as a threat to their influence and power.”

They have also, of course, found it at odds with the Pauline doctrine of the “one atonement” by the blood of the crucified Jesus.

In my view Evola is a man of very similar character and achievements to the great Russian writer P. D. Ouspensky (1878-1947), who searched diligently (or thought he did) for a school of initiation, but never succeeded in becoming initiated.⁶² There seems to have been a degree of gloom at the end of each man's life, the gloom of *hamartia*, of having had one's arrow fall short of the target. Yet, in the world of us ordinary men, the unawakened, each of these writers is a towering figure of integrity, independent thought and intellectual achievement.

Their work has to be read *critically*, however. British psychiatrist and devotee of the Cathar tradition, Dr. Arthur Guirdham,⁶³ would surely have diagnosed each man as a typical modern obsessive. Obsession is indeed a psychological failing, but it can drive its victims to lifetimes of intense labor and magnificent achievements. In my case, my main criticism of Evola is his undue depreciation of the feminine side of human nature, his unfair identification of femininity with the will-to-sleep, to give up the struggle to achieve wisdom. Evola appears to me to have been a very highly strung person; and his adherence to a “path of virility” was a means by which he kept his own nature from collapsing. It was a noble path, but it is not the only path.

Further Reading

Books by Julius Evola available in English and published by Inner Traditions, Rochester, Vermont, USA, unless otherwise indicated, are:

- *Eros and the Mysteries of Love* (1983)
- *The Yoga of Power* (1992)

- *Revolt against the Modern World* (1995)
- *The Hermetic Tradition* (1995)
- *The Doctrine of Awakening* (1996)
- *Meditation on the Peaks (Feral House)* (1997)
- *The Mystery of the Grail* (1997)
- *Introduction to Magic* (2001)
- *Men among the Ruins* (2002)

The Author

Nigel Jackson was born on September 4, 1939, in Melbourne, Australia. He holds a Master of Arts degree in English from the University of Melbourne and has been a secondary school teacher for thirty-five years. He published four books of poetry in the 1970's and *The Case for David Irving* in 1994. For two decades he has publicly defended the principle of intellectual freedom and, consequently, the right of revisionist historians to publish in national forums without defamation, harassment or punishment. This review-article on Julius Evola's *Men Among the Ruins* was accepted for publication in three parts by the Australian *New Dawn Magazine* and the first part appeared in its September-October 2002 edition. Mysteriously, the other parts never appeared and the magazine was deaf to several letters of enquiry by the author.

Notes

- ¹ Russell Kirk, *The Conservative Mind*, Faber, London, 1954.
- ² Eric Voegelin, *The New Science of Politics*, University of Chicago Press, USA, 1966.
- ³ George Hannan was a Liberal Party Senator in the Australian Parliament from 1956 to 1964 and 1970 to 1974. A staunch Catholic and politically conservative, he endeavoured to form his own party in 1974, after being deprived of party preselection.
- ⁴ Graham Campbell was the Australian Labour Party Member for Kalgoorlie in the House of Representatives of the Australian Parliament from 1980 to 1995 and then held his seat as an Independent from 1995 to 1999. Uncorrupt, outspoken and fearless, he made many admirable public statements that disconcerted both major parties, such as his open criticism of the Zionist Jewish lobby for its attack on free speech during the parliamentary debate on the 1994 Racial Hatred Bill. See Graham Campbell and Mark Uhlmann, *Australia Betrayed*, Foundation Press, 65 Oats Street, Carlisle, Western Australia 6101, Australia, 1995.
- ⁵ Pauline Hanson was an Independent Member for Ipswich in the House of Representatives of the Australian Parliament from 1996 to 1998. She was a frank but simplistic populist who espoused some politically incorrect policies of a generally old-fashioned conservative nature, especially concerning nationalism (as opposed to globalism), immigration and Aboriginal affairs. She formed the One Nation Party, which attracted a moderately substantial protest vote for a few years.
- ⁶ Giuseppe di Lampedusa, *The Leopard*, Fontana, London, 1984.
- ⁷ Oswald Spengler, *Decline and Fall of the West* (2 vols.), Alfred A. Knopf, New York, 1986.
- ⁸ *The Tao Te Ching*, Unwin, London, 1985.
- ⁹ René Guénon, *The Crisis of the Modern World*, Luzac, London, 1942.
- ¹⁰ Nikos Kazantzakis, *Zorba the Greek*, Faber, London, 1977.
- ¹¹ The Perennialists include René Guénon, Ananda Coomaraswamy, Frithjof Schuon, Titus Burckhardt, Martin Lings, Marco Pallis and Leo Schaya. See, inter alia, Jacob Needleman (ed), *The Sword of Gnosis*, Arkana, London, 1986, which contains an anthology of their writings, and Martin Lings, *The Eleventh Hour*, Quinta Essentia, Cambridge, 1987, which lists the majority of their important publications. Aldous Huxley wrote a study of Traditionalism in his *The Perennial Philosophy*, Chatto and Windus, London, 1946.
- ¹² Gustave Le Bon, *The Crowd*, Penguin, London, 1977. See also Ortega Y Gasset, *Revolt of the Masses*, Unwin, London, 1972.
- ¹³ Robert Graves, *The White Goddess*, Faber, London, 1961.
- ¹⁴ Starhawk, *The Spiral Dance*, Harper and Row, New York, 1979.
- ¹⁵ *The Bhagavad Gita*, ed. Radhakrishnan, Allen and Unwin, London, 1960.
- ¹⁶ *World Conquest through World Government – The Protocols of the Learned*

- Elders of Zion*, ed. Victor Marsden, Britons, UK, 1972.
- ¹⁷ On Corneliu Codreanu see Prince Michael Sturdza, *The Suicide of Europe*, Western Islands, Boston, USA, 1968, pp. 31-41.
- ¹⁸ T. S. Eliot, *The Sacred Wood*, 1920, repr. Methuen, London, 1960; *The Idea of a Christian Society*, 1939, repr. Faber, London, 1954; *Notes Towards the Definition of Culture*, 1948, repr. Faber, London, 1962; *On Poetry and Poets*, 1957, repr. Faber, London, 1961.
- ¹⁹ In *Selected Essays*, 1932, repr. Faber, London, 1958.
- ²⁰ On 1 January 1901 Australia became a federation, the six self-governing colonies into which the continent had previously been divided becoming States of an "indissoluble Federal Commonwealth."
- ²¹ Founded in 1957, the National Civic Council grew out of the earlier "Movement" which had been largely sponsored by elements in the Catholic Church as a means to diminish Communist influence in Australia's trades unions. Its president, B. A. Santamaria, one of Australia's most distinguished intellectuals and political commentators, died in 1998. See his books: *The Price of Freedom*, The Hawthorn Press, Melbourne, 1964; *Point of View*, The Hawthorn Press, Melbourne, 1969; and *Against the Tide*, Oxford University Press, Melbourne, 1981.
- ²² National Action was a small political movement, based partly on the political philosophy of the Spanish Falangist and Catholic Jose Primo de Rivera. It was republican, hostile to non-European immigration and prone to provocative public demonstrations. In the 1990's its chief spokesman was Michael Brander.
- ²³ The Australian League of Rights was founded in 1960 and grew out of earlier state leagues founded to oppose federal nationalisation of banking. Its first national director, Eric D. Butler, was a convert to the Social Credit philosophy of Major Clifford Douglas (1879-1952). The League's program is Christian, royalist and pro-British. Like Douglas himself, it has been critical of Zionist Jewish influence in modern politics. Regularly defamed in the media and by politicians of all major parties, it has struggled to avoid pariah status. See Clifford H. Douglas, *Social Credit*, Institute of Economic Democracy, Vancouver, Canada, 1979; *The Brief for the Prosecution*, Veritas, Western Australia, 1983; and *The Development of World Dominion*, KRP Publications, London, 1969.
- ²⁴ On the important topic of castes see Frithjof Schuon, *Castes and Races*, Perennial Books, UK, 1981.
- ²⁵ Maurice Nicoll, *Living Time*, Vincent Stuart, London, 1961, p 123; Frithjof Schuon, *Understanding Islam*, 1963, repr. Unwin, London, 1981, pp 71-78.
- ²⁶ On Chinese tradition see René Guénon, *The Great Triad*, Quinta Essentia, Cambridge, UK, 1991.
- ²⁷ Aldous Huxley, *Brave New World*, Penguin, London, 1975.
- ²⁸ On ancient Egyptian culture see the works of René Schwaller de Lubicz, including *The Temple in Man*, Inner Traditions, USA, 1981.
- ²⁹ Ronald Conway, *The Great Australian Stupor*, Sun Books, Melbourne, 1971; *Land of the Long Weekend*, Sun Books, Melbourne, 1978.
- ³⁰ Gordon Rattray Taylor, *Sex in History*, Thames and Hudson, London, 1953.
- ³¹ See I. C. F. Spry, QC, "The Hypocrisy of Aboriginal Claims," *National Observer* (PO Box 751, North Melbourne, Victoria 3051, Australia), No. 45, Winter 2000, pp 6-10. Dr Spry writes, inter alia: "The regrettable and pervasive dishonesty of the Aboriginal lobby can now be seen almost every day in newspaper reports. The so-called 'stolen generation' claims provide regular examples. [...] the lobby] is continuing to promote extreme results under the guise of 'reconciliation'. In effect, the approach is to say 'we should be "reconciled" with you' but 'we will be reconciled only if you provide us with all that we demand, including (and especially) large amounts of money, a treaty favouring us and so on..."
- ³² J. R. R. Tolkien, *The Hobbit*, Unwin, London, 1995; *The Lord of the Rings*, Harper Collins, London, 1992.
- ³³ Terry Goodkind, *Wizard's First Rule*, Gollancz, London, 2001, is the first of the series.
- ³⁴ Russell Kirk, *Enemies of the Permanent Things*, Arlington House, New York, 1969, pp 109-124.
- ³⁵ See Nigel Jackson, "The Queen's Justice and the International Criminal Court" (speech to the Australian League of Rights National Seminar, October 2002), M. E. A., PO Box 248, East Caulfield, Victoria 3145, Australia.
- ³⁶ See Mouni Sadhu, *In Days of Great Peace*, Allen and Unwin, London, 1952.
- ³⁷ See Martin Lings, *A Sufi Saint of the Twentieth Century – Shaykh Ahmad-al-Alawi*, Allen and Unwin, London, 1973.
- ³⁸ On the French Revolution see Nesta Webster, *The French Revolution*, 1919, repr. Christian Book Club of America, Hawthorne, CA 90250, USA, 1969; *World Revolution*, 1921, repr. Britons, UK, 1971, pp 13-93; and *Spacious Days*, Hutchinson, London, 1949, pp 185-191.
- ³⁹ On communism/bolshevism see P. D. Ouspensky, *In Search of the Miraculous*, Routledge and Kegan Paul, London, 1950, pp 344-345; *Letters from Russia 1919*, Routledge and Kegan Paul, London, 1978.
- ⁴⁰ George Orwell, *Animal Farm*, Penguin, London, 1989; *Nineteen Eighty-four*, Penguin, London, 1975.
- ⁴¹ Alexander Solzhenitsyn, *The Red Wheel*, comprising (to date) *August 1914*, The Bodley Head, London, 1989, and *November 1916*, Jonathan Cape, London, 1999. Two further volumes in the series are to follow.
- ⁴² See Pieter Geyl, *Napoleon: For and Against*, 1949, repr. Peregrine Books, London, 1965.
- ⁴³ Paul Keating, an ardent republican of Irish extraction, was Prime Minister of Australia and Leader of the Australian Labour Party from 1991 to 1996.
- ⁴⁴ Sir William Deane was a Justice of the High Court of Australia from 1982 to 1995 and Governor-General of Australia from 1996 to 2001. During his vice-regal phase he politicised the office of Governor-General in an unprecedented manner, expressing left-liberal views on sensitive topics such as Aboriginal affairs and immigration.
- ⁴⁵ On *metanoia*, often mistranslated as "repentance," see Maurice Nicoll, *The Mark*, Robinson and Watkins, London, 1973, p 207.
- ⁴⁶ On Dr Salazar see Hugh Kay, *Salazar and Modern Portugal*, Eyre and Spottiswoode, London, 1968. Also recommended are the books by his Ambassador to the United Nations and Foreign Minister, Dr Franco Nogueira, *Portugal and the United Nations*, Sidgwick and Jackson, London, 1961, and *The Third World*, Johnson, London, 1967.
- ⁴⁷ Sir Walter Scott, *Quentin Durward*, Collins, London, 1951; Sir Arthur Conan Doyle, *Sir Nigel*, Wordsworth, UK, 1994.
- ⁴⁸ Ernst Jünger, *The Storm of Steel*, Chatto and Windus, London, 1929, repr. 1942.
- ⁴⁹ Martin Boyd (Australian novelist, 1893-1972), *The Cardboard Crown*, Penguin, Melbourne, 1984; *A Difficult Young Man*, Penguin, Melbourne, 1988; *Outbreak of Love*, Lansdowne Press, Melbourne, 1976; *When Blackbirds Sing*, Lansdowne Press, Melbourne, 1972.
- ⁵⁰ On George Ivanovich Gurdjieff (1877?-1949) see James Moore, *Gurdjieff*, Element, UK, 1991.
- ⁵¹ See Robin Waterfield, *René Guénon and the Future of the West*, Aquarian Press, London, 1987.
- ⁵² Frithjof Schuon, *The Transcendent Unity of Religions*, Theosophical Publishing House, USA, 1984.
- ⁵³ James McAuley (Australian poet and Catholic intellectual), *The End of Modernity*, Angus and Robertson, Sydney, 1959, pp 8-16; Monk Damascene Christensen (Russian Orthodox priest), *Not of This World*, Father Seraphim Rose Foundation, PO Box 1656, Forestville, CA 95436, USA, 1997, pp 60-84 and 997-999.
- ⁵⁴ See Robin Waterfield, *op. cit.* (note 51), pp 130-131 and René Guénon, *The Lord of the World*, Coombe Springs Press, UK, 1983.
- ⁵⁵ Idries Shah, *The Sufis*, Star Books, London, 1977; "The King's Hawk and the Owls," in *The Hundred Tales of Wisdom*, Octagon Press, London, 1978.
- ⁵⁶ See P. D. Ouspensky, "Christianity and the New Testament" in *A New Model of the Universe*, Kegan Paul, Trench, Trubner, Co. Ltd., London, 1931, repr 1938.
- ⁵⁷ Albert Camus, *The Outsider*, Penguin, London, 1974; *The Plague*, Penguin, London, 1976.
- ⁵⁸ René Guénon, *The Reign of Quantity and the Signs of the Times*, Sophia Perennis, New York, 1995, Chapters 30, 36, 38 and 39.
- ⁵⁹ Sheila is a colloquial Australian term for a girl or woman, probably derived from Ireland, where feminine carvings from ancient times, known as she-lagh-na-gigs, are common.
- ⁶⁰ Friedrich Nietzsche, *Thus Spake Zarathustra*, Penguin, London, 1961. See also Martin Heidegger, *Nietzsche* (2 vols.), Harper San Francisco, USA, 1991.
- ⁶¹ Jean Raspail, *The Camp of the Saints*, Ace Books, Grosset and Dunlap, New York, 1977.
- ⁶² P.D. Ouspensky, *op. cit.* (notes 39, 56), and *Tertium Organum: The Third Canon of Thought*, 1921, repr. Routledge and Kegan Paul, London, 1957; *The Fourth Way*, Routledge and Kegan Paul, London, 1957; *Talks with a Devil*, Turnstone Press, London, 1972.
- ⁶³ Arthur Guirdham, *Obsession*, Neville Spearman, London, 1972.

Hitler's and Saddam's "Weapons of Mass Destruction"

By Dr. Robert Faurisson

Is it not simply wondrous to be told the same lie twice by the same people and for the same purpose at nearly sixty years' distance?

In January 1944, US President Franklin D. Roosevelt decided to create, on the advice of the Jew Henry Morgenthau and his cohorts, the so-called War Refugee Board (WRB). In November 1944, that official body, under the heading "Executive Office of the President / War Refugee Board / Washington, DC," published a report entitled "German Extermination Camps Auschwitz and Birkenau," which falsely accused Adolf Hitler of possessing weapons of mass destruction or WMD's (called execution gas chambers).

In 2002, President George W. Bush decided to create, on the advice of the Jew Paul Wolfowitz and his cohorts, the so-called Office of Special Plans (OSP). Headed by Abram Shulsky, that official body promoted reports falsely accusing Saddam Hussein of having WMD's.

The lie was the same: an accusation based on false evidence. The type of people were the same: powerful American

Jews. The purpose was the same: war.

But there were also differences. First, the lie against Hitler concerned WMD's that were, for physical and chemical reasons, altogether impossible and inconceivable; but the lie against Saddam Hussein was about WMD's that are quite possible and conceivable, since his accusers themselves possess such devices in great abundance. Second, the lie against Adolf Hitler is more than half a century old and stronger than ever; however, the lie against Saddam Hussein is only a few months old and not yet very strong. Third, if someone disputed the accusation against Adolf Hitler, he might, like Ernst Zündel, be sent to prison; but if someone disputes the accusation against Saddam Hussein, he would, at least currently, be running only slight risks.

Observe how the lie was built *up* against Saddam Hussein and you will see exactly how the lie against Adolf Hitler was forged by the same sort of people and for the same purpose: perpetual war.

© June 2, 2003

Revisionism as a Political Factor in Germany

By Michael Ben Abbamari

ταρασσει τονζ ανθρωπονζ ον τα πραγματα
αλλα τα περι των πραψματοω δογματα.

It is not facts that confuse people,
But their interpretation.

Epiktet, Ench., Chapter 5

Revisionists have produced considerable scientific achievements during the last decades; however, what is still missing is a general overview of these opinions and the implications they hold for the present political development. An analysis of this last point will make certain reactions from the establishment understandable and the future actions of ruling powers predictable, but what are urgently needed are studies of what will happen politically, should revisionist views prove correct.

In my opinion the probability seems great that, even with acknowledgement of essential revisionist views, the ability to draw necessary conclusions will be lost because orthodox perspectives are already established. Therefore, the issue is no longer correction of the facts, but their interpretation and the control this has over the powers elite. On the other hand, it is possible that revisionism is the starting point from where the fractured post-war order can be corrected so that careers and private interests of the political and cultural elites, especially of post-war Germany, are considerably endangered. The "rat-like rage" diagnosed decades ago by Heinrich Böll, with which the rest of the current system would be defended, would therefore

be indeed correct as a phenomenon, although incorrectly placed by its character.

A preliminary remark is still necessary. The following considerations cannot be pushed aside because their foundation presupposes the correctness of objective revisionist research results; essentially, it comes down to the already secured results and the necessary consideration of what were previously ignored questions. Furthermore, it should be indicated that even in current questions a "revisionist" viewpoint is urgently required; here it will only be mentioned that too many prominent deaths occur in Germany, such as the murders of then Deutsche Bank president Herrhausen and chief of East German trust Rohwedder.¹

I.

The aforementioned point by ancient Greek philosopher Epiktet is prescribed by the constitution and constitutional reality of the German post-war state. Its foundation is formed on one hand by the thesis of sole guilt of Germany for the Second World War (according to the known quotation of German po-

litical scientist Theodor Eschenburg that whoever questions this withdraws the foundation of post war politics²), and the Holocaust,³ which is understood to be a historically unique extermination of a definable group of people by the Germans, as per German Superior Court judge Rudolf Wassermann:⁴

"Anyone who denies the truth about the National Socialist extermination camps betrays the principles on which the Federal Republic of Germany was built."

The other side is formed by German constitutional law, especially Article 5(3), which states that art, science, research, and education are free,⁵ and Article 3, which demands equal legal treatment for everybody, because with reference to Germans, German history etc., unlimited detrimental allegations can be made, and not only in unknown publications but in the mass media; as an example, the reduction of the number of victims of the bombing raid on Dresden on February 13/14, 1945, to 25,000 should be mentioned here.⁶ It should also be known that spraying slogans like "Germany perish!" on house walls is no reason for the authorities to intervene.⁷

The contradiction between German constitutional laws and reality cannot be denied and makes it very difficult for German authorities to maintain credibility. This contradiction affects nations far beyond Germany, because the German Basic Law was created under the supervision of the western victorious powers of WWII and therefore represents the constitutional core of "western societies," and these powers, as the actual beneficiaries of the post-war order, have every reason to prevent a revision of history.

Almost none of us are in a position to form judgments about the most important subjects; we all are understandably inclined to form our opinions based on the reaction of the other side. Here, the German 'democracy' is handicapped: because it can only react with prohibitions and otherwise evidently false allegations. The more considerate thinkers will soon turn away from this system in the long run. This will accelerate the process of transferring Gramsci's "cultural hegemony" to the opposition, since by now political topics once considered to have been classically political left are more and more occupied by the political right, like freedom of speech ("Auschwitz lie") and the independence of the judiciary (see the case of Orlet⁸), or the question of rights of the accused in show trials according to the example of the trials of Mölln and Solingen⁹ in comparison to the Lübeck trial against Safwan Eid.¹⁰

As further means to strengthen a servile belief into government dogmas, only the mentioned re-interpretations are left in case the previous 'front' can no longer be held. The embarrassing nature of those re-interpretations, however, can hardly be exceeded: Since the revisionist argument can no longer be refuted that the existing version of the Wannsee-Protocol of January 20, 1942, (often claimed to be the key documentation for the decision to exterminate the Jews) is highly suspect to be a forgery,¹¹ this is simply explained 'away' by claiming that the meaning so far assigned to this document is simply not true, because the mass murders of the *Einsatzgruppen* and deportations had already been in full swing for half a year at that time.¹² Since the "mass murders of the *Einsatzgruppen* and deportations" were known of for a long time, the re-interpreter has only one way to explain the old, 'faulty' perception, i.e., the

flight into an undefined "desire to connect the decision to a definite place, named persons, and also to the date and time" – which disqualifies all domestic and foreign historians before that dogmatic shift as irrational idiots; it is also clear that the operation of the expensively furnished memorial in the Wannsee Manor in Berlin as a contemporary museum will continue as before. A detail: the sample of the protocol handed to the visitor – at least for some time – is not a facsimile of the copy from the archive of the German Foreign Office or even a copy of the alleged facsimile of the so-called Kempner edition, but a typewritten copy of a transcript, certified by the notary Wilhelm Dieckmann in Berwedelom, September 25, 1950. The purpose is evident: Since the revisionist argument is essentially based on comparison of the written text and similar methods, copies of the alleged originals shall not be distributed amongst people; it would be embarrassing that in the case of the Kempner version the document of a major German war-time office does not have the customary runic "SS," and the reproduction of the version of the German Foreign Office could inspire comparison with the edition reproduced by Kempner, and this should be prevented: Big Brother of the nineteen-nineties.¹³

II.

In 1995, a book was published by now deceased German historian Dr. Joachim Hoffmann, once director at the German governmental Research Department for Military History, with the title *Stalin's War of Extermination*.¹⁴ It was provided with a benevolent preface by Manfred Kehr, director of the German Federal Archive/Military Archive, which lends the work a semi-official status in the eyes of the reader. The work makes the reader hold his breath at times, not so much because of the actual subject (although the chapter titles speak plainly, like chapter 1, "Stalin proclaims the war of aggression," and chapter 2, "Hitler preempts Stalin's attack," which tend to clearly present Stalin as acting and Hitler as reacting¹⁵), but rather because the author dares to touch upon two core areas of the Holocaust that he could have omitted in view of the book's titled subject: on one hand the complex subject of Babi Yar, and on the other hand the 'six million' number of Jewish victims. The massacre at Babi Yar in September 1941 (the "old woman ravine" near Kiev) is assigned the exact number of victims as 33,771 murdered Jews in an "*Event Reports USSR*." According to Hoffmann, any believable documentary evidence is missing, as the number of victims varies between "3,000 and 3,000,000" and different statements about the crime site further prove the clearly propagandistic con games surrounding the alleged events at the end of 1943, which was staged by the Soviet Union in order to render the discovery of mass graves of Soviet victims in Katyn and Vinnitsa forgotten and to deflect attention from the actual 300,000 murdered victims by the NKVD in the mass graves of Bykivnia located near Kiev. A closer inspection shows how far Hoffmann actually dared to go: In note 43 on page 214, he refers to a Polish researcher with the name (Marek) Wolski of a "Société d'Histoire Polonaise" in the USA, which appears at first glance completely acceptable, because a Pole can be quoted in full without qualm according to the standards of German political correctness. The note itself is conspicuously kept blurred: "Wolski, 'Le massacre de Babi

Yar.” Only a look into the literature index on page 364 explains what it actually is all about, *i.e.*, an article from Robert Faurisson’s *Revue d’histoire révisionniste*, no. 6, 1992, p. 48-58, since closed down because of political pressure; this is, of course, the favorite journal of the ‘Devil’ himself, since it was published under the authority of Henri Roques, whose doctorate was retracted for political reasons because he objectively dissected in his dissertation the “confessions of Kurt Gerstein,” a central Holocaust testimony,¹⁶ as completely unbelievable and from a dubious source,¹⁷ while the non-person Professor Faurisson stood in the background. If the article is actually read,¹⁸ one is introduced to an important duty of revisionist historians to finally study the abundantly available but barely evaluated air reconnaissance pictures in order to answer the questions about mass graves and other issues.¹⁹

The common reader, after reading Hoffmann’s assertions, will hardly believe that the German murders occurred in the Babi Yar ravine or at any other place in that vicinity – with no crime scene there can be no crime. But Hoffmann touched on a further problem that he did not really answer, which nonetheless causes considerable doubts for the attentive reader: If the alleged German executions in Kiev cannot be proven, then the statements referring to this in the “event reports USSR” lack a basis in reality. Since the existing event reports are not the original reports prepared by the *Einsatzgruppen* at the site, but are considered summaries prepared by the German Imperial Security Main Office (Reichssicherheitshauptamt, RSHA) in Berlin based on received event reports and are stored in type-written form at the Federal archive in Koblenz,²⁰ the question arises whether these documents are of any practical value – or may possibly be forgeries. It is difficult to comprehend how the slaughter of exactly 33,771 people, which, as seen, did not happen, ended up in these documents, when we are told to accept the remaining “event reports UdSSR” as essentially correct statements.

And another conclusion: If this reasoning is conclusive, does not the main support then disappear for the six million number, to which the *Einsatzgruppen* allegedly contributed two million or a full third? Of course it cannot be proven whether Hoffmann went so far in his thoughts or intended his readers to make that inference, but in any case he points in that direction.²¹ Hoffmann explicitly mentions the six million number at another point²² by presenting it as a Soviet propaganda number without any relation to reality – since the Soviets could not know the number of Jews killed by the Germans at that time – so that, therefore, the calculations by Wolfgang Benz et al. in their book *Dimension des Völkermords* must appear as a justification after the fact for Bolshevistic horror propaganda,²³ which Hoffmann of course also does not say, but more than suggests the reader to conclude.

One could easily predict how the German authorities would react to Hoffmann’s book. There were three possibilities:

- 1) Maintain the status quo, pretending that the book does not exist, and hoping that it would be read only by a small group.
- 2) Hoffmann would be tried in court like Vogt and Rudolf.²⁴
- 3) “Social means”²⁵ are used against the author (and publisher), but without a trial (since Hoffmann retired right after publishing this book, job related reprisals were not applicable as with Orlet); a media campaign in order to enforce a recon-

struction of Germany’s Research Department for Military History to become politically correct or to force the erection of sacred Holocaust memorial places.²⁶

So far judicial steps like those against Vogt and Rudolf were taboo with people like Hoffmann; just think about the interview German mainstream historian Prof. Dr. Ernst Nolte gave to Germany’s leftist political magazine *Der Spiegel* in 1994, wherein the Berlin retired professor actually maintained “that the investigations of the gas chambers for traces of hydrocyanide [...] is important” and declares that this is “an approach under the consideration of the [...] fact that these cyanide traces are almost indestructible.”²⁷ Nolte was socially punished through a publication ban in Germany’s most reputed daily newspaper *Frankfurter Allgemeine Zeitung*,²⁸ which used to be his communication channel during Germany’s “quarrel of the historians” in the mid 1980s,²⁹ but legally nothing happened to him. The notables are therefore still protected, because a legal attack on them would be too head-on. The violation of the German basic right of academic freedom, justified only with a simple, therefore secondary penal code standard, would be too flagrantly evident and could lead to solidarization.

Was Hoffmann eligible for the protection granted to notables, or was the danger possibly considered so great already that an example had to be made? Along with Hoffmann, the honorable “Court Vice-President Johann Birk of Freiburg”³⁰ who checked Hoffmann’s manuscript for punishable legal violations, a necessity, which Hoffmann justly denounced as degrading, would also have had to be prosecuted. The real life, however, consistent behavior by the authorities is the last to be expected; Herr Birk could rest assured, nothing would happen to him: the number of martyrs has to be kept as small as possible, because the slaughter of the author himself is sufficient.³¹ Just compare the hysteria after the reasoning for the Deckert sentence was published: the presiding judge Wolfgang Müller was quickly removed out of the firing line. The judge Folkerts who likewise participated was not even worthy of a mention, nor were both magistrates Frau Vera Klug and Frau Evelyn Hopp. Of the five judges panel, only Orlett, the actual editor of the written verdict, became the target, although he would have been alone within the five judges panel without a majority.³²

As it turned out, neither the author Joachim Hoffmann nor evidently his publishers Dr. Wolfgang Bergt (1st edition) or Herbert Fleißner (for all subsequent editions) were ever punished, but an example was made of Dr. Manfred Kehrigh, the leading archive director of the German federal military archive in Freiburg, who wrote the preface to the book, adding his official designation. He was given a reprimand and, according to the author who heard it from a third party, Kehrigh raised an objection against it, so that now a trial before the Federal disciplinary court can be expected. While Hoffmann’s former office is subordinate to the German defense ministry, Kehrigh was subordinate to Prof. Kahlenberg, the head of the German Federal archive of the ministry of the interior, who according to the German left-wing radical magazine *Konkret* 2/97, p. 7, most dutifully distanced himself by accepting the allegation that the preface was simply a piece of scrap paper, which was published without the knowledge of Kehrigh under naming of his official title, which is, of course a lie.³³

Let us pause for a moment to consider the possible escalations and the chances, which could open up for one side or the other. The above objection that a violation of a secondary penal code like insult or defamation of the memory of the dead overrides a constitutionally guaranteed human right may possibly be countered with another human right as protected by German constitutional law: The right of human dignity (article 1), here the right of the victims of National Socialist persecution to have their fate recognized. This argument is weak, because this article applies also for non-NS victims: their dignity has to be protected against unwarranted or exaggerated accusations of guilt.³⁴ The fact that the war generation is dying out does not abolish the dilemma either, because in this respect the descendants of the victims have the same rights as the victims themselves.

Of course all this does not suffice when the privileged group ("victims") cannot separate itself from others; offenses also have to be inherited, as is already practiced when one talks about the "people of perpetrators" (*Tätervolk*). Thus we arrived exactly at the same "archaic" conditions, which passed for typical of the NS-ideology: pure racism – because being the criminal or the victim is inherited biologically – and vengeful thinking based on morality, which is spreading nowadays as an unchallenged matter of course, because it is revenge, nothing but revenge, through which the massive expelling and deportation and mass murder of Germans from East Germany (Silesia, East and West Prussia, East Pomerania) and eastern Europe as well as the eradication of the German civilian population through bombing, even in the final phase of the war, was and still is justified.

The consequence, so far ignored, is the unavoidable abolishment of Christianity as an ethical factor and its predictable early end, since dogmatically seen, this religion hit the bottom already at the end of the 19th century.³⁵

Should there be no reaction to the Hoffmann book or only an ineffective one, it would firm that time on be a quotable book, which even government officials could refer to because of its semi-official character.

Therefore, the system cannot tolerate this book under any circumstance, but if it tried to curtail it as described above, it would provoke the next book, which would doubtlessly contain an even more subversive content. The system then would have to react against such a book in a much more severe way than it reacted against Hoffmann, or (what is more important) it would be perceived that way; this way the game, increasing in severity, could continue for a while.

At the end of this, should the authorities prevail, there would no longer be the present German system, but a dictatorship, whose preliminary stages have already been thoroughly studied elsewhere.³⁶ How far the mental process toward a dictatorship has already advanced in Germany is indicated, for example, by Wolfgang Wippermann, professor at the Free University of Berlin. He asserted without reproach that dead US-historian Harry Elmer Barnes "should have been locked up, either in a jail or in a closed institution"(!)³⁷ because of his statements about contemporary history. And Wippermann is not only allowed to say this, the brochure containing his essay with the title "About the Genesis and Function of the Auschwitz

Lie" is actually distributed by the German authorities free of charge to all students in all Berlin schools!³⁸ At the end of this essay, Prof. Wippermann unwittingly discloses the weakness of the side that he presents, wherein he attacks the "insulting and infamous allegation" of the "equally dangerous" indirect Auschwitz lie, that "the Soviets, the Red Khmer [...] etc were not any better (than the National Socialists)." But since the number of victims of communist systems just during peacetime times – for example: the artificially created starvation in the Ukraine at the beginning and the "Great Terror" at the end of the thirties – far outnumbers the traditional number of victims of all claimed National Socialist crimes – which essentially were committed only during the war – even according to established literature, all Wippermann can do is to make unfounded allegations.

III.

Obviously as a reaction to the reports by Leuchter³⁹ and especially Rudolf,⁴⁰ a trend could be observed to tacitly remove the subject of the "gas chambers" from the repertoires, most obviously⁴¹ in Spielberg's film "Schindler's List," in which no gas chambers are shown,⁴² although the subject practically provokes this. Instead, Spielberg simply turns the uniqueness of German crimes around: characteristic for him is not the, until then, alleged "normalcy" or even "humanity" of the criminal participants, which always became evident to the observers of NS war crime trials, but excessive and, in the end, quite banal brutality.

In the meantime the front appears to have hardened again, probably following a kind of domino theory, according to which the yielding of one point necessarily could lead to other allegations, which could no longer be upheld. The examples are numerous: the reduction of the number of deaths of Dresden was already mentioned as a supporting measure. Conversely, the numbers of Auschwitz victims were, after the low point announced in the German edition of Pressac's book about the crematoriums of Auschwitz (631,000-775,000, of which 470,000-550,000 were gassed [evidently only Jews]),⁴³ without any further substantiation restated as over one million. Also, gassings in the *Altreich* (Germany) are mentioned again, as are Dachau and Ravensbrück, and even Theresienstadt, where a group of 2,500 prisoners from Bergen-Belsen were transferred in order to be gassed in the chambers there.⁴⁴

The main goal of the anthology "Ende des Dritten Reiches – Ende des Zweiten Weltkrieges," edited by Hans-Erich Volkmann (Piper-Verlag, 1995), is evidently to reject revisionist results in less important areas. The treatment of the book *Other Losses*⁴⁵ by Canadian James Bacque may serve as an instance. In the first edition, Bacque assessed the death of almost a million German prisoners of war through planned starvation and privation in US American and French camps without shelter and by withholding of medical care. In the second edition, Bacque increased his victim count by almost a quarter million to a figure exceeding one million. This genocidal crime committed by US and French occupational forces in Germany is shrugged off in Volkmann's anthology with the remark that it may have actually been occasionally a little bad in the camp at Bad Kreuznach/Galgenberg/Bretzenheim, because it was a camp for

especially evil Waffen-SS members, but according to the local administration(!) the number of dead was only 1,503 with a total occupation of 159,000 men on May 8, 1945⁴⁶ – as if the argumentation of Bacque is not based on the dead in hundreds of forced labor camps. The lesson of the ‘Holocaust’ was possibly a prototype here, which alleges the mass extermination in essentially only a handful places.

Apart from that, it attracts attention that Bacque’s criticism of documents is not even touched upon, and therefore cannot be considered refuted. The mass media plays eagerly along with this type of argumentation, like the newspaper *Berliner Morgenpost*, which dedicated at least one article to the bombing raid on Potsdam, but the number of victims, which was originally stated as 7,000, was reduced to 1,593, after “checking the available(!) government documents” and counting the number of diseased listed in the city’s cemeteries bearing the date April 14, 1945 (The day of the air raid).⁴⁷

A parallel development to this can be found in recent books like *Gestapo-Müller* by Gregory Douglas,⁴⁸ and *Einsatz für das Reich* by Wilhelm Höttl (S. Bublies 1997). These writings appear to be revisionist, but they actually are simply absurd, as was shown by Steffen Werner’s review of the first volume of *Gestapo Müller*.⁴⁹ Similarly incredible is Höttl’s book, a witness during the Nuremberg show trials: it simply confirms the reigning views in all important questions and concentrates on secondary events by repeating things, which, although not well known, were nevertheless already published long time ago, like on page 88ff. the document of the German navy attaché in Ankara of January 11, 1941, which reported about attempts by the radical Zionistic military organization Irgun (the Israeli president Itzhak Shamir was a later prominent member, among others) to contact the NS leadership about a mutual fight against the British occupiers in Palestine, in which the Irgun people uttered the phrase that they were “closely related in their ideology and structure to the totalitarian [*i.e.* fascistic] movement of Europe.” In the whole book, Höttl refrained from somehow clarifying what caused him to join the secret service of the National Socialist party in Austria long before the *Anschluß* (unification of Austria with Germany in 1938), that is at a time, when the National Socialist party was still outlawed and suppressed in Austria by the so-called Austro-Fascist government.

The purpose of such books is to make the core statements of orthodox worldview acceptable to those who are inclined towards revisionism, because in the end the best defense is a good offense. It is possible that these various attempts at upholding the historiographic status quo are no longer necessary. Karl-Heinz Janßen and Fritz Tobias (the known researcher about the sole Reichstags arsonist van der Lubbe) jointly wrote the book *Der Sturz der Generäle*,⁵⁰ in which the Blomberg-Fritsch crisis of 1938 is investigated. According to the orthodox view, both *Wehrmacht* generals were removed from office because they allegedly contradicted Hitler on his alleged aggressive war plans during a meeting with him and the then German foreign minister von Neurath on November 5, 1937. This also served as additional confirmation of the authenticity of the so-called “Hoßbach protocol,” which was allegedly prepared based on this meeting. Its authenticity had been shaken to the core especially by the investigations by Dankwart Kluge.⁵¹

Janßen and Tobias, on the other hand, come to the well founded conclusion that Blomberg fell victim to human weakness: the almost sixty year old field marshal and then German Minister of War fell in love with a young woman who was known to the police as a prostitute, and he married her, thus impinging on matrimonial standards for officers, which in any army of the world that has no less severe standards for its officers as it has for its subordinates had to result in automatic dismissal. The case of Fritsch developed as a consequence, because after his disappointment with Blomberg, Hitler ordered the ‘reconstruction’ of the file on Fritsch, which he had ordered to be destroyed years before in order not to promote denunciations. Fritsch had been accused of homosexuality, but it turned out later that he had been confused with a different person with the same last name, the actual homosexual Rittmeister von Fritsch, but by the time the situation could be clarified, Fritsch did not want his old job back. The authors also stress that both Blomberg and Fritsch were later dedicated followers of Hitler. Von Fritsch was killed at the beginning of the Polish campaign as a volunteer. Thus, any speculation that they wanted to oppose Hitler is unwarranted.

The reader of the book is eager to follow the meticulous investigations of Tobias and the compelling arguments derived from the subject – but any consequences reaching beyond the actual assessment of the “Sturz der Generäle” (The Downfall of the Generals) are completely missing, as indicated by the argument in the prologue. Thus, if the claimed content of the meeting on November 5, 1937 – planning of a war of aggression, as claimed by the Hoßbach protocol – cannot be supported by its consequences – *i.e.* the downfall of those two alleged dissenters – massive concerns about the authenticity of the “Hoßbach protocol” (which is merely an unconfirmed write-up) should be acknowledged. But far from it, it is rather suggested to the reader that the situation must have been even worse, since Hitler did not even encounter any opposition by these two generals. And to top it all, this does not prevent the authors from making a negative remark about Kluge’s book in their introductory reference to the “Hoßbach Protocol,” although Kluge sheds more than just doubts upon the contents of this ‘protocol.’

The real situation is actually quite the opposite: The results of the research by Tobias support Kluge’s opinion. There was no resistance against any plans for an aggressive war during this 1937 meeting, because the participants did not hear about any such plans, but rather a listing by Hitler of various fictitious war scenarios in order to induce the generals to stop departmental bickering about the allocations of raw material (which was acknowledged to be the subject of the meeting!) and to get them to focus on the armament itself (or better re-armament after Germany’s total disarmament after World War One).⁵² The clear contradiction between the main content of Tobias’ book on one hand and its introduction and conclusion on the other is also obvious: the content originates from the older generation, *i.e.*, from Tobias, whereas the two other parts were written by Janßen, a journalist of Germany’s largest weekly newspaper, the leftist *Die Zeit*, who perhaps did not even notice the innate flaws of his argument.

Also of merit is Christian Striefler’s dissertation written at the Freie Universität under the supervision of Prof. Dr. Ernst

Nolte, which was published as a book in 1993 by Propyläen (Berlin). It addresses the violent fights in the final phase of the Weimar Republic between the *SA* (Storm Unit), *Rotfront* (Red Front), and the *Reichsbanner* (Imperial Flag). The author offers archival material – for the first time since 1945! – about the situations in Berlin and Prussia, according to which, for example, Prussian SA-men wounded 137 policemen between Jan. 1, 1928, and Oct. 31, 1932; during the same period of time, the *Rotfront* wounded 870 and murdered 8, and even the *Reichsbanner* harmed 37 police officers.⁵³ Preferential treatment by the police of the National Socialist Party during police action or by manipulation of the statistics cannot be assumed since, based on electoral voting, the police of Berlin showed clear sympathies for the SPD (socialist party) and even for the KPD (communist party).⁵⁴ Here as well, no conclusions are drawn. One such conclusion is, for example, to show how dangerous those individual parties must have occurred to the voting population, or an even more audacious conclusion is to stress that the number of people killed for political reasons only in the two months of June and July of 1932⁵⁵ exceeded those who were killed during the “Röhm Putsch,” the only obvious political assassinations during the peace-time National Socialist reign.

IV.

Examples of recently published literature could continue; whether logical conclusions are simply ignored or the editors cannot do any more than to put their research results into pre-formed molds, will be left open here – according to the author’s opinion it is likely the latter. The establishment could be quite content; however, the fact that this is not so, but that it reacts rather hysterically, leads to the conclusion that the results achieved by free research must be so upsetting that one prefers not to rely on the present psychological barrier. Should this line of thought contain something correct, however, only one solution is left: to stiffen the laws and punishments against further activities of revisionists and to increase manipulation of the media to the point of brain washing, resulting in the erection of a dictatorship.

Whether it will come this far is uncertain. Time is an important factor: the faster qualified results of historical revisionist research can be published, the fiercer will be the attempt to support the status quo of the ruling class, and the more insecure will their representatives feel. At this time, books about the German-Soviet war, which seriously shake the orthodox opinion about the insidious attack on the peace loving Soviet Union, are published in short order, even though these authors (usually) avoid pronouncing the compelling conclusion of their findings. A writer of a letter to the editor to Germany’s semi-conservative daily *Die Welt*, referring to the sequence of articles in this newspaper by Maser (September 1, 2 and 3, 1993, “Did Stalin plan to attack Hitler?”) made the point: If one follows Maser’s argument, the question mark in the title is completely incomprehensible⁵⁶ – and the clear train of thought is especially missing in his book “Der Wortbruch” (Breaking the Word), which was published in 1994.⁵⁷

The quantity of German literature about this subject, which deviates more or less from the established story, is striking: after Viktor Suworow’s publication of *Der Eisbrecher* (also in

English as *The Ice Breaker*) in 1989, he wrote two more volumes *Der Tag M* (The Day M) and *Stalins verhindertes Erstschlag* (Stalin’s prevented initial strike). *Der Tag M* was printed by the same publisher, who nonetheless kept an almost embarrassing distance from his own author. “Suworow attempted the verification,” “according to Suworow,” “as per Suworow” – quotations from an ad for the older title as published in the second one. Ernst Topitsch’s *Stalins Krieg* (also in English as *Stalin’s War*) with a new edition in 1990, Fritz Becker’s book “Im Kampf um Europa” (In the Fight for Europe) with the second edition in 1992, the books by Maser and Hoffmann mentioned above, another book by Fritz Becker, *Stalins Blutspur durch Europa – Partner des Westens 1933-1945* (Stalin’s Trace of Blood through Europe – Partner of the West 1933-1945)⁵⁸ published in the fall of 1995 by Arndt in Kiel. *Unternehmen Barbarossa* (Operation Barbarossa) by Walter Post was even presented by the respected publisher⁵⁹ F. S. Mittler & Sohn in the media and information center of the German federal government at the end of October 1995.

One almost gets the impression that the research energy, which is forcefully diverted from the Holocaust subject through paragraphs of the German criminal code and social sanctions, is pushed into the remaining (limited) free space and dedicates itself to the question of the origin of the German-Soviet war. However, the Holocaust subject is avoided only on first impression, because according to the above quoted Eschenburg thesis, one leg of the post-war order would disappear under the question of war guilt, reduced here to the deciding factor of the German-Soviet relationship, and how could this post-war order be maintained if it is only supported by a concept of the Holocaust enforced by governmental repression?

This is even more applicable since the eastern campaign during World War II and the Holocaust are connected from totally different points of view. Just compare the relevant theses of Arno Mayer in his book *Why Did the Heavens Not Darken?*, the opinion of Andreas Hillgruber in *Hitlers Strategie*, (Hitler’s Strategy), his standard work and celebrated dissertation, and recently those of the authors of *Wahrheit und Auschwitzlüge* (Truth and Auschwitz Lie) pp. 169.

Something else is still obvious: the author Post (who like Hoffmann was at the Research Department for Military History of the German armed forces until the mid 1990s), because of his employment as a historian at the Geschwister-Scholl-Institut of Munich University, the presentation of his book in the media and information center of the German federal government is hardly imaginable against the desire of the host – and this was the then semi-conservative German government. Besides, the book was not only introduced by the owner of the publishing house Peter Tamm, but also the then Vice President of the German parliament ‘Jonny’ Klein was announced and even showed up, and in a surprisingly free speech dared to explain, “Stalin already arranged for a clear shooting range one and a half years before the signing of the [Hitler-Stalin] pact [...] in the spring of 1936 by deportation of the majority of the German-Russians to Siberia.”⁶⁰

It cannot be denied that an inner conflict amongst the ruling powers – as a first expressed sign of insecurity – became briefly obvious here, with a final result yet unseen. The Maser book of

the Olzog-Verlag was published in a similar way, which should have given it a semi-official blessing, because this publisher also distributes its books through the official *Landeszentrale für politische Bildung* (State Center for Political Education), and furthermore a second introduction by a prominent Russian was originally planned.⁶¹ It appears that in the case of this book the official backing broke down again rather quickly; at least it retreated without fanfare. Bookstores exhibited it only in exceptions – even directly after its publication.

* * *

After all this, the fate concerning whether revisionism will break free may be decided in another place: in a case of worsening economical or social situations the masses rapidly lose their beliefs in the present representatives of power; they also lose the trust in other areas – in such cases reality determines awareness; this process could accelerate even more during the resulting turbulence in view of the European currency union,⁶² which was introduced by sheer force within the frame work of globalization.

The above mentioned principle that those in power control the interpretation of events is, in that case, invalid. Since the loss in confidence can only be partial for a short time, but all encompassing in general, it will also mean the loss of the ability to interpret.

After a revisionist reevaluation of history, already in its preparatory phase, a plan will be very important on how to enable the other European nations to lose their fear of being the losers, since then it would be them who had to deal with debts they owe to Germany. Here an important task will develop, in which Germany must prove its ability to function as a ruling nation.⁶³

A European order would have to be established, wherein the nations have sufficient opportunities for development – also economically – so that compensations due to Germany would appear not decisive. Also, a discussion about third world nations belongs here, of which Germany served as protagonist during the First World War, since the Ottoman ally was a non-occidental power,⁶⁴ which through its alignment with the central powers hoped to escape the threat of colonization by members of the western powers.

The treatment of the so-called question of immigrants in the current German state possibly had, from these view points, the objective function of suppressing considerations about any neo-imperial or neo-colonial strategies right at the start.⁶⁵ Cui bono?

Epilogue by the Editor

The above article was originally written in 1995 and published in a slightly updated version in Germany in 1997. Almost ten years have passed since its original inception, enough time to re-assess the development that occurred in Germany in the meantime.

Let me start with a longer quote from a paper written by Robert Hepp, professor for sociology at Osnabrück university, who contemplated about the political impact Holocaust revisionism would have on the situation of Germany, which I think is a very good assessment of the current German political situation:⁶⁶

“I.) The National Socialist regime would no longer be incomparable and unparalleled: – The nation of half of

Europe had ‘fascist’ or ‘totalitarian’ regimes at that time, even nations allied with western democracies. – Pogroms against Jews and expulsions of Jews occurred repeatedly in history in almost all European countries (e.g. Spain, Russia). – Even in the nations on the side of the allies, ethnic minorities were persecuted and even forcedly resettled (e.g., the Germans in Russia, Germans in Poland). – Jews (in Israel) also became guilty of mass expulsions and forced resettlements (of indigenous people!) in later times. – Racism was common in allied nations, e.g. in the USA or in South Africa, where Blacks were treated even worse than Jews in Germany after the enforcement of the so-called Nuremberg Laws (strict apartheid), even after the war had ended. [not to forget US racism against the indigenous population (Red Indians) and British racism against all colored people in its empire] – concentration camps existed prior to the Third Reich ([during the US Civil War and] during the Boer War), at the same time (in the USA for Americans of [Italian, German, and] Japanese descent; [in the Soviet Union for almost everybody]) and afterwards (in occupied Germany by all allied forces, in all communist countries until today).

II.) The crimes committed by allied forces would be much worse than what Germans ever did, that is a) during the war: – carpet bombing mainly of German and Japanese cities; – Hiroshima and Nagasaki; – other war crimes left unpunished, in contrast to German crimes which were punished; b) after the war: – the expulsion [and murder] of millions of Germans from their home land against international law; – the hundred-thousand-fold murder and rape during expulsion and occupation; – the political and lynch justice (Lynch justice, Nuremberg and other proceedings in front of military tribunals); [– the mass murder against prisoners of war and prisoners of peace;] – in many other regards (cleansing of public services, professional prohibitions, expropriations, media and book censorship, brain washing, [dismantling of industry and infra structure, theft of patents] etc.) the allied occupiers in east and west far exceeded the totalitarian NS regime.

III.) If ‘Auschwitz’ would be a myth, not only the thesis of historical incomparability of the NS regime and the ‘moral’ superiority of the victorious powers would be obsolete, but also the prestige of the Jews would be destroyed as victims of the allegedly largest genocide in world history; many Jewish witnesses who testified [in the media or] during trials about crimes allegedly committed in German concentration camps would be discredited, the Holocaust cult with its uncounted memorials and rituals would be considered profane, the worldwide ‘Shoah business’ would be sabotaged, and the existential basis of the state of Israel ruined.

IV.) However, especially the entire German [and thus European] ‘past-war order’ would be undermined, which rests on the unrestricted acknowledgment of the ‘unique guilt’ of the German war generation. Everything done to Germans in East and West during the decades since the end of World War II has been excused with reference to ‘Auschwitz’: starting with the segmentation and occupation of their nation (including the cost resulting from it), the

more and more escalating direct and indirect payments for reparation, compensation, and contribution to various causes, the expulsion [and killing] of millions of Germans from their ancient home lands, the cessation of a quarter of the German territory and the recognition of the post war borders, the unconditional subordination into NATO and European Community, the blind submission under a constitution with its odd exceptions as ordered by the allied powers, the brain washing, which deformed and disoriented entire generations, the 'air superiority' of the political left in politics and the 'Anti-fascists' in 'culture affairs' who were the only ones to receive licenses to operate media under allied supervision, the happy endowment with the 'culture of the western community of values,' and most recently the intentional racial mixing of the German people, not to mention minor issues like the justice of vengeance of the allied victors and their Quislings or the ongoing criminalization and persecution of all political movements of the political right. If 'Auschwitz' is a 'myth' and a 'lie,' as revisionists claim, nothing more than an atrocity tale from the witch breweries of Anglo-Saxon [as well as Jewish and communist] 'black propaganda,' than the 'moral basis' of all German post-war politics would be withdrawn, indeed. The often adored performances of the bankruptcy administrator of the German Reich would be nothing but a pity, if the 'black shadow of Auschwitz' would not fall upon them. And all those uninterrupted German confessions of guilt, those knee falls and humiliations would be nothing but an honorless and despicable theater. The remorseful Germans would be the laughter of the entire world. No people more stupid!"

That is, of course, a somewhat ethno-centric and cynical point of view. One can broaden the perspective somewhat if one realizes that World War Two (and also World War One) had a dimension to it, which is hardly ever seen, but which can, in the future, become the driving force behind historical revisionism: the anti-imperialist dimension. Germany's rise as a highly successful industrialized nation in heavy competition to nations that had colonized the world – Russia, France, England, and the rising USA – was the main reason for the political tensions that lead to World War One. The initially highly successful attempt of Germany to throw off the imperialistic yoke put upon her by the Versailles treaty – called National Socialism – resulted in World War Two, where the Germans failed to seize upon the opportunity to turn this war into a war of the oppressed nations against their oppressors, although offers of support were coming in from all over the world, starting with the British occupied Arab world and British occupied India, and continuing, of course, with the nations suppressed by Soviet Russia.

Today's world is again a world where (neo-)colonialism and (neo-)imperialism are going rampant. It is based upon the unchallenged leading role of the United States, which is plundering the planet's natural resources by keeping everybody else under tight control. If a Germany, which had regained its self-confidence and ability to lead by throwing off its guilt complex, could unify and lead Europe to take up the struggle of the oppressed against their oppressors, this could mean the end of unchallenged, abusive US hegemony. In this context, historical

revisionism could turn into a highly effective intellectual weapon against imperialism, thus potentially attracting billions of supporters, not just in Palestine and the Arab world – the main targets and victims of US imperialism – but anywhere in this world, even in America, where an inner colonization of the broad, poor masses by the slim layer of the super rich is upheld with similar methods.⁶⁷

As a matter of fact, historical revisionism has always been in opposition to all dominating historical pictures in mankind history. And historiography itself has at all times been used by the powers that be to justify and stabilize their political and social system. Thus, at any time in history and in any part of the world, historical revisionism is *the* weapon against any dominating power enforcing its imperialism. And since US domination and imperialism is historically seen primarily based upon the role and success of the USA during World War Two, revisionism of this era – with the Holocaust at its core – is at the same time *the* intellectual weapon against this domination.

Put into context and as small as Germany is, it cannot play a major role politically, economically, or militarily in a confrontation of worldwide US domination. But Germany – as the main target of "moralizing" mainstream historiography undergirding US domination and in turn of any historical revisionism – plays a major intellectual role in this worldwide chess game, if only as an object of historical debate.

Abbamari's optimism about the future development in Germany was unfortunately not supported by the events that unfolded after 1997. Since 1998, Germany has had a socialist government, which has curtailed every attempt of a revisionist breakthrough by mercilessly enforcing tough German censorship laws and by increasing the brainwashing of the German population. I described the current situation elsewhere.³⁶ Abbamari's assumption that increased suppression will lead to increased opposition has yet to be confirmed. As it stands right now, Germany's intellectuals, who have to lead such an opposition, are still too scared of losing their social security, materialistic comfort, and societal reputation. On the other hand, it cannot be denied that frustration and anger are constantly growing under the surface, as several 'scandals' during the past five years have shown, where plain normal statements of prominent German figures led to artificially created media outrages and eventual witch-hunts against those persons because their statements were considered politically incorrect. It thus might take only one more such event to serve as a catalyst to trigger major revolutionary events in Germany. They can appear as sudden and unexpected as the downfall of Eastern Germany and the Berlin Wall appeared in 1989. All we can do from the other side of the big pond is to sit and wait – and perhaps to push a little.

Notes

¹ Though Germany's authorities claim that both persons were killed by left-wing terrorists, the circumstances of their death, the lack of any investigatory progress in identifying or even catching those terrorists, as well as many other factors suggests that it may have been an operation of a – probably foreign – secret service trying to prevent German domination in the international financial sector (as Herrhausen was planning it) and the nationalization of East Germany's industrial resources (Rohwedder intended to prevent a sellout to foreign investment speculators). Three German left-wing journalists wrote an excellent book about it: G. Wisniewski, W. Land-

graeber. E. Sieker, *Das RAF-Phantom*, Knaur, Munich 1992. Editor's remark.

² It says literally in Seebohm's Geschichtsbild (History picture) under "Zur politischen Praxis in der Bundesrepublik. Kritische Betrachtungen 1957-1961" (About the political practice in the Bundesrepublik. Critical observations 1957-1961), Munich 1964, Vol. 1, pp. 162-165, that "the recognition of the undeniable sole guilt of Hitler [for the start of the Second World War] is a base for the policy of the Bundesrepublik." Theodor Eschenburg (born 1904) was from 1952 to 1973 professor for political sciences and publisher of the German leftist *Vierteljahresshefte für Zeitgeschichte* (Quarterly magazine for contemporary history), and as such active in a central position for the control of the public political opinion (this quote, therefore, must be interpreted accordingly), and as a former member of the SS (not just the Waffen-SS) could also easily be blackmailed into submission.

³ This word, which because of its spelling with a "c" instead of a "k" indicates its origin from the Anglo Saxon area, actually means "fire victim" and is already mentioned in the Septuaginta, the translation of the Old Testament into Greek after the third century B.C. The text of the Septuaginta was for the Jews who read Greek characters. Today's use seems to have originated from the concrete reference to witness testimonies about cremations of Jews on pyres in Auschwitz and elsewhere.

⁴ *Die Welt*, April 28, 1994, p. 4, similar already on March 16, 1994, p. 6: "Who denies Auschwitz shakes the basis for the existence of this society." In 1971, Wassermann (born in 1925) became Oberlandesgerichtspräsident (president of the superior court) in Brunswick and was for many years chairman of the Society of Social Democratic lawyers. It came out in his application for the presidency of the superior court in Berlin (West) that he joined the NSDAP as late as 1943.

⁵ The second sentence: "The freedom to teach does not release one from loyalty to the constitution" does not in this context mean a limitation, since research is not mentioned expressly and the constitution itself does not follow a setting of historiography. The acknowledgement and inclusion of the Holocaust into the introduction of the constitution, as required by some on the occasion of the reconfiguration of the constitutional laws during reunification, did not occur. The need to catch up here doubtless exists.

⁶ For example *Berliner Morgenpost*, Feb. 14, 1995, p. 2, by chief editor Rudolf Stiege. The popular comparison, also used by Stiege, with Rotterdam (800 dead) and Coventry (600 dead) aims in the same direction: Rotterdam was a defended town inside the battlefield, and the attack in Coventry was aimed at the airplane motor works in that town.

⁷ Whoever doubts this should replace the word German and similar ones with Jew, etc. I certainly understand if this method should be disgusting to some, but it ought to be only disgust about the conditions which is reflected.

⁸ In 1994, German District judge Rainer Orlet sentenced German revisionist Günter Deckert to one suspended year in prison for having translated and approved – by gestures and tone of voice – a speech by American execution technology expert Fred Leuchter about his (in)famous *Leuchter Report* on the gas chambers of Auschwitz and Majdanek (Fred A. Leuchter, *An Engineering Report on the alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland*, Samisdat Publishers Ltd., Toronto 1988), that is: for "denying the Holocaust." Because Orlet called Deckert – according to the court's accurate findings – a decent person of good character with good intentions (of defending his nation against genocidal accusations), German media, pressure groups, and politicians created an 'scandal' by demanding judge Orlet be punished for having portrayed a revisionist as a decent person. In order to prevent impeachment and prosecution, Orlet was finally forced into early retirement, his verdict was sacked, and Deckert was finally sentenced without mercy to two years in prison. (Deckert ended up spending more than five years in prison for a series of similar 'thought crimes'). See Günther Herzogenrath-Amelung, "Gutachten im Asylverfahren von Germar Rudolf," *Vierteljahresshefte für freie Geschichtsforschung* 6(2) (2002), pp. 176-190, for details. Editor's remark.

⁹ In these cases, several young German males depicted as "right-wing extremists" (they were actually only gang members) were accused of arson against residences of Turkish immigrants (Möln, Nov. 23, 1992, 3 victims; Solingen, June 27, 1993, five victims). Both cases were accompanied by a media hysteria demanding, even before any court proceedings, that a merciless example be made against these 'perpetrators.' During the proceedings, even the German media could no longer avoid acknowledging the show trial character of at least the Solingen case. Editor's remark.

¹⁰ Here, too, an arson against an asylum seeker residence in Lübeck on January 18, 1996, was initially blamed on German right-wingers, resulting in the usual media and political hysteria against an alleged "danger from the

right," but when investigations indicated that Safwan Eid, an immigrant, could be the perpetrator, media and politicians lost interest in this case, except, of course, that several pressure groups (correctly) demanded that Safwan Eid be seen as innocent until proven otherwise – in contrast to the total lack of mercy, which was shown against any potential suspect of German nationality. Eid was finally acquitted. The case is unresolved.

¹¹ Roland Bohlinger and Johannes Ney, "Zur Frage der Echtheit des Wannsee-Protokolls," 2nd ed., Viöl 1994.

¹² According to Kurt Pätzold in "*Legenden, Lügen, Vorurteile*" (Legends, lies, and prejudices), Wolfgang Benz, Munich 1993, pp. 215-217 (from it the following quote). This paperback was published in 1990 "in the engaged publishing house" Moos & Partner, later because of "the strong demand" (both quotations p. 6) a new edition was published by Deutscher Taschenbuch-Verlag, which is distributed by the German Center of Political Education, a branch of Germany's government! The historical image presented in it has to be understood as ex cathedra (infallible) and can thus be quoted without fear of punishment.

¹³ While writing this article, the author got hold of a new edition of the book mentioned in note 8, which emphasized the Austrian situation: *Wahrheit und Auschwitzlüge* (Truth and Auschwitz Lie) by Brigitte Bailer-Galanda (Wolfgang Benz and Wolfgang Neugebauer, Deuticke, Vienna 1995). The position of the publisher gives the book at least a semi-official character. The Wannsee protocol is mentioned only once, on p. 169 in the chapter "Was there a written order by Hitler to exterminate the Jews?" Where it logically should have been mentioned, absolutely nothing is found: historiographical cleanup from higher up.

¹⁴ 1st ed. by Verlag für Wehrwissenschaften, Munich; now in its 7th edition, Herbig, Munich 2001; English translation by Theses & Dissertations Press, Capshaw, AL, 2001.

¹⁵ The Hitler description is not at all positive, but since the opinion up to now was the allocation of guilt on German shoulders, nothing is permitted to change.

¹⁶ See H. Roques, *The "Confessions" of Kurt Gerstein*, Institute for Historical Review, Costa Mesa 1989; according to a German anti-Fascist booklet with the title *Wahrheit und Auschwitzlüge* (note 13) p. 105, the Gerstein report loses this importance completely (which can be viewed as an agreement with Rocque's thesis on the subject). The Gerstein report was considered rather negligible and appeared as a condensed selection in Walther Hofer's "*Der Nationalsozialismus, Dokumente 1933-1945*" (Fischer 1982) right behind the Höß confession on p. 307-311, while only p. 305f. are provided for Höß. That the Gerstein report was the basis of a novel and is the basis for Hochhut's theater piece "Der Stellvertreter" (The Deputy) is also ignored today. The Gerstein report seems to go the same way as the Wannsee protocol.

¹⁷ The Germans are ahead of the French, since years earlier Wilhelm Stäglich lost his doctorate from the University of Göttingen for his book *Der Auschwitz-Mythos*, based on a law, which was enacted by the unjust NS system; cf. Wigbert Grabert (ed.), *Geschichtsbetrachtung als Wagnis*, Grabert, Tübingen 1984; see also DGG, "Bundesverwaltungsgericht im Dienste der Umerzieher. Erstmalig Doktorgrad aus politischen Gründen aberkannt," in *Deutschland Geschichte und Gegenwart* 36(3) (1988), p. 18 (online: vho.org/D/DGG/DGG36_3_2.html); DGG, "Unglaubliches Urteil im Fall Dr. Stäglich," *ibid.*, 36(1) (1988), p. 7 (online: .../DGG36_1_1.html); DGG, "Vernunft wird Unsinn ... Späte Rache für den 'Auschwitz-Mythos'," *ibid.*, 31(1) (1983), pp. 19f. (online: .../DGG31_1.html); DGG, "Ende der Wissenschaftsfreiheit?," *ibid.*, 29(3) (1981), p. 38 (online: .../DGG29_3_1.html).

¹⁸ In Germany, the published volumes of the Revue can be purchased easily and at a low cost from the publisher Verlag der Freunde, Postfach 21, D-101822 Berlin, F. 030/6 92 78 63.

¹⁹ This also happened for Babi Yar since the article by Wolski (Udo Walendy, *Historische Tatsachen* No. 51, "Babi Jar," Vlotho 1992; John C. Ball, *Air Photo Evidence*, Delta, B.C., Canada 1992; also compare his article "Air Photo Evidence," in Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL, p. 269-282; the massacre could not have happened there in any case. Should the location of a mass slaughter be moved arbitrarily about, just to preserve the event as such?

²⁰ The user gets only micro films which limits the checking of the authenticity even further, see Walendy (note 14), p. 21.

²¹ This train of thought was expressed by Germar Rudolf in Germar Rudolf (ed.), *op. cit.* (note 19), p. 199. The original German edition of this book (*Grundlagen zur Zeitgeschichte*, Grabert, Tübingen 1994) was confiscated; not even one copy was left with the publisher, contrary to previous practice

- (Eurokurier. Aktuelle Buch- und Verlagsnachrichten [of the Grabert Verlag] 2/1995).
- 22 pp. 185f.
- 23 *Dimension des Völkermords. Die Zahl der jüdischen Opfer des Nationalsozialismus*, Oldenbourg, Munich 1991; an almost a decade late reaction to the book by German Walter N. Sanning (aka Wilhelm Niederreiter), *The Dissolution of the Eastern European Jewry*, Institute for Historical Review, Newport Beach, CA 1983; Ger.: *Die Auflösung des osteuropäischen Judentums*, Grabert, Tübingen 1983, who reviews the six million number based mainly on Jewish population statistics. The German version has not yet been confiscated or even indexed. The Benz book was reviewed by Germar Rudolf "Holocaust Victims: A Statistical Analysis · W. Benz and W. N. Sanning - A Comparison," in G. Rudolf (ed.), *op. cit.* (note 19), p. 181-213.
- 24 Arthur Vogt, a Swiss revisionist, invited by an organization of the German liberal party FDP to speak about revisionism, was subsequently sentenced for "Holocaust Denial" (see Karl Salm, "Der Justizskandal im Fall Thomas-Dehler-Stiftung," *Staatsbriefe* 6(2,3-4,6) (1995); Re. G. Rudolf see his account in *Rudolf, The Rudolf Report*, Theses & Dissertations Press, Chicago, IL, 2003, pp. 297-419; as Hoffmann describes in the English edition of his book, this approach was indeed tried, but it failed, *op. cit.* (note 14), p. 17f.
- 25 These are also mentioned as "part of the system" by Jochen Lober, *Staatsbriefe*, 6(7) (1995). The above concept as selected by myself unintentionally smacks of the DDR (East German Communist government), and in fact, unified Germany already finds itself much on that level.
- 26 The idea is in no way meant as polemic, because the breakdown of Christianity demands a substitute religion, see note 35.
- 27 *Der Spiegel* 40/1994, p. 85
- 28 *Der Spiegel* 44/1994, p. 286
- 29 See I. Geiss, *Der Hysterikerstreit*, Bouvier, Bonn 1992; cf. R. Kosiek, *Historikerstreit und Geschichtsrevision*, 2nd ed., Grabert, Tübingen 1988.
- 30 Hoffmann, *op. cit.* (note 14), p. 24.
- 31 It turned out in the meantime, that neither the author Joachim Hoffmann nor evidently his publisher Dr. Wolfgang Bergt were punished, but an example was made of Dr. Manfred Kehrigh, the leading archive director of the Bundesmilitärarchiv (Federal military archive) in Freiburg, who wrote the preface to the book, adding his official designation. He was given a reprimand and, according to the author who heard it from a third party, Kehrigh raised an objection against it, so that now a trial before the Federal disciplinary court can be expected. While Hoffmann's former office, the MGFA, is under the defense ministry, Kehrigh is under Prof. Kahlenberg, the head of the Federal archive of the ministry of the interior, who according to *Konkret* 2/97, p. 7, most dutifully distanced himself without accepting the allegation by stating that the preface was simply a piece of scrap paper, which was published without the knowledge of Kehrigh under naming of his official title.
- 32 It was similar with Arthur Vogt, who was himself sentenced because of his speech, although not George Batz (FDP), who invited him to give this lecture while knowing its contents, see note 24.
- 33 During the preparation of the English edition of his book, Dr. Hoffmann insisted that not a single word of his book be changed, although several topics would have required updating or corrections; Hoffmann was scared that any changes, by German law creating a new "dead," could give the German authorities a chance to prosecute him for "Holocaust Denial."
- 34 What should be done with NS-victims who do not believe in the Holocaust?
- 35 Take the statements of the Council of Nicaea, section by section, and ask yourself whether one can really believe today in the Immaculate Conception. First the Protestant bible science, considering this since the last century, has attempted to give Christianity new justification, but this does not have a future because of the above described development. The future expectations of Christianity as expressed in the above text are not meant to be cynical; I still remember well an oft-repeated idea of one of my academic teachers, who was according to his education originally a theologian, that of the three monotheistic higher religions, Christianity is dogmatically the most disastrous, since polytheism is only barely veiled (in the trinity). Islam is on the other hand clear and consequential, but Christianity holds the highest ethics. Judaism would run a similar danger, were it to assign the Holocaust to its own religious content; in my opinion it looks worrisome for the State of Israel, which seems to have itself completely tied to the orthodox Holocaust view – different from the Swiss, who don't have to challenge the proven refutation of Wilhelm Tell's skill and the breakup of the castles and their national self understanding.
- 36 See, e.g., G. Rudolf, "Discovering Absurdistan," *The Revisionist*, 1(2) (2003), pp. 203-219. Editor's remark.
- 37 Similarly Prof. Dr. de Boor, MD, in a letter to the editor of *Frankfurter Allgemeine Zeitung*, May 8, 1995, p. 12, wherein he suggested to put Deckert into a closed institution for alleged "monoperceptosis" (psychic abnormality of perceiving only certain things). Editor's addition: de Boor later retracted that statement: Wolfgang de Boor, *Wahn und Wirklichkeit. Psychiatrische Grenzfälle vor Gericht*, Verlag C. H. Beck, Munich 1997; cf. the review in *VffG* 2(1) (1998), pp. 56-60 (online: vho.org/VffG/1998/1/Buecher1.html#Kammerer).
- 38 Jugendprojekt des Interessenverbandes ehemaliger Teilnehmer am antifaschistischen Widerstand (Youth Project of the Union of Former Participants of the Antifascist Resistance, ed.), *Angebote* (offers), In the imprint it says among other things: "Special thanks to Prof. Dr. Wolfgang Wippermann [...] for the use of his manuscript free of charge [...]"
- 39 *Op. cit.* (note 8); in German by Udo Walendy, *Historische Tatsachen* No. 36, "Ein Prozeß der Geschichte macht" (A trial which makes history), Vlotho 1988.
- 40 *Op. cit.* (note 24); Germ. first: Rüdiger Kammerer, Armin Solms (eds.) *Das Rudolf Gutachten*, Cromwell, London 1993.
- 41 Michael Schmidt, "Heute gehört uns die Straße – Der Inside-Report aus der Neo-Nazi-Szene" (Today the street belongs to us – the inside report about the Neo-Nazi scene), with an introduction by Ralph Giodarno, Econ-Verlag (preface date Feb. 1993) Among the six million, the gassing victims are still listed, but only as an "among others", since five other groups of killing methods were mentioned in one breath, an this in contrast to the allegation, allegedly challenged by the revisionists: "It is a fact, that (all) six million Jews were systematically and in cold blood gassed."
- 42 A group of Jews is waiting scared in a shower room and is relieved when the shower heads discharge only water (and no gas). Spielberg is therefore so nice as to indicate in this way a provocation for the distribution of rumors about gas chambers. Compare the horror story about the "Jew soap." Finally Jehuda Bauer, head of the Israel memorial Jad waSchem ("hand and name") admits that there never was such a thing, but that it was a tale circulated by the evil Nazis with their sadistic humor in order to torment opponents with horror stories before their death. (As an aside, the allegation that the Germans made soap from the corpses of soldiers was already Allied horror propaganda during the First World War.)
- 43 Jean-Claude Pressac "Die Krematorien von Auschwitz" (The crematoriums of Auschwitz). Munich 1994, p. 202. The French original edition "*Les Crématoires d'Auschwitz*," Paris 1993, p. 148, still mentions 775,000 victims, of these 630,000 gassed Jews.
- 44 *Berliner Morgenpost*, April 28, 1995, p. 6. This of course has nothing to do with the repeatedly alleged respect for the victims, nor with the often conjured struggle to not forget: Or is it lies which should not be forgotten?
- 45 Extended edition Frankfurt/Main-Berlin, 1994.
- 46 Rüdiger Overmann, "Die Rheinwiesenlager 1945" (The Rhine meadow camps 1945), p. 278.
- 47 *Berliner Morgenpost*, April 13&14, 1995, p. 4, by Helmut Knitter. The "governmental documents" of Herrn Knitter are probably registrations.
- 48 Bender Publ., vol. 1-3, San José, CA, 1995, 1996, 1998; German: only the first two vols., Druffel-Verlag.
- 49 "Die Gestapo-Müller-Fälschung," *Staatsbriefe*, 7(5-6) (1996), S. 68-71.
- 50 Beck-Verlag, Munich 1994. The collection of material stems from Tobias, the concrete text on the other hand from Janßen.
- 51 Dankwart Kluge, *Das Hoßbach-Protokoll – Die Zerstörung einer Legende* (The Hoßbach protocol – the destruction of a legend), Druffel, Leoni 1980.
- 52 Despite attempts by the *Reichswehr* in coordination with the Red Army to bypass stipulations forced upon Germany by the Versailles Treaty, this treaty had created a production and technology gap, which Germany could not close before the outbreak of World War Two. Objective indications of this are technical deficiencies and production figures: only 45 Panzer IV tanks, equipped with a 7.5 cm gun, were manufactured up to the end of 1939, which at the outbreak of the war was viewed as the only competitive German tank. There were only 157 Panzer III tanks at the same time, which were only equipped with a weak 3.7 cm gun (Fritz Hahn, *Waffen und Geheimwaffen des deutschen Heeres 1933-1945*) (Weapons and secret weapons of the German army 1933-1945).
- 53 Striefler, *op. cit.*, p. 253. Compare also the summary on p. 368, center page.
- 54 *Ibid.*, pp. 271.
- 55 *Ibid.*, p. 369.
- 56 *Die Welt*, Sept. 10, 1993, p. 7, letter to the editor by Wolfram v. Schneyder, Rottenburg.
- 57 After reading Maser's book *Der Wortbruch* (Breaking the Word), one of my discussion partners – probably not a trained historian – regretted that he fre-

quently could not follow the book's line of thought. I could comfort him since I had a similar problem, because Maser, even more than in the referenced sequence of articles, pussyfoots around and avoids pronouncing the consequences of his argument. But even this helped him little, because according to the *Ostpreußenblatt* of Sept. 16, 1995, p. 2, the German semi-conservative newspaper *Die Welt* became scared and did not print another article by him, which was scheduled for September 1994, with an explanation appearing one week after the cancellation that he wrote about this subject already in 1993 – which of course was already known to them at the time when the cancelled article was agreed upon!

⁵⁸ The rather catchy main title originates from the publisher.

⁵⁹ The publisher Arndt is simply dismissed as “extreme right” because of the classification of its proprietor Dietmar Munier in reports of Germany's political watchdog offices (*Verfassungsschutz*) and others (see, for example, the report of 1993, p. 150), which subsequently allows the avoidance of the bothersome discussion with the contents of the book.

⁶⁰ pp. 4 of my copy of the speech held on Oct. 30, 1995, as made available to the publisher.

⁶¹ However, it seems that Yeltsin, in the meantime, returned to the old line; see also his praise for the spy Richard Sorge according to the German daily press of Oct. 6, 1995.

⁶² There appears to be a connection even between “Auschwitz” and the Euro currency: according to Joschka Fischer, since 1998 Germany's foreign minister, who shared fully the arguments of academic criticism of the common currency during a discussion with students from Frankfurt, maintained nevertheless that after Auschwitz no German politician is allowed to vote

“against Europe” (according to Prof. Wilhelm Hankel, “Wenn die D-Mark stirbt” (When the D-Mark dies), Reihe G&M-Dossiers Mai 1995, p. 10.

⁶³ If the Pax Americana, as far as it brought peace and prosperity, is granted to be a result of the USA as the leading power, they also would have to accept detrimental developments: for example, the subject of environmental destruction.

⁶⁴ During the Second World War even Japan, the nation of a ‘colored race,’ was one of Germany's main allies (where China's importance on the Allied side was in no way comparable). It is an indication of Hitler's weakness to not have been able to use this situation successfully because of philosophical views and political inflexibility. At least all the freedom movements of what was later called the ‘Third World’ had the tendency to be on the side of Germany during World War II: Subhas Chandra Bose in India, Suharno of Free Java, and the Great Mufti of Jerusalem.

⁶⁵ According to the *Ostpreußenblatt*, Oct. 14, 1995, no. 41, p. 4, German is to replace English in the Gymnasiums in Iran as the first foreign language. This here is certainly a political decision against the USA.

⁶⁶ Robert Hepp, “Die Kampagne gegen Hellmut Diwald von 1978/79 - Zweiter Teil: Richtigstellungen,” in: Rolf-Josef Eibicht (ed.), *Hellmut Diwald. Sein Vermächtnis für Deutschland – Sein Mut zur Geschichte*, Hohenrain-Verlag, Tübingen 1994, pp. 141f.

⁶⁷ Roland Bohlinger wrote a book on this topic: *Antimperialistische Sprengsätze in der Holocaust-Debatte* (anti-imperialistic detonation charges in the Holocaust debate, Verlag für ganzheitliche Forschung, Viöl 1998), but this is narrowly focused on the German situation as well.

Obituaries

John Sack in Memoriam

By Robert H. Countess, PhD

This past April 13th, while I was traveling in Southern California, I received a phone call from my wife informing me that a friend of John Sack had called to inform us that John had passed away March 27th. This friend was going through John's address book and calling those listed. Of course I was saddened but not surprised, since we had known for some years that he was battling cancer.

It was a hot and humid Sunday afternoon on July 16th, 1995, when John drove up to our country home near Huntsville, Alabama, to stay three days with us while on a book promotion tour of his *The Boys in Company C*, a journalistic work on the Gulf War of 1990/91, and I arranged a couple of radio talk shows and an extra book store setting for his effort. He arrived in a 1980's model Pontiac Sunbird convertible with no air conditioning, sweltering in the heat and humidity of a typically July summer Sunday. That bald head was not even covered by a hat, as I recall.

At 8 PM in Nashville, I picked up Jewish revisionist David Cole and his girlfriend upon their arrival from California, joining us in order to spend time discussing John's *Eye for an Eye* book, wherein he exposed certain Jews in Poland who during 1945/46 established their own Communist affiliated concentration camps for German men, women, and children they incarcerated – without “due process,” of course – and treated, mistreated, tortured, maimed, and murdered at will over that period of time.

John came to visit with us, clearly convinced that we were a couple of right wing extremists, “rednecks,” simplistic “anti-Semites,” and “Holocaust Deniers.” But he came anyway. His journalistic curiosity, no doubt, got the better of him.

Three days later, he left in the Sunbird convertible a changed man. He was quite impressed with my wife's discussions about Holocaust issues, concentration camps – some 17 of them to which I had “dragged” her over the years – and Jews and alleged “anti-Semitism” and more. He found the discussions with the quiet speaking Cole to be moving also, and I can only guess that he found my additions here and there to be of positive value, because when I put him on the phone with Mark Weber of the Institute of Historical Review, they planned to get together in a couple of weeks when John arrived in California on the book tour.

John, before departing here, said that he would like to present a talk to an IHR conference one day – trying to prove us all wrong, of course – and I fully concurred in agreeing to promote such. In time, John did this as the banquet speaker for David Irving's first “Real History” gathering in Cincinnati, Ohio, in August of 2000. He also delivered the same basic talk to the 13th IHR Conference meeting in Orange County, California, within a few months. *The Journal of Historical Review* (defunct since Fall, 2002) carried a cover photo of a grinning John Sack seated next to Ernst Zündel at dinner.

John early on had informed me that he wanted to publish his talk in either *The Village Voice* or *Esquire* – to which he had

made numerous contributions over the years. By February 2001, he succeeded in *Esquire* with “Inside the Bunker. The People who believe that the Holocaust did not happen” (pages 98ff.) He told me by phone that he used “Holocaust Revisionists” throughout, but that an Editor revised this to read “Holocaust Deniers.”

A humorous aside is that the photographer who flew from New York to photograph me with one of my Peugeot antiques, ended up buying my wife’s Peugeot, which I towed to Westchester County, New York, the week of the Presidential election when Bush and Gore and the nation were watching the count and recounts of votes.

John sent me an email after his IHR conference talk, dated June 2, 2000, saying:

“Dear Bob and Elda:

[...] I loved the conference, and Elda will find that I’m not doing a number on you; the story – if it’s biased at all – will be biased towards you, though I will say that I disagree with you. I’ll send you a copy if Esquire will let me, which they probably won’t. [...]

Looking forward to the slippery roof, with warm regards, John Sack.”

“The slippery roof” was my wife’s story about the Talmudic tale of a Jew falling off a roof and, while on the way down, happens to impregnate a Jewess, with a discussion as to whether or not the child born later was a bastard or not. At first John refused to believe us, but he paid a researcher who verified the story, saying so in the *Esquire* article.

How did I come to know John personally and introduce him to Revisionist circles? The simple story is that I watched him on CBS’ “60 Minutes” when interviewed by Steve Croft in November 1993, and *Eye for an Eye* became a controversy for “the Holocaust Industry” to try to play down. World Jewish Congress Director Elan Steinberg was enraged that CBS would promote such a story that Sack had carefully researched over a seven year period, with as many personal interviews with key Jewish camp commandants as he could arrange. The most notable of these murderers was Solomon Morel, now residing safely in Israel where criminal Jews can readily flee Gentile courts, with Morel living in luxury near Tel-Aviv. Even Poland sought to have him extradited to stand trial, with the perfectly hypocritical government of Israel declaring that the statute of limitations had run out!!! I say, tell

that to John Demjanjuk and scores of others that Jews have extradited or otherwise persecuted in US and Canadian courts!

Right after the “60 Minutes” show, I bought *Eye for an Eye* and read it carefully and wrote a review to submit to the *Journal of Historical Review*. I sent a copy to John via his publisher. He wrote a nice reply dated September 30th, 1994, thanking me for my review, praising me for my sincerity and noting that “Jewish professors” writing reviews of the book for *The Nation* and *The New Republic* had not shown similar sincerity in their shabby treatment, but who chose rather to engage in personal attacks on the author.

In a letter of May 5th, 1995, he addressed me as “Dear Dr. Countess” and explained:

“Please let me call you Dr. Countess, for fear that if I call you ‘Bob’, then Deborah Lipstadt will be on TV saying

that I’m on a first-name basis with the neo-Nazis, the antisemites, the Holocaust deniers, and the Institute for Historical Research [sic!]. Nothing new – she’s been on TV calling me myself a neo-Nazi and an antisemite, and she’s personally told me I’m worse than the Holocaust deniers, [...] With warm regards, John.”

Until his death, John truly functioned as a journalist – not a careful historian who pursued *Exactitude*. He genuinely believed in the 5-6 Million Holocaust Story, but he told me more than once that he had no time nor interest in pursuing in detail the issues we Revisionists maintained. John learned quite forcefully what I told him after the US Holocaust Memorial Museum cancelled his talk on *Eye for an Eye*, when I declared:

“If we invite you to speak at the IHR, you may rest assured that you won’t be cancelled.”

John lived in Ketchum, Idaho, in glorious ski country, a sport he enjoyed. He never married. When he told me he was fighting cancer, and amidst the worst of it perhaps, while on the phone one time I suggested that I pray with him, a confessed atheist: he was pleased and thanked me.

John Sack was a good and decent human being, a prodigious writer, sparing no energy to go to the sources of an important story. He had been working for years on a Chinese “mafia” type, but I do not know how far he went in finishing it. My wife and I will always remember John’s smile and warmth and appreciation for the simple aspects of hospitality and conversation. Rest in peace, John Sack!



John Sack during his speech at the 13th IHR Conference

James J. Martin: The Passing of a Great Historian

By Mark Weber

One of the most prominent and influential of American revisionist historians, James J. Martin, has died. He was 87. He died on April 4, 2004, at his home in Colorado Springs, Colorado.

Jim Martin was an exceptionally discerning and productive historian, gifted with an impressive memory and a keen and skeptical eye. During the intellectually barren decades of the 1950s, 60s, and 70s, he was one of the few American scholars who kept alive the flame of authentic independent historiography. He knew personally the outstanding revisionist scholars of that era, including Harry Elmer Barnes, Charles Tansill, and Francis Nielson.

Martin was born on September 18, 1916. After graduation from the University of New Hampshire in 1942, he studied at the University of Michigan, where he earned a Master's degree in 1945, and a doctorate in history in 1949.

His teaching career, which spanned 25 years, included teaching posts at Northern Illinois University (DeKalb), San Francisco State College, Deep Springs College, and Rampart College.

Probably the greatest of Dr. Martin's scholarly works is *American Liberalism and World Politics, 1931-1941*, a two-volume classic published in 1964 by Devin Adair that documents the transformation of liberal opinion in the US during the 1930s from a policy of peace and neutrality to one of interventionism and war. Harry Elmer Barnes called this work "the most formidable achievement of World War II Revisionism." Clyde R. Miller, journalist and educator, praised it as "probably the most massive contribution to the study of twentieth-century journalism and political propaganda," and "a masterpiece of research, organization and forceful exposition."

He also wrote *Men Against the State: The Expositors of Individualist Anarchism in America*, first published in 1953 and reprinted in 1970. His 360-page work *The Man Who Invented Genocide: The Public Career and Consequences of Raphael Lemkin*, was published in 1984 by the Institute for Historical Review in both hardcover and softcover editions. His final

book, *An American Adventure in Bookburning in the Style of 1918*, came out in 1989.

Martin was also the author of three volumes of collected essays: *Revisionist Viewpoints: Essays in a Dissident Historical Tradition*, published in 1971 and again in 1977; *The Saga of Hog Island and Other Essays in Inconvenient History*, which came out in 1977; and *Beyond Pearl Harbor: Essays on Some Consequences of the Crisis in the Pacific in 1941*, which appeared in 1983. He was the author of some 200 articles, reviews, and essays, which appeared in dozens of periodicals. He contributed to the *Encyclopaedia Britannica* and was a three-time contributor to the *Dictionary of American Biography*.

For years he edited the books and booklets of the Ralph Myles publishing enterprise, which specialized in works of revisionist history and libertarian thought. (Several years ago its

considerable stock of books and booklets was acquired by Noontide Press, an affiliate of the Institute for Historical Review (IHR), which now sells and distributes them.)

Jim Martin was a staunch friend and supporter of the IHR. He addressed its First Conference in 1979, as well as the Second, Third, Fourth, Fifth and Eleventh IHR conferences.

Until his death, he was a member of the Editorial Advisory Committee of the IHR's *Journal of Historical Review*, and over the years a number of his essays and reviews appeared in its pages.

He was married for some years, but he had no children.

I will long remember Jim Martin with gratitude, not only because he was an important influence on my life and outlook, but also as a colleague and friend for more than 20 years. On numerous occasions he welcomed

me to his modest home, and I appreciate that we stayed in touch by letter and telephone until the final months of his life.

Jim had little patience for ignorance or foolishness and was sometimes curt and acerbic. But behind his brusque demeanor was a great mind, a courageous spirit, and a generous heart.



Research News

Ancient Mummies in Europe

The first mummies to be discovered in Britain have been found in the Outer Hebrides. Researchers believe islanders on South Uist started mummifying their dead at the same time as the ancient Egyptians.

Film-makers from BBC's "Meet The Ancestors" program followed archaeologists from the University of Sheffield work-

ing at Cladh Hallan on South Uist.

The ancient remains found beneath the floor of a Bronze Age roundhouse are believed to have been a girl aged three, a teenage girl, and a middle-aged man and woman.

Analysis showed the 3,000-year-old-bodies had been preserved using naturally occurring acids and peat bogs. This is

believed to be the first evidence of mummification ever discovered in the UK. Proof they were mummified comes from the fact that the bodies were gutted, and carbon dating has shown them to have died up to 600 years before burial.

Mike Parker-Pearson, an expert in ancient burial practices, said the find challenged the belief that mummification had been practiced only in Egypt and South America during this time. He said:



"We are talking about artificial preservation of the soft tissue after death. It is something that is deliberate. The flesh after a certain space of time will rot away from even a preserved body. We didn't dig them up, then say 'Ah, mummies!', but we thought there was something strange. They were very tightly crunched up and had to have been bound for some time."

Source: BBC News, March 17, 2003

Exaggerated, One-Sided Victim Numbers Fuel Hatred

By Gregory Copley

The International Strategic Studies Association Balkan & Eastern Mediterranean Policy Council

On the eve of the dedication of a monument to Muslims killed at Srebrenica (Bosnia-Herzegovina) in 1995, a group which includes a former UN official, intelligence experts, and journalists, released a statement challenging the official alleged casualty number of 7,000 victims as "vastly inflated and unsupported by evidence."

They asserted that one-sided interventionist policies permitted al-Qaeda forces and radical Islamists backed by the Iranian clerical government to take root during the Bosnian war, which clouding the future of the region. As well, they agreed that the "memorialization" of false numbers in the monument actually appeared to be intended to perpetuate regional ethnic hatred and distrust and to deliberately punish one of the victim groups in the Bosnian civil war.

Former US President Bill Clinton is expected to attend and legitimize the dedication of the monument at Srebrenica, which was constructed with using one million in dollars of US Embassy funds at the request of High Representative Paddy Ashdown. But former BBC journalist Jonathan Rooper, who has researched the events in Srebrenica since 1995, says that the region was a graveyard for Serbs as well as Muslims and that a monument to inflated casualties on one side "serves neither truth nor the goal of reconciliation."

Phillip Corwin, former UN Civilian Affairs Coordinator in Bosnia during the 1990s, said:

"What happened in Srebrenica was not a single large massacre of Muslims by Serbs, but rather a series of very bloody attacks and counterattacks over a three year period which reached a crescendo in July of 1995."

Mr. Corwin is author of *Dubious Mandate*, an account of about his experiences during the conflict. He points out that Srebrenica, which was designated a safe zone, it was never demilitarized as it was claimed to be, and that Muslim paramilitary leader Nasir Oric, who controlled Srebrenica, launched repeated attacks on surrounding Serb villages. He noted:

"I was the United Nations's chief political officer in Bosnia the day that Srebrenica fell. Coincidentally, it was the same day that the Bosnian Government tried to assassinate me as I drove over Mount Igman on the way to Sarajevo."

Intelligence expert and strategist Gregory Copley, President of the International Strategic Studies Association and the ISSA's Balkan & Eastern Mediterranean Policy Council, accused the US Ambassador David Donald Hays, who serves as Deputy High Representative of Bosnia-Herzegovina, of using the power of the Office of the High Representative (OHR) governing Bosnia

"to force Bosnian Serb elected officials to sign a fraudulent document accepting the official version of events in Srebrenica. The leaders of the Serbian Republica Srpska [the predominantly Serbian province of Bosnia-Herzegovina] invited the office of the High Representative to join their investigation of the events in Srebrenica. Instead they were told they were told to sign a statement drafted by OHR endorsing casualty figures they publicly disagreed with."

Copley added:

"It is significant in that the former US Clinton Administration fought this war unquestioningly supporting only the Croat and Muslim factions and disregarding the historic alliance of the Serbian peoples with the US. Then, after the war, the Clinton Administration failed to follow US tradition in helping to heal the wounds of war, but rather perpetuated ethnic divisions and hatreds. This differs from the US role in all other wars."

Unfortunately, all of the policies and officials put in place in the region by the Clinton Administration remain. The current Bush Administration has neglected the Balkans and has, instead, allowed the Clinton policies to continue, which has meant that divisive politics continue. This, then, requires the ongoing commitment of US peacekeeping forces in both Bosnia and in the Kosovo province of Serbia."

Copley added that, according to intelligence obtained from Islamist sources, the monument was likely intended to become a shrine for radical Islamists in Europe and site for annual pilgrimages. He added:

"Deputy High Representative Donald Hays forced the Republica Srpska Government to issue a statement which accepted the radical Islamists' version of the Srebrenica af-

fair, despite the fact that the Office of High Representative does not have any investigative capability of its own to make a valid assumption on the matter. As well, the International Criminal Tribunal on Yugoslavia (ICTY) in The Hague – no friend of the Serbs – has itself not completed its investigation of Srebrenica, and nor has the office of the Government of Republica Srpska which has been working with the ICTY.

Amb. Hays and OHR chief Paddy Ashdown forced the Republica Srpska statement merely to ensure that the opening of the 'shrine' – to be attended by Clinton – would vindicate Clinton Administration policies of support for the radical Islamists."

Yossef Bodansky, who has written several books on the war in Yugoslavia and also serves as Chief of Staff of the Subcommittee on Terrorism and Unconventional Warfare Research Director of ISSA, calls the 7,000 figure "disinformation" and notes that "all independent forensic evidence points to Muslim casualties in the hundreds, possibly the low hundreds. Continued emphasis on such allegedly high numbers of Muslim deaths at Srebrenica also obfuscates the Muslim murders in that city, earlier, of Serb civilians." Bodansky also wrote extensively on the link between Osama bin Laden and the Bosnian Islamists in numerous articles and special reports and three books, including *Offensive in the Balkans: the Potential for a Wider War as a Result of Foreign Intervention in Bosnia-Herzegovina* (1995), *Some Call it Peace: Waiting for War in the Balkans* (1996), and *Bin Laden: The Man Who Declared War on America* (1999).

Rooper says that at least one thousand Serbs, mostly civilians, were killed by forces led by Oric who did not bother to hide his crimes, even showing videotapes of slaughtered Serbs to Western journalists.

Meanwhile a group of academic experts and journalists from the United States, Canada, Germany, France, Serbia, and the United Kingdom has been organized by Professor Edward S. Herman of the University of Pennsylvania to examine the evidence regarding events at Srebrenica in July 1995 and earlier, how the media reported these events, and the political role of claims about Srebrenica. It is expected that a report from this group will be available in June 2004.

Rooper points out that the 40,000 inhabitants the UN used in July of 1995 before the capture of Srebrenica roughly matches the number of former residents accounted for in the aftermath. A commander of the Muslim-dominated Army of BiH (Bosnia-Herzegovina) later confirmed to parliament in Sarajevo that 5,000 BiH troops escaped largely intact to Tuzla while the UN registered some 35,632 civilian survivors.

While the capture of Srebrenica was reported in July 1995, as it unfolded, an international outcry only took place a month later, after Madeleine Albright, then US representative to the UN, held up a photo which she said provided evidence that thousands of Muslim victims had been buried at a field near Nova Kasaba, 19 kilometers from Srebrenica. Excavations which took place following the war, however, yielded only 33 bodies at Nova Kasaba. Two years after the event, a total of 400 bodies had been found at 20 sites near Srebrenica, an area which had seen bloody fighting over a three year period.

Instead of acknowledging that there was no support for the

original figures, Rooper says that various means were used to prop up the official story. Spokesmen for the Clinton Administration suggested that Serbs might have moved the bodies to other locations. Rooper points out that excavating, transporting, and reburying 7,000 bodies was "not only beyond the capabilities of the thinly stretched, petrol-starved Bosnian Serb Army, but would have been easily detected under intense surveillance from satellites and geostationary drones.

By 1998, thousands of bodies excavated from all across Bosnia were stored at the Tuzla airport. Despite state of the art DNA testing, only 200 bodies have been linked to Srebrenica.

Around three thousand names on a list of Srebrenica victims compiled by the Red Cross matched voters in the Bosnian election in 1996, says Rooper:

"I pointed out to the OSCE that there had either been massive election fraud or almost half the people on the ICRC missing list were still alive. The OSCE finally responded that the voting lists had been locked away in warehouses and it would not be possible for them to investigate."

The inflated Srebrenica statistics are part of a larger picture that intelligence experts such as Bodansky and Copley find troubling. They say US policy makers have been slow to recognize that Bosnia is viewed as a strategic base for operations in Europe by al-Qaeda and the Hizbollah. In 1993, when the Clinton administration was strongly backing the Muslim President of Bosnia, Alija Izetbegovic, Osama Bin Ladin was regular visitor to his office, according to Renate Flottau of the German weekly *Der Spiegel*. The Bosnian daily *Dani* reported that the Vienna Embassy of BiH issued a passport to Bin Ladin in 1993.

As special report by Copley, issued Tuesday, September 16, 2003, notes that BiH Bosnia-Herzegovina Ambassador Huso Zivalj, who issued the passport to Bin-Ladin, later served as Bosnian Ambassador to the United Nations in September 11. Copley said:

"It is becoming increasingly clear that the movement of Zivalj to the New York post just before (and his departure just after) the September 11, 2001, attacks was not coincidental. To refer to US Bosnia policy as a success story is to disregard substantial evidence to the contrary. Instead of misplaced symbolism in Srebrenica, US policy makers need to take a hard look at assumptions that which have guided our US actions in the region."

© Washington, DC, September 18, 2003

EDITOR'S REMARK

"false [victim] numbers in the monument actually appeared to be intended to perpetuate [...] ethnic hatred and distrust and to deliberately punish one of the [...] groups."

This statement deserves unconditional support, but not only in the context of the war discussed above, but for all false propaganda figures spread about the victims of any conflict – including, of course, the exaggerated victim numbers of alleged murder sites of World War II, i.e., of the so-called Holocaust. But as we all know, exaggerating or inventing alleged events of the 'Holocaust' cannot perpetuate hatred against Germans.

Germans are immune against being hated... or perhaps they have to put up with being hated, after what they did (exaggerated or not)...

Another statement in the above article is also worth reading twice:

"the Clinton Administration failed to follow US tradition in helping to heal the wounds of war, but rather perpetuated ethnic divisions and hatreds. This differs from the US role in all other wars."

Sure, perpetuating exaggerated and invented Holocaust propaganda and not recognizing the injustice done to Germans

in and after two World Wars is a highly effective way of "helping to heal the wounds of war." Or consider the refusal to accept responsibility for the huge damage done to Vietnam in that war waged in order to uphold Euro-American colonial influence. It puzzles me, where the author of these lines got his impression, there would exist a tradition of such healing assistance.

Be that as it may, this Srebrenica revisionism is another good example of how truth is one of the first victims of war, which is very often *not* restored even in the following peacetime. The victors write the history, but *vae victis!*

From the Records of the Frankfurt Auschwitz Trial, Part 5

By Germar Rudolf

A Potpourri of Lies

Filip Müller is probably one of the best known witnesses who reported intensively about mass exterminations in the Birkenau camp.¹ Together with two other witnesses, Müller was tracked down by Hermann Langbein from the communist International Auschwitz Committee, and their statements were sent to the Stuttgart public prosecution on February 19, 1959. In Müller's testimony, one reads, *i.a.*:

"During the years 1943/1944, I was forced to do the work as a stoker in the crematoria in Birkenau. [...]"

I observed that Boger was often present in the crematoria. In most cases he came on a bicycle, when executions of small [groups of] political prisoners were being prepared in the execution room of Crematory II and III.

Boger transmitted various files and lists of inmates sentenced to death to the commandant of the crematoria. He discussed with him the way of execution and organized it himself.

Shortly after Boger's arrival at the crematorium, a police car arrived with the inmates sentenced to death. Boger read out the names from the execution list and led those inmates to their execution by shooting or by lethal injection. In most cases, these were groups of 10 to 30 inmates, very often also including women. Boger confirmed the completion of those executions in that list. I estimate that Boger assisted roughly 40 times at such executions in the crematoria of Birkenau in the years 1943/1944. Boger also mistreated the inmates." (p. 496²)

Müller's testimony is not only surprisingly short, but also limited to what he claimed to know about Boger. Thus, he must have been instructed by Hermann Langbein what he was supposed to testify about – at that time the investigation was only about Wilhelm Boger –, because when comparing Müller's testimony of 1959 – focusing exclusively on Boger – with what he stated during the trial – where Auschwitz as such was the topic – and with what he wrote down in his 1979 book, it becomes apparent that Boger is almost of no importance in the two latter accounts, whereas general Auschwitz cruelties he describes in the latter accounts are not included in his first testimony. Even Müller's choice of words in this first account is remarkable, be-

cause apart from the alleged 'gas chambers' – which were always referred to as such – there was no other "execution room" in the crematoria, in particular no rooms regularly used for shootings.³

In this regard, the statement of a certain Jozef Piwko, which was mailed in by Langbein at the same time, is much better synchronized with the later atrocity stories, in which Piwko claims to have seen Boger as a center-piece: First during the forceful clearing of the gypsy camp – with the help of several SS men, Boger is said to have driven the gypsies himself into the gas chambers – and then a little while later during the clearing of the camp section housing Czech prisoners, in which Piwko was incarcerated:

"One day, Boger suddenly came with SS men into the camp, and the same happened, what had happened with the gypsies before, only on a larger scale."

Since Piwko himself was in that camp, the question arises of course, how he escaped his own extermination. But the witness has an easy solution for this:

"They probably forgot me. When I came back that night for the roll call, they asked me where I had been. I said that I had become sick and had slept through all of this." (p. 498)

They forgot him? But to which roll call did he go, if everybody in that camp section had been exterminated? And how can he tell us about an event, during which he slept? And why is it that especially sick people and those unfit for labor were spared from execution?

Karl Seefeld is another witness, whose very own statement proves him to be a liar. The last sentence of the penultimate paragraph of his statement made on Feb. 17, 1959, reads as follows:

"I saw at least twice, how Boger adjusted the gas for the shower rooms, in which the inmates were gassed, and how he let the gas flow in." (p. 499R)

Bad luck for this witness that according to generally held views Zyklon B was used – hydrogen cyanide absorbed on starch granules. The gas evaporating from these granules could neither be adjusted nor be let to flow anywhere. These granules were allegedly simply thrown into the chambers through openings.

Next we find a handwritten letter by Richard Böck, about whom I reported already elsewhere.⁴ Böck's remarks impress primarily by the names he chose for the actors of his atrocity stories: Rosa from Rosenheim, who had been impregnated by an SS man, is shot by her lover while greeting him enthusiastically one morning (501aR), and the inmates Rudi and Ludi, who had planned to flee, are hanged precisely for this (501b). Rosa from Rosenheim and Rudi and Ludi – Böck's fantasy for assigning names was not the best.

Polite Mr. Boger

In 1942, Maryla Rosenthal from Krakow was arrested and incarcerated at the Birkenau camp.⁵ Because of her being bilingual German-Polish, she volunteered as an interpreter and subsequently served at the Political Section as a secretary and interpreter, initially for the SS man Kamphues, "who was good to us," and then, starting in early 1943 until the camp was evacuated in January 1945, for Boger directly. She translated the statements of Polish witnesses, who had been brought to Boger for an interrogation, as well as doing all sorts of secretarial work.

"Even his [Bogers] interrogations, which he performed in my presence, were typed into the machine by me."

After the evacuation of Birkenau, she was transferred to western camps. About the catastrophic conditions reigning in those camps, she reports accurately that they were a result of overcrowding combined with and lack of supplies due to the war. Later, Mrs. Rosenthal emigrated to Israel, but returned back to Germany with her husband in 1957 and resided in Berlin ever since.

In Mrs. Rosenthal we probably have the best possible witness regarding the activities of Wilhelm Boger. Frau Rosenthal stated:

"Boger was polite to me, and I cannot complain about him with regards to my person. He even went so far as to passing on to me parts of his food in his dishes on a regular basis, with the pretense that I should clean them. Apart from this, he organized clothes for me from the Birkenau camp."

But in order to avoid the impression that this was normal behavior, she immediately interjects:

"I can remember these things well, and for Boger it came with the danger of being exposed to punishment, should his actions have been discovered."

The only question is, who might have punished him – perhaps the frightening Gestapo man Boger? Frau Rosenthal continues:

"He was also very polite to the other Jewish female prisoners, who worked in the Political Section, and we Jewesses liked him very much. I also remember that Boger had no distinct hatred against Jews. [...] To summarize it, I really cannot say anything bad about Boger in regards to my person and to the other female inmates of the Political Section."

Regarding events, which did not occur in her immediate environment, she ought to have at least some knowledge, because, after all, she was Boger's secretary and thus familiar with most of Boger's correspondence. In this regard she states:

"I cannot say anything from my own experience about shootings of inmates by members of the Political Section, to

which Broad also belonged. I sure heard that executions of inmates were conducted. But I never learned whether or not members of the Political Section were involved in it."

After it was pointed out to her that she can hardly contribute anything "relevant" to the case – as if an exonerating testimony is irrelevant –, she suddenly remembers some clichés, which she, however, juxtaposes to her own experiences:

"Even though I can say only positive things about Boger, he was very much feared by the inmates in the camp [except for those who worked with him, of course]. He and Lachmann were the most feared men in the camp. I want to add that Boger once indicated to me that his wife had once worked for Jews and that he also got along well with the Jews."

She also reports how other women in the Political Section exchanged gossip and the latest rumors in the restrooms, but that she kept away from such Kaffeeklatsch. She can remember the content of such gossip, however:

"We inmates talked that, when Boger came into the men's camp, massacres would occur on a regular basis. I did not find out anything specific about it. Boger never mentioned anything in this regard to me. I never saw Boger emotionally agitated. I therefore can absolutely not say when and where Boger had shot inmates. Except for his service pistol, which he carried at his belt, I never saw him carry any weapon. I never saw any rifle or machine in the office. I could also not determine that his uniform had been soiled, which could have indicated executions."

About the infamous Boger Swing, on which Boger is said to have brought inmates to talk, Frau Rosenthal does not know very much either. She confirms that the term "Swing" was used at that time, but not "Boger Swing." Boger himself allegedly called it the "talking machine." She claims to never having seen this machine, as it was not located in Boger's office, but probably in a hut outside of the office building. Frau Rosenthal reports that she remembers only three cases, where inmates were brought to her for the typing of further interrogations after they had been tortured. In one case she remembers that she started screaming when she saw the badly disfigured inmate, but Boger admonished her

"that I have to turn of personal feelings here, and that he had been ordered by the Imperial Security Main Office to reach his goal, no matter which methods he used. I sensed that Boger wanted to apologize to me for this."

In contrast to this, she claims to have heard screams of tortured inmates more often. Since Frau Rosenthal – as Boger's secretary – is the one who is best suited to know the extent of such mistreatments, it seems that the "Boger Swing" wasn't used quite as often as other witnesses claim.

Frau Rosenthal's testimony regarding the authorization for the execution of inmates is clear and in accord with what we know from documentary evidence:

"I am asked if I know whether or not Boger himself ordered and performed shootings of inmates. I cannot say with certainty whether or not he performed shootings. Regarding the ordering of shootings, I am of the opinion – due to my observations at that time – that neither Boger nor the other SS men of the Political Section could themselves order

shootings. I believe it was so that the shootings were ordered by the Imperial Security Main Office."

Frau Rosenthal makes only at this point a short reference about the otherwise very common atrocity stories: at the beginning of her activities in 1942, she was in charge of, so her statement, "registering the death cases in the camp, which occurred due to natural death and, much more often, due to gas-sings." But this cannot be true, since the deaths resulting from mass gassing were – according to official historiography – never registered anywhere. Thus the only aspect of Frau Rosenthal's testimony collapses, which seems to support the claims of mass murder in Auschwitz.

One can imagine that such a massively exonerating testimony did not meet the public prosecutor's enthusiasm. Even less enthusiastic, however, would have been the reaction of influential inmate groups and Jewish lobby groups, if they had heard Frau Rosenthal's testimony publicly. And indeed: In a letter to the Public Prosecution Stuttgart, Siegfried Rosenthal, Maryla's husband, asked not to use his wife's testimony in the ongoing case, first because she would not be in perfect health, and secondly because the interrogating officer had already stated that his "wife, as matters are, could not be seen as an important incriminating witness." This again indicates that the public prosecution was looking only for incriminating evidence – contrary to the wording of German penal law, which makes it obligatory for the prosecution in criminal cases to look equally for incriminating and for exonerating evidence.

Herr Rosenthal also insisted that his wife's name would not be made public. As a reason for this he stated that he fears "defamations by still existing SS organizations" as well as disadvantages for his company in case his wife becomes a target of the tabloid press (pp. 516f.). The fact is that not a single "SS organization" existed anymore at that time. The only organization, which concerned itself with the fate of former members of the SS, could act only very cautiously in the background and on a case-by-case basis by giving very limited legal and financial assistance. This organization never had any public influence. Apart from that, why should such an organization attack a witness, who is making a massively exonerating statement?

This is, or course, in massive contrast to the then publicly very active associations of former inmates (e.g., Association of Persecutees of the Nazi-Regime (VVN), Auschwitz Committee) and Jewish groups, which were a very real and likely source of defamations and other detrimental attacks on a witness whose statement exonerates their target of hatred. But these associations did not cross Herr Rosenthal's mind – or perhaps he did not dare to write this down on paper, not knowing who would read it.

However, despite of Herr Rosenthal's wish, Frau Rosenthal was interrogated a second time, and she even testified during the trial itself. During her second interrogation on Dec. 10, 1959, by the Public Prosecution Frankfurt, Frau Rosenthal was confronted with the glaring contradiction between her exonerating statement and those of other witnesses. She tried to explain this by claiming that her memory simply was not good enough and that the events she had to experience at that time in Auschwitz⁶

"were simply too much for me. I could not grasp and process what I saw and heard there. This may be one rea-

son for the fact that I can no longer recollect specific details today, which I might perhaps have known at that time. In Frankfurt/Main, I now came together with former colleagues from Auschwitz, and we did, of course, talk about those times. I must say that I was repeatedly stunned about the details my colleagues still knew. As I said before, I cannot remember that. I want to emphasize that I have not the slightest interest in protecting anybody. But on the other hand, I cannot say what I do not know."

Over and over again pressed to explain, why she – in contrast to others – could not remember details of atrocities and the identity of perpetrators, she finally dished out the story that, considering the terror of these times, she must have lived like in trance, refusing to take notice of anything around her.⁷

The abnormality of Frau Rosenthal's testimony – the only massively exonerating statement under all statements of the former secretaries employed at the Political Section – is generally recognized by the mainstream literature on this topic. It was and is explained away by established Holocaust historians as well as by the Frankfurt Jury Court by claiming that Frau Rosenthal must have suppressed any conscious memory of those terrible experiences, as she herself indicated during her second interrogation.⁸

Let us take a closer look at the theory. Frau Rosenthal was the first of those secretaries, the first woman in general to testify in this matter. During her first interrogation, she could remember many details of how she was favorably treated by Herr Boger. The interrogating officers confront her for the first time (consciously) in her life about the atrocities, at which she is supposed to have been present. The officers are "discreet" and competent and make a convincing impression on the witness. Yet still, they accuse her indirectly of having memory holes about certain atrocities as described by the interrogator. She accept that these are memory holes and excuses them with a bad memory as well as with the fact that at those times she refused to partake in the usual inmate gossip!

Before being interrogated a second time, she meets former "colleagues." This term in and of itself is very indicative, as it shows that she associates a normal employee's working activity with her time in Auschwitz rather than slave labor in an extermination camp. These colleagues (and possibly other 'survivors') tell her certain atrocity stories, which surprises her, because she cannot remember any of it. But since these stories conform with what the interrogating officer had told her before and wanted to see confirmed by her, and because she seems to be the only one having a different memory, she concludes sharply that her memory must be false. Looking for an explanation, the one she puts forward sounds convincing indeed, that is, that she must have suppressed the terror of her past into subconscious layers of her memory. But she remains steadfast with her statement that she cannot remember.

Beside that, the question arises, how Frau Rosenthal managed to get together with several of her former colleagues prior to her second interrogation in order to exchange their stories. Who organized these meetings? The literature contains information that associations of former inmates organized these meetings with the oft-criticized effect of manipulating testimonies.⁹

The established thesis about what happened to Frau Rosenthal's memory – and probably to that of many more witnesses – has been criticized massively as the “myth of suppressed memory” over the past 20 years. Although the context has been different – the claimed suppression of traumatic childhood memories of sexual abuse – the structure is nevertheless the same.

I myself used to know a person who had become a victim of memory manipulations. It is very revealing to study the dynamics of such a process:

Since her early youth, the affected person suffered from anorexia. Therefore, her parents sent her to psychiatric treatment. Unfortunately, she ended up in the hands of a psychiatrist who adhered to certain Freudian theses, according to which most psychological problems are caused by sexual problems. By sophisticated techniques of interrogation, said “expert” talked his patient into believing that colleagues of her father – and with his assistance – had sexually abused her. The result of this psychiatric treatment was that the patient was subsequently not only anorexic, but distrusting toward her parents, and she even started self-mutilations; she ended up spending several years in a closed institution; she temporarily lost custody over her children; some other patients of this psychiatric “expert” were treated so badly that one of them even committed suicide.

When I first learned about these alleged cruel childhood experiences of that lady, I initially was undecided if I should believe her or if her parent's claims were true that this was all an evil manipulation by this psychiatrist. Said lady, however, had a twin sister, who, according to my lady friend, had gone through the very same experiences as she had, although she neither turned anorexic nor was she ever in need for any psychiatric treatment. This twin sister, as a neutral person, could solve the riddle: This was a classic case of “False Memory Syndrome” as it has been repeatedly described by Elisabeth Loftus and other experts.¹⁰ Nothing of that, which my lady friend had been persuaded to believe by this incompetent psychiatrist, was true, but despite of six years of trying, nobody within the immediate family circle managed to make her believe this.

Due to my knowledge about false, implanted memory – and because of my, an family outsider's close relationship to her – I managed to convince her within only a few days that her memory had been manipulated. Within a few weeks, said lady was mentally restored, and after more than a decade of permanent drama, the family was finally reunited in peace and love.

Maryla Rosenthal's claims of being unable to remember the purported atrocities and her attempt to rationalize this lack of memory by claiming that she must have lived in a trance-like state during those years, in connection with, and in contrast to, the fact that she has indeed many detailed memories about this past, whose positive nature does, however, not fit to what she claims (or is told to believe) to have suppressed from her conscience, is exactly the same type of explanation used by the lady in the case described above: It is a desperate attempt to help herself over the paradox that her conscious memories are in contradiction to what she is being told to believe by experts. As a matter of fact, my lady friend had a very warm and close relationship to her father all of her life, her childhood stories were always positive, and she also displayed a perfectly normal sexual behavior. All this clearly indicated that she had never

been sexually traumatized during her childhood (with or without her father's assistance).

The behavioral patterns of Frau Rosenthal as well – her positive description of Boger, her return to Germany, her usage of the term “colleagues” – indicate that she has not been traumatized by her experiences in Auschwitz.

It can therefore be concluded that Frau Rosenthal was not traumatized by her experiences in Auschwitz, but that the memory-manipulating influences of the associations of former inmates, former inmates as such, media reports as well as the statements of interrogating officers, prosecutors, and later on also of the judges intimidated her. This is also confirmed by the fact that Frau Rosenthal's strategy of excusing her bad memory by claiming a trance-like life in Auschwitz became increasingly predominant the more often she was interrogated, that is: manipulated and intimidated.

Hysterical Anti-Fascist History

Between 1946 and early 1947, Fritz Hirsch was fulltime secretary of the Association of Persecutees of the Nazi Regime (Verein der Verfolgten des Nazi-Regimes), an organization which was considered communist by the German (and allied) authorities for many decades. Hirsch was interrogated on Feb, 13, 1959, in Stuttgart. His interrogation protocol includes 49 pages (pp. 520-568). His statements are a collection of his own experiences, intertwined with things he read, rumors he heard, and his own perverted fantasies.

He starts his testimony by mentioning that three million people were gassed in Auschwitz according to camp commander Rudolf Höß (p. 523), which indicates that he does not report this from his own experience. Whereas he claims initially to never have seen with his own eyes how Boger shot inmates (p. 526), a few pages later he reports in detail about such executions (p. 531).

On the positive side, he reports that he was allowed to successfully pass an underground construction degree, that criminal investigation were started each time an inmate was killed (p. 529) and that a friend of his was allowed to marry in Auschwitz (p. 551).

Without going into detail, I may point out that Hirsch mentions repeatedly that he is reporting only “what is partly known sufficiently” (p. 540), what has been “general camp talk” (p. 546) or “daily talk” (p. 553), what he knows “from hearsay” (p. 543), and what other inmates have told him (p. 560). As deeply involved in the propaganda activities of the communist VVN as Hirsch was, it cannot come as a surprise that for most parts his testimony has nothing to do with what he experienced himself or what he remembers himself.

When considering the content, Hirsch destroys his credibility at several points irrevocably, so for instance when he claims to have Boger say:

“Do you know me, I am the devil.”

This may still be considered funny, but later Hirsch becomes theatrical when claiming that he saw how Boger and Broad frequently went to executions, which he claims to have recognized by the fact that blood was dripping out of the closed boxes, in which always two corpses were transported (p. 536). The question is, of course, how he could possibly know, what

exactly was in those closed boxes? On p. 536f., Hirsch tells the gripping tale of how the inhabitants of the town Lidice – men, women, and children – were deported to Auschwitz after the assassination of Reinhard Heydrich. He claims that those inhabitants were all shot there, mainly by Boger and Broad, so that the blood of the corpses “literally soaked the camp road.” The problem with this account is that not a single inhabitant of the town of Lidice was deported to Auschwitz. The men were shot in Lidice, the women were deported to the Ravensbrück camp, and the children were offered for adoption by other families.¹¹ But Hirsch even claims to have seen physical evidence:

“I myself have found a child’s sock at one time after the execution, which had fallen off a truck.”

Thus, Fritz Hirsch is nothing but a vulgar liar. It is of no use either that he thinks he has to affirm expressively that all this “really happened, as all other events, which I mentioned, are facts as well [...]” I spare the reader with a thorough analysis of his never-ending stories about wild shootings by SS men (pp. 534, 538, 548, 560 – how was that about criminal investigations initiated for every inmate killed, Herr Hirsch?); about crushing bones, shearing hair, pulling gold teeth, corpses ashes as fertilizers (p. 539); about hacking apart of corpses frozen together after the first gassing in Nov./Dec. 1942, as allegedly performed by Boger (p. 549, hearsay); about shaving the pubic hair of naked women (p. 563); about a Jew who was supposed to serve as an impartial writer during experiments with women and who was therefore castrated, after which he developed broad hips and breasts; as well as about experiments with inmates who were forced to have sex with each other (p. 562). Sex sells.

Interestingly so, Hirsch knows nothing to report about the infamous Dr. Josef Mengele, of whom he knows only the name and that he was a camp physician (p. 554). He also claims that the number of gassed victims was reported to the RSHA (p. 556), which is in contrast to the thesis of unregistered and uncounted extermination.

Jakob Gorzelezyk, in earlier years personal sparring partner of famous German boxing star Max Schmeling, was also incarcerated in Auschwitz and was generally known in the camp. He has repeatedly been brought into the context of inmate executions, at which he is claimed to have assisted. In a sworn affidavit of Jan. 15, 1946, Gorzelezyk confirmed that Fritz Hirsch behaved decently towards his co-inmates in Auschwitz (p. 569). Apparently Hirsch had been accused by other inmates to have misbehaved in some way, as this was the case with many so-called Kapos (inmate supervisors). Although Gorzelezyk did not know Hirsch personally – how then can he make such a statement? – he defended Hirsch against such accusation, which during those immediate postwar times could, according to Gorzelezyk, not only lead to legal trouble caused by inmate organizations, but also to the refusal of food rations in starving Germany. Hirsch was well aware who buttered his bread. Shortly after Gorzelezyk wrote his letter of recommendation, Hirsch was employed by the VVN as a secretary.

Decency

During the war, Alfred Korn had initially been incarcerated in the Plazow camp, where he enjoyed many liberties, because

Plazow turned into a closed camp only as late as 1943. During his interrogation in 1959, he also stated that he had volunteered(!) to be transferred to the Auschwitz camp at the end of 1943, where he claims to have been treated decently by the SS guards. He had been interrogated by the Auschwitz Political Section once, but this did not have any consequences for him. Although he knew about cruelties in general due to camp chatter, he could not give any detailed accounts about them. The only concrete memory this witness claimed to have about atrocities are in regards to an alleged gassing in November 1944, that is, at a time when, according to official historiography, all gassing installations had already been decommissioned and were being dismantled.¹²

Witness Otto Locke reports how he had been mistreated by Boger on the “swing” – according to his account a simple rod put on two desks on either side in Boger’s office. Interesting is his statement that he spent many weeks in the inmate hospital, partly due to a sickness he contracted during time he had to spend in the penal bunker, partly because of typhus.¹³ Locke also reports that from spring 1943 onward, Boger was behaving decently due to an order given by camp commander Liebehenschel, because it had been ordered that inmates may not be subjected to corporal punishment. According to Locke, Boger’s bad reputation is a result of the temporary use of the “swing.” Locke refused to file a criminal complaint against Boger.

Chief Propagandists

Hermann Langbein and Dr. Franz Danimann of the communist Auschwitz Committee were interrogated on Jan. 27 and Jan. 9, 1959, respectively.¹⁴ Considering the broad “knowledge” both must have acquired during their activities for this committee about the Auschwitz camp and all the rumors and legends surrounding it, one would expect detailed statements, yet their accounts are astonishingly short. Danimann describes himself as a member of the camp underground group “*Kampfgruppe Auschwitz*” (battle group Auschwitz), whose activity was probably much less the engagement in battles, but rather the spreading of propaganda, as the former Auschwitz inmate Bruno Baum described.¹⁵

Both testimonies were given as a result of criminal complaints filed by the Auschwitz Committee against SS *Unterscharführer* Lachmann, who was accused by both Langbein and Danimann of having committed similar crimes as many other witnesses accused Boger of having committed. Thus, their move is a measure to expand the investigations to other suspects. Langbein, however, reports that he himself was once interrogated by Lachmann, but that he was treated decently by Lachmann.

Similar to Frau Rosenthal, the Dutch witness Spora Stark was also employed in the Political Section as a secretary. In contrast to Frau Rosenthal, however, she claims to have frequently seen inmates in a miserable condition, after they had been tortured under terrible screams on the “swing” in an adjacent room.¹⁶ The secretaries themselves, however, are said to have been treated decently. She also insisted that she never saw the killing of an inmate with her own eyes, and about the alleged death “in the gas chambers” of many of the Jews, who had been deported to Auschwitz together with her, she knows

only from hearsay (“as I have learned”). In addition to that, she knows to list the names and addresses of a long list of other former secretary colleagues – all of them survivors, who were treated decently and who somehow kept in touch after the war.

Beginning on page 616 and right until the end of volume 4 of the investigation files, several testimonies of various Polish witnesses can be found, which altogether follow a similar pattern, that is, to accuse as many SS men as possible of as many crimes as possible in as little space as possible. Most of these testimonies are neither dated nor is a location given where they were made. A longer statement by Feliks Mylyk, however, was made on Aug. 28, 1947, in Auschwitz in front of the investigating judge Jan Sehn, one of the most prominent Stalinist Holocaust propagandists of the immediate postwar period in Poland. Thus, it may be concluded that all of these testimonies are mere translations of statements by witnesses who testified during Stalinist show trials in the immediate postwar era. Since all these statements are very superficial, I will not analyze them here.

Notes

- ¹ Filip Müller *Eyewitness Auschwitz: Three Years in the Gas Chambers*, Ivan R. Dee, Chicago 1979; cf. J. Graf *Aussagenkritik in Auschwitz: Tätergeständnisse und Augenzeugen des Holocaust*, Neue Visionen GmbH, Würtenlos 1994, pp. 139-154.
- ² If not mentioned otherwise, all page numbers refer to: Staatsanwaltschaft beim LG Frankfurt (Main), Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und Andere wegen Mordes, ref. 4 Js 444/59; vol. 4, pp. 495-650.
- ³ Even though Müller reports about shootings in the crematoria in his infamous book, that is, in the notorious section where he claims that the still warm flesh was cut out of the thighs and calves of recently shot inmates and thrown into buckets, where the muscles kept twitching so intensively that the buckets would move in jerky motions. This is, of course, impossible, the author of these lines, thus, nothing but a liar!
- ⁴ Cf. *TR* 1(4) (2003), pp. 470-472.
- ⁵ The following information is taken from the protocol of the interrogation of Maryla Rosenthal of Feb. 21. and 22, 1959, pp. 507-515.
- ⁶ *Op. cit.* (note 2), vol. 20, p. 3183.
- ⁷ *Ibid.*, pp. 3184f.
- ⁸ Rebecca Elizabeth Wittmann, “Resistance Reconsidered: The Women of the Political Department at Auschwitz Birkenau,” result report of the workshop “Jewish Resistance at the Concentration Camps,” Center for Advanced

Holocaust Studies, United States Holocaust Memorial Museum, 1999, in cooperation with scholars from the museums Auschwitz-Birkenau, Madjanek, and Theresienstadt;
<http://www3.sympatico.ca/mighty1/essays/wittmann.htm>

- ⁹ A. Rückerl, *NS-Verbrechen vor Gericht*, C. F. Müller, Heidelberg 1984, p. 256; U.-D. Oppitz, *Strafverfahren und Strafvollstreckung bei NS-Gewaltverbrechen*, Selbstverlag, Ulm 1979, pp. 113f., 239; H. Latenser, *Die andere Seite im Auschwitzprozeß 1963/65*, Seewald, Stuttgart 1966.
- ¹⁰ As further reading I recommend:
 - David F. Bjorklund (ed.), *False-Memory Creation in Children and Adults: Theory, Research, and Implications*, Lawrence Erlbaum Ass., Mahwah, NJ, 2000
 - Terence W. Campbell, *Smoke and Mirrors: The Devastating Effect of False Sexual Abuse Claims*, Insight Books, New York 1998
 - Tana Dineen, *Manufacturing Victims: What the Psychology Industry Is Doing to People*, R. Davies, Montréal 1996
 - Hans Jürgen Eysenck, *Decline and fall of the Freudian empire*, Penguin Books, Harmondsworth 1986
 - Eleanor Goldstein, Kevin Farmer (eds.), *True Stories of False Memories*, Social Issues Resources, Boca Raton, FL, 1993
 - Elizabeth F. Loftus, James M. Doyle, *Eyewitness testimony: civil and criminal*, 3rd ed., Lexis Law Pub., Charlottesville, VA, 1997
 - Elizabeth Loftus, Katherine Ketcham, *The Myth of Repressed Memory: False Memories and Allegations of Sexual Abuse*, St. Martin’s Press, New York, 1994
 - Richard Ofshe, *Making Monsters: False Memories, Psychotherapy, and Sexual Hysteria*, 3rd ed., University of California Press, Berkeley, CA, 1996
 - Mark Pendergrast, Melody Gavigan, *Victims of Memory: Sex Abuse Accusations and Shattered Lives*, 2nd ed., Upper Access, Hinesburg, VT, 1996
 - Gary L. Wells, Elizabeth F. Loftus (eds.), *Eyewitness testimony: psychological perspectives*, Cambridge University Press, New York 1984
- ¹¹ Official historiography claims that older children were gassed in Chelmno, cf. http://www.lidice-memorial.cz/index_uk.htm; regarding Chelmno cf. I. Weckert’s article “What Was Kulmhof/Chelmno?” *TR* 1(4) (2003), pp. 400-412.
- ¹² Interrogation of March 5, 1959, in Stuttgart, *op. cit.* (note . 2), pp. 571-576.
- ¹³ Interrogation of March 6, 1959, *ibid.*, pp. 578-584.
- ¹⁴ *Ibid.*, pp. 588-589R (Danimann), 590-592 (Langbein). The interrogation took place in Vienna.
- ¹⁵ “Wir funken aus der Hölle,” *Deutsche Volkszeitung*, July 31, 1945; cf. also Baum’s account “Bericht über die Tätigkeit der KP im Konzentrationslager Auschwitz” of Juni 1945 in Vienna, Langbein Estate at the Dokumentationsarchiv des österreichischen Widerstandes, Vienna; Bruno Baum, *Widerstand in Auschwitz*, Kongress-Verlag, Ost-Berlin, 1949, pp. 34f.
- ¹⁶ Interrogated on Feb. 4, 1959, Antwerpen, *op. cit.* (note. 2), pp. 603-611.

Book Reviews

Rising Tide of Magic versus Reason

By Germar Rudolf

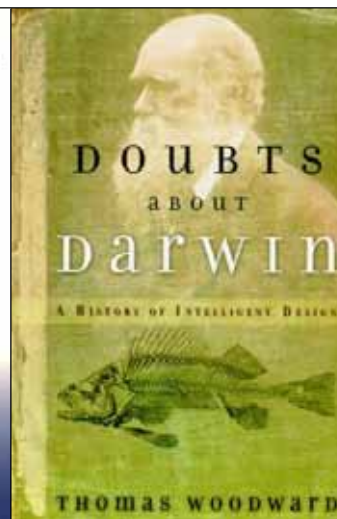
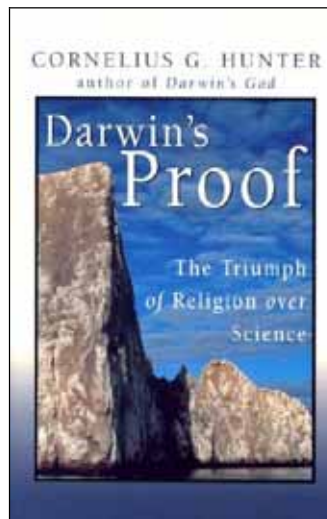
Cornelius G. Hunter, *Darwin’s Proof. The Triumph of Religion over Science*, Brazos Press, Grand Rapids, MI, 2003, 168pp., hardcover, \$17.99

Thomas Woodward, *Doubts about Darwin. A History of Intelligent Design*, Baker Books, Grand Rapids, MI, 2003, 304 pp., hardcover, \$19.99

The battle over whether Darwin’s theory of evolution is correct or if life was indeed created by a god is raging most inten-

sively in the United States, where Christian fundamentalism flourishes as nowhere else in the world. Whereas Woodward’s book merely gives an overview of the history of the contribution made by creationists, Hunter, as a molecular biophysicist, clearly takes sides and tries to prove that evolutionists are currently unable to explain many processes of life on a molecular level. In summary, basically all creationists say that because we haven’t understood it, it must be of divine creation or origin. The battle front between scientists and creationists has been

shifting for some 2500 years now, since the inception of science by the Greeks. Each time something was understood as a result of scientific explanations, creationists had to take a step back. But they do not seem to get the message: If something is not scientifically explicable today, this does not mean it cannot be explained at all. And to turn the table on them: Science has long proved that most claims made in the bible are untenable in many regards, historically, logically, as well as scientifically. Hence, their theory of creation, derived from the bible, is based exclusively(!) on a document which, from a scientific point of view, is probably the worst and least tenable piece of alleged non-fictional literature ever produced. The creationists' way of arguing is: If I do not know, I have to believe in what the bible says. But what if I happen to know, and it contradicts the bible, do I still have to believe in what the bible says and reject my knowledge? And if so, why? And if not, then why should I believe what the bible says where I do not know? The creationists are



not offering an alternative explanation to the unexplained; they offer a belief system of miracles, wizards, and demons that has been refuted a thousand times. And since god's existence cannot be proven or refuted for principle reasons, their attempt to replace science with a creator is what is called pseudo-science. If god – provided he exists – at the very beginning of this world made such an imperfect creation that he has to permanently intervene with miracles to fix it, that is, if he is so fallible, then why do we

call him almighty, omniscient god in the first place? And if science allows random changes at any time, location, and magnitude by a creator, that is, if it allows miracles contradicting all natural laws and rules as we know them, then why do we not abolish all sciences and go back to the stone age with all its superstitions, wizards, witches, demons, devils, goddesses, and fairies? That is the intellectual level of creationism. And I refuse to go there.

Shades of Gray in a Dark History

By John Weir

Walter D. Kennedy, *Myths of American Slavery*, Pelican Publishing Company, Gretna LA 2003, 234 pp., hc, photos, addenda, notes, bibliography and index, \$24.95

"Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with the sincerity of heart, fearing the Lord."

Colossians 3:22

"Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven."

Colossians 4:1

In the last decade, the politics of guilt has proven successful in redistributing billions of dollars from collectively guilty classes to spokesmen for a collective victim class. Following on that success, other self-described victim groups have been looking for ways to join the successful shakedown artists at the "reparations" trough.

One group looking to imitate the most successful shakedown artists of the last decade is the American Negro lobby, which is working to convince anyone who is willing to listen that, seven generations since slavery was ended by the bloodiest and costliest war in American history, the descendants of slaves should be compensated for work done by their ancestors. These self-declared representatives of America's "victim class"

are looking to private corporations and public institutions for recognition of their grievances and compensation for imagined losses.

It is amazing that anyone takes the slave reparations lobby seriously, but a precedent has been set by the Holocaust industry, led by Edgar Bronfman and the World Jewish Congress, in the 1990s. Since the possibility that huge settlements might be obtained through American courts no matter how frivolous the claim, it is no surprise that the professional publicity seekers, lawyers, and extortionists who have exhausted the income stream from the decades-old civil rights movement are looking for new ways to make money for themselves. The U.S. government, for its part, has cooperated in portraying Southern slavery in the worst possible light. Slavery is to the American Civil War what the Holocaust has become to World War II: a convenient, after-the-fact excuse for the barbaric behavior of the victors.

With the slavery reparations movement in mind, Walter Kennedy expands upon ground covered in his other book, *The South Was Right! Myths of American Slavery* presents slavery as a worldwide phenomenon, as old as recorded history, that was practiced nearly everywhere. People became slaves through war and by birth. They were traded from biblical times and before.

Slavery came to North America with Europe's earliest settlers and before that was practiced by the American Indians,

who enslaved each other. For example, Pequot Indians, after losing a war to Massachusetts colonists in 1637, were enslaved and sold to sugar plantations in the Caribbean. Negro slavery in New England started even earlier when Dutch colonists introduced the practice to what would later become New York in 1626. Slavery later became too expensive to keep in the Northern states, and slavery was abolished in the states where it was first established. In order to recover their investment, slave owners sold their slaves to masters in the South, where cotton production made slavery a perceived necessity.

The American movement to end slavery, Kennedy notes, had many members in the South, where the effort focused on cooperating with slave owners in finding ways to end the practice in a manner fair to all parties involved. The abolitionist movement that was formed in the early nineteenth century held a different view, and promoted more radical solutions for ending the South's "peculiar institution." The abolitionist view was that slavery was a sin and had to be ended. Since the slave owner was a sinner, compensation for the loss of slave property through emancipation was out of the question.

The rise of the abolitionist movement changed the effort to end slavery in the United States from a cooperative to an adversarial one. Southerners became defensive and defiant toward Northern abolitionists who condemned them as sinners for owning slaves, no matter how the slaves themselves were being treated. Southerners viewed the revolution in Haiti, which saw the genocide of the French by African slaves, as an event that might repeat itself in the South. Abolitionists saw this as a possibility as well: Extremists such as John Brown worked to foment just such a revolt—further polarizing the situation.

Kennedy's *Myths* discusses the antebellum debate over whether slavery was in itself sinful. Abolitionist and Christian leaders hotly argued the issue in forums and newspapers of the day. Since the Bible was the chief source to consult on matters of sin, pro-slavery ministers of the day pointed out that nowhere in the bible was slavery itself condemned as sinful. There, the master-slave relationship was treated as a family relationship similar to other family relationships. Fathers had responsibilities to their offspring and children to their parents. Likewise, slaves owed loyalty to their masters, and masters were obligated to treat slaves justly.

The abolitionists countered with non-biblical arguments concerning the indignity of slavery. The frequent abuse of slaves made the sinfulness of the practice self-evident. This argument was countered with the observation that spousal abuse didn't make the institution of marriage sinful. Sin within the structure of the relationship did not make the relationship itself a sin. The Yankee abolitionist movement, Kennedy concludes, was not based on Christian teachings, but rather, a social movement with a different pedigree.

After presenting the history of slavery in America and the rise of the Radical Abolitionists, *Myths* surveys the conditions under which blacks lived in America before 1860. Masters, Kennedy notes, were obligated to provide food, clothing, shelter, training, and employment to their slaves. They were also responsible for providing for the children of slaves and for elderly slaves. Christian slave owners did not own them body and soul. They owned only the slaves' labor. The rest belonged to God. Free blacks, on the other hand, were on their own.

States that outlawed slavery also discouraged free blacks from settling in them. Whites in Northern states resented the presence of blacks, and state legislatures passed laws restricting land ownership from them. Free blacks, it was noted, were free to starve. Most who supported the abolition of slavery also backed the repatriation of the Negro to Africa, or resettlement elsewhere outside North America.

The life of the slave, on the other hand, was not always so bad. Some slaves were allowed to moonlight, earning their own

money for luxury items to supplement the necessities provided for them by the master. Their lot was, nevertheless, slavery—even if it was sometimes a comfortable existence. Like the moral of Aesop's fable of the wolf and the dog illustrates: Better starve free than be a fat slave. (See: www.pacificnet.net/~johnr/cgi/aesopl.cgi?sel&TheDogandtheWolf)

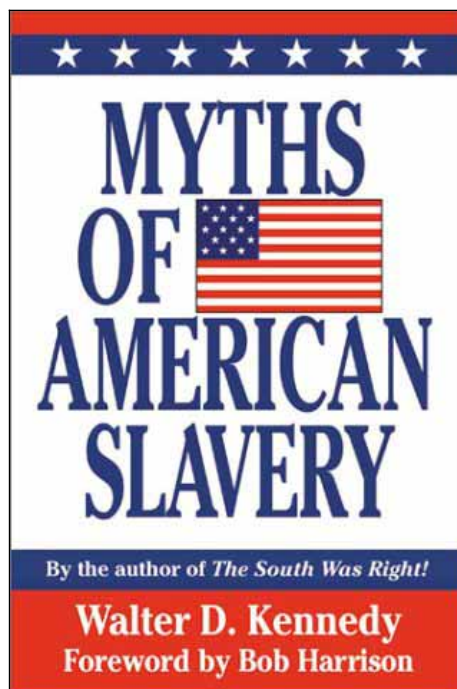
The biggest political myth surrounding Southern slavery, in the opinion of this reviewer, is that the secession of the South was motivated by the desire to preserve slavery in response to the election of an abolitionist president in 1860. That is, that the South fought to keep blacks enslaved and the North went to war to free them. If this is true, it presents a puzzle that is seldom discussed: How could the South claim its freedom from the Union formed by the U.S. Constitution while not recognizing a slave's right to be free

from a master? On the other hand, how could the U.S. government recognize the right of the slave to be free from the coercion of the master while dismissing the right of a state to leave its voluntary bond with the Union?

Kennedy exposes the premise of Southern secession over slavery to be a false one. The South seceded over taxes. The North went to war to collect them. Slavery was protected by the U.S. Constitution when States started seceding from the Union. The president did not have the authority to end slavery, even if he wanted to end it. But that is not as sexy or as altruistic as a desire to spread freedom or to preserve the Union. Nor does it make for exciting slogans like "Southern rights." In politics, sexy reasons trump real reasons.

Later generations are left to sort through the rhetoric to discover the truth.

Finally, Kennedy discusses the legacy of American slavery. It continues as an issue that generates rhetoric designed to di-



vide America by race and by region. Professional agitators and shakedown artists look to profit from possible “reparations,” while politicians hope to gain support by apologizing for America’s slave past. America, the author argues, owes neither reparations nor apologies. Compared to the typical sub-Saharan African of today, black Americans come out ahead by every measure. Blacks in the United States, rather than suffering from their slave ancestry, have benefited from it.

While Kennedy presents his arguments in a well-organized manner and backs his position with facts, the book’s tone suffers when the author complains about “liberals” and “the media” not presenting the facts. Though he is correct in his assessment of how the history of American slavery is distorted and used as a political wedge, his rhetoric comes across as

whiney, if not paranoid. *Myths* is the weaker for it. The reader knows that it is the victor’s view that becomes official history, and that the defeated must suffer these distortions until his day comes, or he disappears and the political utility of an historical myth ends. There is no use complaining about it. Present the facts and await your turn. That is all that can be done.

Myths of American Slavery is worth reading, but it should be read with other works which frankly discuss the issues that caused the South to secede and Lincoln to go to war to prevent that. In conjunction with works better informed on the causes of secession, *Myths of American Slavery* can add depth to an understanding of the roles of both slavery and the Civil War in America’s current political mythology.

Stalin against the Jews – “Criminals in White Coats”

By Daniel Michaels

Jonathan Brent, Vladimir Naumov, *Stalin’s Last Crime. The Plot Against the Jewish Doctors, 1948-1953*, Perennial, New York 2004, 416 pp., pb., \$14.95

Coauthored by researchers Jonathan Brent and Vladimir Naumov, *Stalin’s Last Crime* covers the period from 1948 to Stalin’s death in March 1953, with special emphasis on the Jewish Doctors’ Plot.¹ Simply put, Stalin claimed that Jewish doctors, under American direction, were deliberately and systematically killing off Soviet leaders by falsely and wrongly diagnosing their ailments, thereby causing their deaths. The press media referred to the accused as “criminals in white coats.”

Exploiting pertinent documents newly obtained from Soviet archives, the authors examine Stalin’s relations with Soviet Jews, the dictator’s plans to launch a major purge aimed at preparing the Soviet Union for a confrontation with the United States, his distrust of Soviet Jews and use of them as the centerpiece of his purge, and, finally, the tyrant’s convenient death just before his plans could be executed. The “Doctors’ Plot,” the authors contend convincingly, was merely a pretext Stalin used to undertake another major purge.

The authors are well qualified and positioned to make such a study. Naumov is a long-time member of the Institute of USSR History and the USSR Academy of Sciences,² while Brent is the editorial director of the Yale University Press and the ambitious *Annals of Communism* series.³ Naumov’s and Brent’s work provides an incisive study of Stalin’s mentality and *modus operandi* as well as his infamous ruthlessness and cruelty.

The international background to the Doctors’ Plot was threatening indeed. By

1948 the Cold War had begun; the Berlin blockade took place in 1948-49; the Soviets exploded their first uranium bomb in 1949; the Marshal Plan and the NATO pact were introduced in Europe; the Korean War erupted in June 1950; but most significant to the unfolding Doctors’ Plot, the state of Israel had been founded in May 1948.

To Stalin’s dismay, some ten thousand Jews celebrated the event at a public service in the Moscow Choral Synagogue. When Golda Meir visited Moscow in 1948, thousands of Soviet Jews filled the streets and crammed the Moscow synagogue shouting “The people of Israel lives!” This, together with public displays of Zionist fervor among Soviet Jews, stoked Stalin’s distrust of Jews and his concern as to where their true allegiance lay.

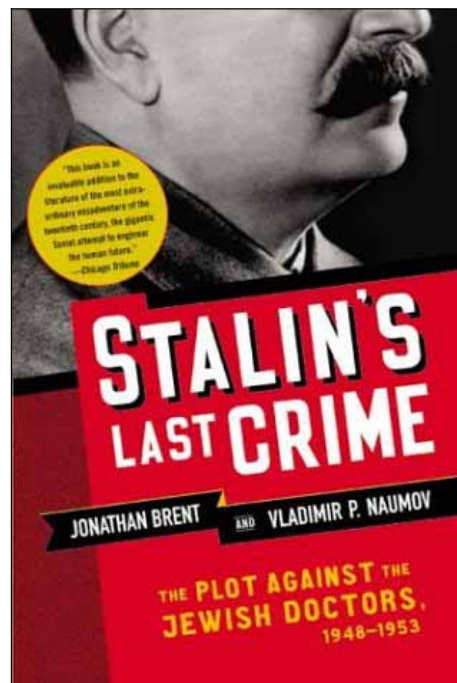
Although the new state was recognized immediately by both

the USSR and the USA, the sympathy of United States officials towards Israel was genuine. Stalin, on the other hand, was secretly hoping that the presence of a Jewish state in the Near East would disrupt British rule in that part of the world.

Meanwhile, as the authors write, Jews occupied many important positions in Soviet society:

“Jews had advanced with extraordinary speed from second-class citizens in Tsarist Russia to the plenipotentiaries of a great world power [...] through the system they rose to the top and exercised more real power in the Soviet Union than Jews had for nearly two millennia anywhere else in the world.” (p. 331)

The Doctors’ Plot began with the death from heart disease of Politburo member Andrei Zhdanov in 1948, which was caused, Stalin insisted, by negligent medical treatment by Jewish physicians.



Zhdanov had been a member of the Central Committee and had been charged with monitoring the orthodoxy and purity of Communist cultural life. He was thought to be a favorite of Stalin and even a possible successor. His son Yuri was married to Stalin's daughter. But a complicating factor was that both Zhdanov senior and junior were on the record for having criticized T. Lysenko's theories in agriculture, maintaining that acquired characteristics could be inherited. This infuriated Stalin who supported Lysenko and had called him the "coryphaeus of vanguard science." Thus, there are doubts as to what extent Stalin really favored Zhdanov.

Zhdanov had been treated by P. Yegorov, V. Vasilenko, and G. Mayorov, all highly regarded specialists in the Kremlin Hospital. Stalin's personal physician, V. Vinogradov, was also been called in for consultation.

Zhdanov's doctors differed in their diagnosis and treatment of their prominent patient. Lydia Timashuk, head of the EKG department in the hospital, prescribed extended bed rest after Zhdanov suffered an infarct, while his three attending physicians did not believe his condition was grave and encouraged him to stay active and even to take long walks. After Zhdanov died, Timashuk, alarmed at what she considered improper treatment by his doctors, wrote directly to Stalin, who apparently kept her letter in the archives for future use.

In an attempt to determine objectively whether the treatment of the attending physicians or that of the EKG specialist was correct, the authors called upon Dr. Lawrence Cohen at Yale University School of Medicine to examine the medical records. Because the records seemed inconclusive and ambiguous, Dr. Cohen was forced to render a Solomonic decision to the effect that the attending physicians had administered properly, but that Timashuk was not wrong either because, after all, the patient had died.

It was later learned that Yegorov, Vinogradov, Vasilenko, and Miorov had also treated other Communist leaders who died under their care, including Georgi Dimitrov, the Bulgarian premier. Since only one of the accused doctors was Jewish, Stalin had to widen his net.

In November 1950 another Jewish physician, Dr. Yakov Etinger, was arrested for uttering anti-Soviet thoughts to his friends and family. He had been a member of the consulting team with whom Dr. Vinogradov had met two years earlier. V. S. Abakumov, then minister of state security, described Etinger as "a typical Jew who spoke with an accent." (p. 93).

Etinger, who had a brother living in Israel, had received his medical training in Berlin before World War I, and had visited the United States in the 1920s, made an ideal target for Stalin. I. S. Fefer, a Jewish prisoner, linked Etinger to the Jewish Anti-Fascist Committee (JAC), and within a short period of time M. D. Ryumin, deputy minister MGB (Ministry of State Security) and head of Investigative Unit for Especially Important Cases, presented Etinger's confession to Stalin. At the same time, Ryumin informed Stalin that Abakumov, the head of the MGB, was himself a traitor to the Soviet Union. (p. 115). Stalin could now purge the MGB together with the Jews.

Etinger also "confessed" to shortening the life of A. S. Shcherbakov, head of the Chief Political Directorate of the Red Army, in 1945. Eventually, all the doctors confessed to what-

ever they thought Stalin wanted to hear. Years later, Khrushchev sardonically joked that the interrogators had gotten poor Dr. Vinogradov to go so far as to confess it was he who had written *Eugene Onegin* (p. 87)

Etinger died in Lefortovo prison in 1952, the same year Stalin had Fefer shot. Abakumov had been arrested in July 1951 and eventually executed in December 1954. S. D. Ignatiev was appointed to replace Abakumov as head of the MGB. Ignatiev would be one of the few to survive the aftermath of the Doctors' Plot.

Stalin held Ryumin in high regard. He told the Central Committee (CC):

"I have continually said that Ryumin is an honorable man and a communist, he helps the Central Committee uncover serious crimes in the MGB, but he, the poor fellow, has not found support among you and this is because I appointed him despite your objections. Ryumin is excellent, and I demand that you listen to him and take him closer to yourself. Keep in mind – I don't trust the old workers in the MGB very much." (p. 135)

Ryumin was of the opinion that Jews constituted a nation of spies and had broken off all his contacts with Jewish assistants in the MGB (p. 173). He was a tough interrogator who would sarcastically inform his prisoners of their "rights" with the statement:

"The question of your guilt is decided by the fact of your arrest, and I do not wish to hear any kind of conversation."

But even Ryumin could not satisfy Stalin's demand for confessions that would directly link certain Jews and members of the JAC to American intelligence. In the dictator's mind, Jews were inextricably bound up with America. Whoever was Jewish was for America, and whoever was for America was Jewish, or had become influenced by Jews. Stalin demanded that the MGB provide the evidence he needed to gain the approbation of the Soviet masses for the mass arrests he was about to order. (p. 180)

He further ordered that all documents pertaining to the Doctors' Plot be sent to him directly so that, as he put it, "we ourselves will be able to determine what is true and what is not true." (p. 130)

Stalin grew increasingly angry when the MGB failed to provide the confessions he wanted. In December 1952, a few months before his death, he wanted to the CC:

"Here, look at you – blind men, kittens, you don't see the enemy; what will you do without me – the country will perish because you are not able to recognize the enemy [...] Every Jew is a potential spy for the United States." (p. 171)

Frustrated at his failure to obtain the confessions he needed, he instructed Ignatiev and Ryumin:

"Beat them! Beat them with deathblows. What are you? You work like waiters in white gloves. If you want to be Chekists, take off your gloves."

Between 1948 and 1952 thousands of Jewish intellectuals, scientists, political leaders, state security personnel, and other professionals were arrested, interrogated, imprisoned, or discharged from their duties. In July 1951 Stalin ordered an inquiry into corruption and mismanagement in the MGB, resulting in the expulsion of many leading personnel, most of whom

"Chekists can see nothing beyond their own noses [...] they are degenerating into ordinary nincompoops, and [...] they don't want to fulfill the directive of the Central Committee." (p. 134)

Strangely, at this juncture (November 13) the Central Committee removed Ryumin from his position in the MGB on the grounds that he was “unequal to the task.” Whether Stalin ordered or even knew of this decision is not known. On November 14, Ignatiev had a heart attack and did not return to work until January 1953. Meanwhile, Jewish professionals were arrested, prisoners were beaten, and confessions multiplied. S. A. Goglidze, a close associate of Beria, was put in charge of the investigation of the Doctors’ Plot.

Solomon Mikhoels, founder of the Moscow Yiddish Theater and head of the Jewish Anti-Fascist Committee, died in an accident under suspicious circumstances in January 1948. In August 1952 fourteen members of the JAC were convicted of anti-Soviet activity in the service of American intelligence. They were put before the firing squad. On August 12, 1952, 15 Jewish intellectuals were arrested and put on trial. Thirteen of the defendants were executed in Moscow's Lubyanka prison, another died in prison and the remaining defendant received a long prison sentence. All were guilty of having been members of the JAC. All were dedicated, veteran Soviet communists

"The Arrest of a Group of Killer Doctors"

Among members in this group were: Professor M. S. Vovsi, a therapist; Professor V. N. Vinogradov, a therapist; Professor M. B. Kogan, a therapist; Professor B. B. Kogan,

Documents and investigations conducted by medical experts have established that the criminals – hidden enemies of the people – carried out harmful treatment on their patients, thereby undermining their health.

The criminals confessed that in the case of Comrade A. A. Zhdanov they wrongly diagnosed his illness, concealed his myocardial infarct, prescribed a regimen that was totally inappropriate to his grave illness, and in this way killed Comrade Zhdanov. The investigation established that the criminals also shortened the life of Comrade A. S. Shcherbakov, by incorrectly treating him with very potent medicines, putting him on a fatal regimen, and in this way brought on his death.

It has been established that all these killer doctors, these monsters who trod underfoot the holy banner of science and defiled the honor of men of science, were in the pay of foreign intelligence services.

The Pravda article omitted the names of Russian physicians as well as other Jewish doctors who were also arrested. Another TASS report added additional accusations:

[...] *The unmasking of the band of doctor-poisoners dealt a shattering blow to the American-English instigators of war...The whole world can now see once again the true face of the slave master-cannibals from the USA and England...The bosses of the USA and their English 'junior partners' know that success in ruling another country can-*

not be achieved by peaceful means. Feverishly preparing for a new world war, they urgently sent their spies into the rear of the USSR and into the countries of the Peoples Democracy; they attempted to implement what the Hitlerites had failed to do – to create in the USSR their own subversive ‘fifth column.’ [...] It is also true that, besides these enemies, we still have another, namely, the lack of vigilance among our people. Have no doubt but that when there is a lack of vigilance, there will be subversion. Consequently, to eliminate sabotage, vigilance must be restored in our ranks.”

In February 1953, amidst rumors that a trial of the ‘conspirators’ was about to begin and that four new MVD concentration camps were to be built in Kazakhstan, Komi, and Irkutsk, a group of 58 Soviet Jewish intellectuals composed a letter to Stalin criticizing Israel as a typical bourgeois state favoring capitalists and exploiting the working man. They wrote:

“Further, isn’t it true that the international Zionist organization ‘Joint’ that defends the interests of Jews is affiliated with American intelligence? As is known, not long ago in the USSR the espionage group of doctor-murderers was uncovered in the USSR. The criminals, among whom the majority consisted of Jewish bourgeois nationalists, were recruited by the ‘Joint’ – M. Vovsi, M. Kogan, B. Kogan, A. Feldman, Y. Etinger, A. Grinstein. They set as their aim to sabotage the treatment and to cut short the life of leaders of the Soviet Union, to disable the leading cadres of the Soviet Army and moreover to undermine the defense of the country. Only people without honor and conscience, having sold their souls and bodies to imperialism would commit such monstrous crimes.”

Although the letter never appeared in *Pravda*, it was published in *Istochnik* in 1997 (p. 300). The propagandist Ilya Ehrenburg, the authors write, “seemed to have been ready to play the age-old, hopeless role of court Jew, a willing servitor with the illusion or hope of exerting a moderating influence.” In a separate letter Ehrenburg wrote that the only solution to the Jewish question was complete assimilation in Russian society, which was urgently necessary in the struggle against American and Zionist propaganda that attempted to isolate people of Jewish nationality (p. 305).

Less than 60 days after publication of these TASS reports and two weeks before the accused doctors were to go to trial, Stalin was dead. Within a few months most of Stalin’s henchmen in the purge were dead or exiled. Eventually, Khrushchev took complete control.

Of the circumstances of Stalin’s death, the authors say little. They, of course, are aware of various theories suggesting that the dictator was murdered, specifically, poisoned by Beria. Indeed, they even quote Molotov’s claim that Beria had been responsible for Stalin’s death. On May 1, 1953, Beria boasted:

“I did him in! I saved all of you.”

One of the most telling documents the authors introduce is entitled “The History of the Illness of J. V. Stalin, from March 2 to 5, 1953.”

“It had apparently rested in the archives unread and unpublished for fifty years. It contradicts most of the eyewitness testimony and reveals information not previously

reported. The report states that ‘on the night of 2 March 1953, Comrade Stalin experienced a sudden loss of consciousness, and paralysis of the right hand leg developed, and that Stalin had vomited blood and that there was blood in his urine and stomach. At one point all references to stomach hemorrhaging were deleted from the report. Such hemorrhaging could have been induced by an anticoagulant, like warfarin, being administered.’⁴

Just recently, in March 2003, Brent announced in an interview that two physicians at Yale University, a neurosurgeon and a cardiologist, concluded from the medical evidence that the cause of Stalin’s death was either most probably cerebral hemorrhage or warfarin poisoning. Some have noted that Stalin’s death on March 1 coincided with the holiday of Purim, precisely as he was in the midst of planning to deport or annihilate two to four million Jews.⁵

Twelve weeks later, on April 6, *Pravda* published a new article under the headline “Soviet Socialist Law Is Inviolable.” The doctors, it said, had been arrested without any legal basis and that overzealous investigators, “remote from the people, from the Party [...] had forgotten that they are servants of the people and duty bound to guard Soviet law.” Following the dictator’s death, the core group of 37 doctors and their wives was released from prison.

Among the very few individuals Stalin trusted in his last years were N. Poskrebyshchev, the dictator’s secretary and deputy head of the secret sector of the Central Committee, N. S. Vlasik, head of the Main Directorate of the MGB Guards, both long-standing friends, and M. D. Ryumin. By the time of Stalin’s death, all had put distance between themselves and Stalin. Eventually, in 1953, Poskrebyshchev was exiled to the village in which he was born and prohibited ever to leave it; Ryumin was executed in 1954, and Vlasik was finally arrested in 1955 and exiled to Krasnoyarsk.

Reviewer’s Critique

As the subtitle of the book (*The Plot against the Jewish Doctors*) indicates, the authors presume from the outset that Stalin created the threat to his regime out of whole cloth and then proceeded to invent incidents to justify his planned purge. Then, the authors contend, Stalin gathered several such suspect instances and extended the base to declare a group conspiracy and ultimately a threat to his regime. While the authors are undoubtedly correct that the accusations against the Jewish doctors were ungrounded and unfair, the dictator, in the reviewer’s opinion, merely used the idea of a Jewish doctors’ conspiracy to gain the support of the people, whose antipathy towards the privileged position of Jews in the Soviet Union was well known, in order to move forward with a major purge in which he intended to remove the remnants of the old Bolsheviks, rejuvenate the Party, relocate many Jews out of the cities and into the countryside, and nullify a real threat, as he saw it: Jewish internationalism and Zionist connections with the United States.

The creation of the state of Israel and the unrestrained sympathy of Soviet Jews with that event did threaten Stalin’s closed society in several ways. First, many Soviet Jews did have relatives in the United States and would soon have them in Israel.

Second, Stalin could not permit Soviet Jews to publicly take pride and exalt in their own heritage, people, and nation while occupying influential positions in the Soviet Union, which held that all nationalisms and all nationalistic sentiments were anathema. The goal of the Soviet Union was to create *homo sovieticus*, a creature devoid of heritage and history. The Jews could not have it both ways: they could not be nationalists and communists at the same time.

Particularly useful in following the unfolding of this complicated plot are the Glossary of Names and Organizations and the Chronology of the Doctors Plan at the back of the book. The chronology, however, fails to mention several important events that foretold a grim future, namely, that on February 9, 1952, the main offices of the Soviet legation in Tel Aviv had been bombed and on February 11, the USSR severed diplomatic relations with Israel. On February 13, Moscow radio reported the death of Lev Zaharovich Mekhlis, one of two Jewish members on the CC.⁶ The story of the plot is difficult to follow because of the many instances of contradictory and inaccurate testimony on the part of the participants – as one would expect from a country without the rule of law, inhabited by people without any ethical or moral standards.

Notwithstanding the many obvious positive contributions the book makes to understanding the background of Stalin's frustrated plans for a major purge, the authors still – in this reviewer's mind – draw some very wrong conclusions, namely, 1) that Stalin's innate anti-Semitism drove him to the purge; 2) the implication that many of those Stalin had imprisoned were innocent lambs, who were "better" Communists than he; and 3) that the tyrant was irrationally planning to attack the United States.

As the authors are well aware, politics in the Soviet Union has always been a blood sport based on the simple principle of "kto kogo" (who takes out whom). In this reviewer's opinion, the concept of "anti-Semitism" cannot really be applied to Stalin. As late as 1948, Jews accounted for 40 of the 190 Stalin Prize recipients. Stalin did not discriminate racially in finding enemies. He administered the same punishment – death – to Russians, Ukrainians, Chechens, Tatars, or any other nationality he considered to be a threat to his rule, consistent with his crude but effective policy of "no person, no problem." Even Trotsky never accused Stalin of anti-Jewish malice, and Stalin himself had condemned anti-Semitism as an ugly phenomenon and warned that active anti-Semitism would carry the death penalty.

As for the question of rehabilitation, it can be said that many of those he imprisoned, whether Trotskyites or those embracing other forms of Communism who rejected and damned Stalin, but still professed another brand of Communism, will find little sympathy outside of the Marxist world.

And the third point, namely the contention of the authors that Stalin planned to brazenly attack the United States, must be rejected as most unlikely. Of course, Stalin was preparing for a nuclear war just as we were. But if anything, the dictator's me-

ticulous planning and extreme caution would have prevented him from such a rash undertaking. For example, in the Korean War Stalin withdrew all Soviet military advisers (except Soviet pilots who continued to fly for North Korea until the end). Stalin said of this:

"It's too dangerous to keep our advisers there. They might be taken prisoner. We don't want there to be evidence for accusing us of taking part in this business. It's Kim-Il-sung's affair." (p. 103)⁷

Moreover, it was not Stalin but Khrushchev and his associates who brought the world close to a nuclear conflagration when they secretly introduced Soviet missiles into Cuba capable of firing nuclear warheads. Stalin's caution would have prevented him undertaking such a dangerous move.

Ironically, in this reviewer's opinion, it was precisely Stalin's meticulous, long-term cautious planning, and patience – normally a virtue – that proved his undoing. Just as his preparations for an attack on Germany had dragged out a bit too long, permitting the Germans to launch a preemptive strike before the plans could be realized, so too in the case of the tyrant's last attempted purge, the dictator did not move swiftly enough, giving the intended victims time to take preventive action.

Notes

¹ Jonathan Brent & Vladimir Pavlovich Naumov, *Stalin's Last Crime: the Plot against the Jewish Doctors, 1948-1953*, HarperCollins, New York 2003, 402 pp.

² One of Naumov's earliest (1968) works was *The Soviet Intelligentsia: Formation and Growth 1917-1965*. In 1998 Naumov, with L. Reshin, edited and compiled the two-volume work on World War II called *1941*, and in 2001, together with A. Lozovskii and J. Rubenstein, he published *The Jewish Anti-Fascist Committee in the USSR: Courts Martial and Courts of Inquiry*, which was published as part of the Annals of Communism series. Naumov has long been active in the rehabilitation of past victims of Stalinist purges.

³ Brent is currently involved in editing the Yale series The Annals of Communism which will comprise 25 volumes on the history of the Soviet Union. The latest book in the series, *Spain Betrayed: The Soviet Union in the Spanish Civil War*, shows how from the very beginning the Soviets had no intention of supporting the republic. The republic was merely a front for the establishment of Soviet power in Western Europe.

⁴ *Madison Capital Times*, Madison, Wisconsin, March 6, 2003, p. 2A. Warfarin is an anticoagulant developed at the University of Wisconsin. It is also used as a rat poison that causes vermin to bleed to death.

⁵ Alexander Rashin, *Why Didn't Stalin Kill All the Jews?* Liberty Publishing House.

⁶ Robert Logan, "Was Josef Stalin Murdered?," *The Barnes Review*, March/April, 2003, pp. 35-40.

⁷ Unrelated to the Doctors' Plot, but indicative of Stalin's fears, is a case the authors describe that involved a White Russian émigré, I. Varfolomeyev, in the Far East who, working for American intelligence, was apprehended trying to obtain information of Sino-Soviet relations. Later, during the Korean War he, together with P. Rogalsky, said to be an American agent, was involved in obtaining information on the disposition of North Korean forces and in estimating the extent of Soviet aid to North Korea. During his interrogation, Varfolomeyev said that President Truman had approved the "Plan of the Internal Blow," a plot to fire five tactical nuclear devices at the Kremlin. This impossible concoction satisfied Stalin that the United States was planning nuclear war. Varfolomeyev was eventually executed by Stalin's successors in the process of removing all vestiges of the foiled purge.

The Influence of Air Power upon History

By Scott L. Smith

Walter J. Boyne, *The Influence of Air Power upon History*, Pelican Publishing, Gretna 2003, 447 pp., hardcover, \$29.95

Walter J. Boyne is a retired U.S. Air Force colonel and command pilot, the author of thirty-six nonfiction works and five novels on the subject of airpower. Boyne strives to detail the history of airpower, and in turn the historical significance and decisiveness of combat aviation, from the Wright brothers to the Gulf War. He also includes an appendix at the end on the history of the military balloon from its use by the French Army in 1794 to the Zeppelins of the twentieth century. The book is a wonderful read and packs a lot of detail into its pages, attempting the challenging task of cataloging every decisive event in military aviation. Sometimes, in this reviewer's opinion, Boyne is too quick to see his own military arm as crucial, and suffers from a standard military myopia in political affairs. Where Clemenceau once observed that war is too important to leave to the generals, Boyne would disagree and boldly assert that airpower, when properly applied, wins campaigns—though it is no match for political shortsightedness. Bomber Harris could not have agreed more.

The most important concept is that airpower must win “command of the air.” This is the function of fighter or pursuit aircraft. The nation or coalition that has aerial supremacy can then make the world its oyster. But airpower advocates have usually oversold their art and relied upon technical showmanship, promising politicians much more than could really be delivered. No expensive gunboats? No dirty trench warfare? Airpower's barnstormers answered that they alone could win wars; but they rarely got the (staggering) resources from their governments needed to implement such panaceas. Even the history of the first French balloon corps showed that airpower relies upon an elaborate infrastructure of technically trained men and professional support staff as well as military commanders who understand the potentials and limitations of such new weapons. Military ballooning in the American Civil War saw wide-scale use, but it was never run on a professional military or scientific basis and simply collapsed into irrelevance.

The constant history of airpower is one of “airpower misapplied” by zealous adherents and misunderstanding politicians, according to Boyne, as well as one of exaggerated public perceptions. Long before the First World War the British public was seeing a phantom menace from German Zeppelins, much like the UFO sightings of later generations. Upon the outbreak of war, this led the First Lord of the Admiralty, Winston S.

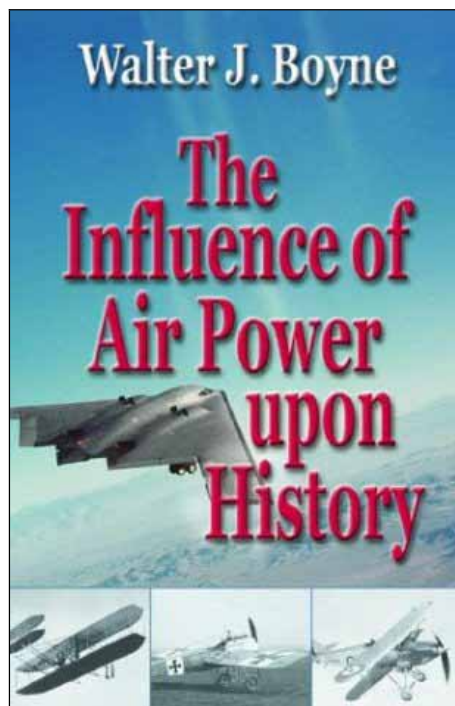
Churchill, to use the Royal Naval Air Service in the first strategic bombardments of history against German Zeppelin sheds in 1914, thus prompting the Kaiser to rescind his prohibition against using these fragile naval reconnaissance craft for bombing his royal cousins. Strategic bombardments by both sides in WWI were not decisive but they left enormous political implications. Airpower has a history of self-fulfilled prophecies. The Luftwaffe, for example, was perhaps at the height of its power before it ever engaged the enemy in combat. Germany's formerly clandestine saber of national will rumbled overhead friendly crowds and awestruck foreign observers. The Guernica propaganda of Luftwaffe terror bombing from the Spanish Civil War inadvertently influenced Munich in Hitler's favor, and so

on, until the airpower torch was passed to the Allied bombardiers and the atomic age. The Allied “bomber mafia” continued to grope for the proper application of their craft, and upon success in WWII and preventing defeat on the ground in Korea, the wheel came full circle with the Vietnam War—the textbook case of the misapplication of airpower by politicians McNamara and Johnson, according to Boyne. Warriors are seldom diplomats and they have little appreciation for the use of their business to “send messages” to an enemy that nobody understands.

Boyne's zeal and optimism for the future of airpower encourages one to hold fast to the principles he has outlined, as Mahan and his followers did earlier for sea power. Airpower is a jealous god, but so long as one respects the proper caveats it holds unfathomable promise. And Boyne really should have ended the book crisply on that optimistic note with the end of the Vietnam War; for the bedaz-

zlement of airpower in the First Gulf War (and beyond) is a complicated subject for a quick glossing that almost undermines his earlier thesis. The unfortunate impression we are left with is that at last airpower is understood by military penny-pinchers and even inept politicians, who are more inclined than ever to speak loudly and wield the big airpower stick.

In this reviewer's opinion, nothing could be further from the truth than the vindication of airpower. We understand the political and technological implications of laser-guided bombs today little better than the French peasants who attacked the first downed balloon with their pitchforks in the eighteenth century; or the German aviators of 1914, who punctually dropped grenades and leaflets over Paris calling for surrender from their dove-like motorized kites until this became an event for picnics—and even comedy, decades later with the “Five O' Clock Charlie” character from the TV show *M*A*S*H*. We think that there are vast differences between those first killing grenades



and multi-million dollar “smart bombs” delivered by jet or missile. Historically these are only applications of technology that are more alike than different and consistently misapplied by both military and political leaders. Airpower, like armies and navies, is only another Clausewitzian “continuation of policy by other means.” But war is too important to be left to either politicians or generals. We cannot properly understand war without understanding politics and vice versa.

Nowadays we develop bunker-busting bombs with the same “Buy War Bonds” mentality from an imagined past that taught us that comic opera strongmen will naturally be found hiding from democracy under tons of reinforced concrete until their nations are completely blasted or they are themselves obliterated.

What have we really learned? Have we learned that high-explosives will make the world safe for democracy? And once peasants collaterally (or deliberately) killed by airpower yearn to be freed from the reactive flexing of democracy-from-above, what good can sprout from the dragon’s teeth sown by our “phantoms from the sky”? As the present “War on Terror” spawns airpower panaceas no different than any other phase of history, perhaps Colonel Boyne will write another book addressing that.

I can highly recommend *The Influence of Airpower upon History*, but it is certainly not the last word on the application of airpower and its historical ramifications.

Letters to the Editor

General Remarks

Walter Lüftl Defeats Pavlov

Dear Mr. Rudolf!

End of 1997, I accidentally tumbled over the topic “revisionism.” I was actually looking for works authored by Walter Lüftl, the former president of Austria’s Chamber of Civil Engineers, who, in the 1980s, had worked on public debt issues and who had published his insights (derived from mathematical formulas) in books together with Paul C. Martin. When I found technical papers on crematory capacities during my search, I initially did not see any importance in it, as I was not interested in that issue. A few months later I found that paper again with the help of an internet search engine, but this time I read it.

Until then I was an adherent of the official thesis of extermination, because in 1984 (during a student exchange) I had visited the Auschwitz camp, and the four million victim number was still in my memory. During that visit I purchased two books, Rudolf Höß’ memoirs and a general documentation of the camp. After my return from this camp visit, I literally devoured both books, whose exact titles I cannot recall. It all seemed so unreal, so atrocious, and yet it apparently happened. Why should I doubt the witness accounts? I also had seen the footage before, where caterpillars pushed those emaciated corpses together in Bergen-Belsen. It all seemed to fit together, and it never crossed my mind to questions these things scientifically. Perhaps this is linked to a kind of “psychological blockade.” I also wouldn’t pose penetrating questions to a woman with a ripped blouse approaching me crying out for help, if she perhaps was a little too complaisant toward her rapist or if this rapist existed only in her fantasy. Courtesy forbids pestering a person perceived to be a victim.

Lüftl’s article had an impact on me like a bomb! My emotions switched between amazement, horror, and fascination. But I never had any doubts about Lüftl’s explanations. This man was so knowledgeable and equipped with a major reputation, so that he certainly would not jeopardize his existence

with some senseless brown games. After all, he had made several Members of Parliament in Vienna aware of the danger that feeble-minded witness accounts could lure the brown hordes to creep out of their caves.

To cut a long story short: The topic electrified me, and I started to search for it consciously. This unavoidably led to your name and your fate.

I herewith want to express my utmost respect for your extraordinary courage, your determination, and your apparent iron will power for the sake of the truth.

For many years now I have been downloading your articles and the papers of others from your website at www.vho.org. For many years I have also been reading about your appeals, your permanent flight and all the problems resulting from it. For many years I had a bad conscience, because on one hand I was grateful for the dangerous work performed by the revisionists, but on the other hand I was too cowardly to risk even much less than you, for example by appearing on some unofficial black lists for having ordered books from you. After all, I assume that the most important secret services monitor closely your Internet activities and are aware of your contacts and customers.

The most recent scandals in Germany, however, finally burned my fuse. The mental diarrhea of the bootlicking German politics and the sycophantic system media regarding crimes of the Third Reich nauseate me. I am reminded of the red propaganda of the late Communist East German Democratic Republic. During a recent TV talk show, American-Jewish scholar Norman Finkelstein shone as a bright star between all those wet blankets of German politics.

By the way, more people than I thought of only half a year ago are aware of the true events of the past. The Internet seems to have become a very important instrument for the distribution of historical facts. But most people react as I did: they simply don’t dare. They fear reprisals by the authorities. It is the well-known coward behavior of hundreds of thousands of individuals – including me – who simply do not have the spine to put up and argue resistance.

Many other individuals simply do not want to face the truth. What they agreed upon will be recanted or labeled as “non-sense” just a few minutes later. I have experienced that over and over again during discussions and was repeatedly disillusioned. You can confront the brightest heads with simple mathematics; it is all in vain. The Pavlovian reflex always kicks in.

Most people apparently fear that all security fences around them might collapse. I observed a similar phenomenon during the early 1990s in East Germany, when the East Germans suddenly found themselves in a room devoid of their former communist ideology. Despite all the deficiencies of their former dictatorship and the temptations of the West, they did not want to face reality as it was unfolding. The old system had vanished almost noiselessly in a black hole. Even I had a funny feeling in my stomach as I walked through the Brandenburg Gate during those days and could inspect the tables of slowpokes offering officer coats and epaulettes, which used to be so intimidating. Over night the insignia of power had ended up on the flea markets. It all seemed to have been just a nightmare.

May a guardian angel always hover over you protecting your mental and physical well-being. For the future, I wish all the best for you and your coworkers.

Cordially, HM, Saxony

Chicago Conference Suggested

Dear Mr. Rudolf,

I just want to mention that *The Revisionist* is a great publication and I enjoy all the articles and their presentation. The publication is reminiscent of the *Journal of Historical Review* of the 80's, which published a great series and collection of intellectual articles. It can't be emphasized enough that the integrity of your magazine must be maintained to avoid being labeled a scandal book; just as the *JHR*, there must be detached considerations with academic, even scientific, treatises so that the articles can be shared with the uninitiated. I know it can be difficult to do when the subject matter can be as absurd and ludicrous as the WWII relocation matters. One suggestion I'd like to make concerns conferences: I was in Chicago many years ago for a *JHR* gathering and it was quite inspirational. It seems that most of them tend to be in California or some other distant place and not easy to participate in. That aside, I think it is a wonderful idea to have gatherings of like-minded people along with featured speakers so that ideas can be shared as well as experiencing the thrill of great camaraderie. Perhaps you may want to host a weekend conference sometime for your loyal supporters. In spite of the impossible odds, it's great to have another publication such as yours. Sometimes I am surprised at the new evidence emerging after all this time. It needs to be made public.

By coincidence I just viewed a video tape of a high school presentation that was given to me by an aunt. It was about a Jewish couple who were, of course, survivors... and in this case professional survivors, as I think they are the same people who gave a lecture in a local high school. The man was interned almost three years and was shuffled to over six camps during that period... must be the luckiest man alive to have survived all those death camps. He didn't actually see them, naturally, but

he knew that there were Jewish skin lampshades, and when he did shower he used Jewish derived soap.

Their diet was so limited that if you missed a meal you would perish from starvation; they were so jammed in the train cars that, if someone wanted to turn around, everyone had to turn around. The women were marched from a camp in rows of five without food, so they had to run from the columns and snatch vegetables from the farmland – but if the guards saw them they would be shot. Aso., asf., etc.,... I think you know the lecture by heart.

The teacher was more of a survivor than the Jewish couple, since she filled in all the facts: 12 million victims total, the usual 6 million Jewish victims, a rather slick propaganda effort for the students. Deniers were mentioned during the talks, and the students were given stern warnings as to the dangers of listening to them, so beware!

The irony of the survivor phenomenon is that someone who lasts 3 years in at least 6 different camps is living proof that there was no holocaust.

Best regards, Cliff Stroke

Re.: Ch. Lindtner, “A New Buddhist-Christian Parable,” *TR*, 2(1) (2004), pp. 12-24.

Danish scholar and renowned specialist in Sanskrit, Pali, and Buddhist documentary studies, Dr. Christian Lindtner, has promoted his theory for some years in print and in lecture format, that the NT Gospels and Jesus Christ are completely non-historical and, rather, are the result of Buddhist missionary activity in Palestine in the First Century AD (Christian Lindtner Theory = CLT).

The theory holds that these Buddhist missionaries (= BM) composed oral and/or written stories reflecting the Buddha's life and teachings by using puns on proper nouns, verbs, adjectives, and geographical terms so that the religious ideas of the Buddha might be propagated by means of using an Israelitish context, but in the Greek language – the *lingua franca* – of the era.

A bold and radical thesis indeed, Dr. Lindtner is quite serious about its historical verifiability, and he held a conference on September 11-13, 2003, at the Folkets Hus in Klavrestrom, Sweden, where some German scholars and I responded in order to support or criticize the theory.

On the campus of the University of Notre Dame in South Bend, Indiana, on September 20, 2002, at a “Christianity and Native Cultures” conference (St. Mary's College), Dr. Lindtner also presented his theory, and I offered a critical response, in which I claimed, among other points, that if the purpose of the BM was to promote Buddhism under the guise of a fraudulently created corpus of NT documents, then the BM utterly failed in their purpose since the result was a new and highly successful religion (Christianity) that at no significant point agrees with Buddhism.

In the present paper, I shall take my earlier critical reflections to a more detailed level of analysis. I must admit at the beginning that I have no competence in Sanskrit or Pali, but I do hold a doctorate in New Testament Greek Text and have spent the past 40+ years in almost daily reading and study of the NT documents.

THE PUN METHOD FOR PROPAGATING BUDDHISM

Dr. Lindtner offers evidence for this method, but for my purposes, I must ask if there is evidence that the method was demonstrably employed for creating the NT Gospels as he insists. His evidence is that his list of puns is the evidence – certainly a fair enough proposal in itself – but the final result must be: Is his theory convincing?

I ask certain questions that I consider to be crucial to demonstrating the CLT and these questions are based, in part, on the concrete statistics for the NT corpus of 27 canonical writings.

Using Nestle's *Novum Testamentum Graece* 24th Edition (1960), I calculated that in 657 printed pages with approximately 7 words per line and approximately 30 lines per page that there are about 138,000 words and particles in the average printed Greek New Testament. Dr. Lindtner has stated of the whole Gospel Story that "It's all exactly there in the Buddhist documents." And, I take this as a fair statement of his thesis. Therefore, I shall take as a starting point that a statistical analysis is also a reasonable approach for verification or falsification of the CLT. (All the while, I keep in mind that Dr. Lindtner is an atheist and does not believe in Buddhism either.)

1. How many Proper Personal Nouns are alleged to have been created by the BM from Sanskrit? An approximate yet concrete number ought to be available from the CLT for comparative analysis.
2. How many Proper Personal Nouns are actually found in the Four Gospels themselves? Again, a definite number is readily at hand by means of computer generated word count.
3. What percentage of the latter is alleged by the CLT to be based on BM puns? Is the percentage small, large, very small, or very large?
4. Same questions for Geographical Place Names and verbs and adjectives. This sort of correlation must also be asked for Buddhist concepts such as Monism, Maya, Buddhahood, Samsara, Karma, the negation of the individual, and other key "doctrines" of Buddhism. (I place "doctrines" in quotation marks, since my understanding of Buddhism is that, at bottom, there can be no *real* doctrine or dogma because of the overriding principle of *illusion* (maya) itself – which destroys traditional logical postulates and analytical treatment.)
5. Is Dr. Lindtner's concordance method for discovering BM puns itself valid? His method, I have observed, is to use a Watchtower Greek interlinear with English for finding puns, with various transpositions of letters alleged to be based on generally accepted linguistic principles. On this crucial aspect of his method, linguistic experts must be consulted for their critical analysis.
6. Since his method is not primarily focused on contexts and historical and cultural settings within the NT corpus, one may ask if the concordance method might find in, for example, the US Constitution or any lengthy document, similar "puns" that might then be used to demonstrate that BM had been at work, as it were, on this document.
7. Is the CLT reliable for comparing any two languages beyond Greek and Sanskrit in order to find BM puns? For example, might one use a computer generated analysis to find such puns in the Soviet Constitution or a Swahili novel or a Chinese history book?

8. In what significant ways – if any – does the CLT concordance method differ from the recent *Bible Code* fraud wherein a Jewish Talmudic fanatic discovered all sorts of modern events prophesied – as he dogmatized – in the Hebrew text of the Old Testament? Or by which Christian Identity (whom I refer to as "Caucasian Identity") types have found the White Race to be Israel and thus the objects of God's primary revelatory and salvific activity? Likewise, might one argue that the Russian Christian Ivan Panin a century ago was correct in his "Bible Numerics" theory that God designed both the OT and the NT with a perfect correlation of numbers and multiples of numerical combinations so that Christians can verify the texts – with Panin accomplishing his work without the aid of computers, I might add! But, a careful study of Panin's work demonstrates that he sometimes freely contrived his numbers with a +1 here or a –1 there in order to force the data to fit his theory.
9. Indeed, one might argue – as Dr. Lindtner does – that BM "PUN-ers" (my term) did make attempts to piggyback onto existing traditions and documents found in India, China, Persia, and the Fertile Crescent in order to propagate their Buddhist "Gospel." (I place this noun in quotation marks since I hold that maya precludes any meaningful "good news" of any sort.) And I suggest a bit humorously that one might even consider these "PUN-ers" to have been associated with "the Punjab" region, with the Persian *Panjab* from the Sanskrit *panca apah* (= "the five rivers") and thus discover "Pun-ers" in Jesus' reference to "the five loaves" of bread and the two fish for a certain miracle in Mark 6:38 (but seven in Matthew 15:34 and Mark 8:5).
10. Matthew is at the center of the CLT as an *Ur-Buddhist Document*, but I ask where the BM "PUN-er" found "Jesus" (or, "Jehoshuah" or similar spelling) in his "Ur-" source. One must begin with Matthew 1:1 and account for "*Biblos geneleos Iesou Christou huiou David huiou Abraam*" and then demonstrate the "Ur-" sourcing for the remaining dozens of Personal Names leading to verse 16. Likewise for Luke 3:23-37. Likewise for Luke's radically historical framework in 1:1-4 and then 2:1-6. Does the CLT find the patriarchal Abraham in an alpha privative (= no) plus Brahman, and thus Abraham as "anti/no Brahman" as I have read in a Theosophist writer?
11. At the close of Matthew (28:19-20), the CLT BM "PUN-er" has his Jesus commanding his disciples to go worldwide and evangelize homo sapiens types with a personal belief and commitment to Jesus the Christ, *not to a denial of their individuation so that they might be reabsorbed into a monistic abstraction that is, at bottom, maya-illusion*. One might add to this mix that Jesus Christ promises here to be (= existence rather than Buddhist non-existence) with them "*heos tes sunteleias tou aionos*" (unto the concluding of the world-age) – all this quite contrary to a Buddhist cycle of reincarnations on an eternal wheel wherein the soul is deterministically condemned to the impossibility of meaningful resolution of his/her endless cycle of reincarnations. One must confront here the opposite teaching of the Buddha and thus one must ask: If the BM "PUN-ers" were really seeking to promote Buddhism through this marvelous literary

scam, then they quite “marvelously” failed egregiously, in my opinion. On the contrary, a new religion developed from their creative scam and this new religion regularly fails to bring anyone to embrace Buddhism. Further, I may add that *a homo sapiens is much more likely to become a Buddhist by walking a beach and staring at the billions of grains of sand rather than by reading the alleged BM Matthew, Mark, Luke, or John, or Acts.*

12. Additional questions for CLT analysis are based on a text critical and historical critical approach. Some of them are: How much time in months and years did the BM labor to produce this fraud? Where did they live and support themselves financially all this time? With what local non-BM neighbors did they associate with and how did they keep this gigantic fraud a secret? Or, did they openly discuss with locals what they were doing? How did they manage to spread their Matthew, Mark, Luke, John *et alia* so that significant numbers in the thousands came to embrace the fraudulent Jesus Christ and the fraudulent historical non-events, and non-persons they created? What role did the BM themselves play in preaching and teaching this gigantic fraud? Did they suffer persecution and even death at the hands of Pharisees and Sadducees and Roman authorities for their fraudulent Gospels? Did the BM have before them copies of Hebrew and Greek Old Testament writings? If so, where did they obtain these? From a synagogue president? Did they fraudulently represent themselves as pious Israelites in order to gain access to these documents? How did they gain linguistic skills necessary for this marvelous fraud? Did they make written notes on papyrus or vellum or parchment with quill pens and the black ink of the day? How did they earn money to buy these expensive materials? How did they go about the mechanics of a general outline of their “Jesus story hoax” and then count and correlate words and letters and then organize and write the final product? How long in running feet (there was no codex form of writings in that early period) was the final product? Was it 10 meters long? Was it 100 meters long? Did they immediately make extra copies in the event the Israelite religious authorities at the Temple might confiscate the documents? Were they faced with arguments from Pharisees as was their fraudulent Jesus in the BM story itself? Were any BM “PUN-ers” ever tried judicially and crucified by Romans at the urging of Temple priests and lawyers?

These critical questions could continue to a much greater length, but at least these must be confronted by the CLT.

13. Regarding textual criticism, Dr. Lindtner informed me in an email on August 19th, 2003:

“Unfortunately there is no such thing! I am one of the few persons who (with my background in Latin and Greek) have discussed such things here and there when publishing critical editions of Sanskrit texts. In fact, I am considered one of the main authorities in this field.”

14. For the NT text we have some 13,000 documents to work with – about 8,000 Greek, 4,000 Latin, and 1,000 in other languages. And we have the NT text rather well established for the mid-Fourth Century AD with a major effort now to take the text back into the Third Century AD. Question: Can

we have any certainty that any Buddhist written texts in Sanskrit existed before the Second Century AD?

15. Perhaps one must consider that some Hindu religionists even created “Buddhism” out of whole cloth and that there was never a historical Gauttama, but that some “PUN-ers” created it as well. One matter, however, is clear: As in the saying “No holes? No Holocaust!” one can affirm “No Resurrection? No Christianity!” If the CLT be firmly established, then Paul was quite correct when he stated in First Corinthians 15:16-17 that if Jesus did not rise from the dead, “your faith is vain” (= *mataia*).

CONCLUDING REMARKS

Dr. Lindtner’s thesis is the result of several contributing factors, one being his expertise in his field of Sanskrit, Pali, and Buddhist studies; another is that he is accustomed to years of diligent, disciplined research; another is that he is fearless in promoting a theory that will – if it ever becomes widely publicized via the media – be met with enormous hostility and rejection by the masses of Christians, many Jews, and many Biblical scholars who have expertise in the Biblical languages. For instance, in April, 2002 at a Jesus Seminar in Dallas, Texas, where two scholars who believe very little in the NT is of historical credibility, I raised the basic CLT thesis and was met with immediate rejection by these two rejectionists.

As a Christian myself, I must promote full freedom of research and discussion and publication of every serious theory regarding religion, philosophy, history, politics, society, and culture, and, of course, the physical sciences.

I have debated a Darwinian Evolutionist (January 2002) in a public forum, because I hold this theory to be seriously lacking in rigorous scientific requirements for acceptance. I have debated the Jewish Holocaust Story because I hold that whatever happened to thousands of “Jews” (a problematic term for careful definition) between 1939-1945 was fundamentally similar to what happened to all sorts of people caught up in the horrors of war, and I hold quite firmly that the Jewish Holocaust Story has become a religious dogma wherein Jewish sufferings – both real and alleged – are legislated into uniqueness (*Einzigartigkeit*) so that dissidents and so-called “deniers” are fined, fired, and imprisoned in many otherwise modern liberal countries. I can no more support the Jewish Holocaust Story as a religious dogma justifying billions of materialistic dollars in a Holocaust Industry of reparations than I could support a dogma for Negroes alive today in my own country to receive billions of dollars for what really happened or is alleged to have happened from the late 15th century to the early 19th century during the Slave Trade.

Thus, I participate in a critical analysis of the Christian Lindtner Theory and support his freedom to pursue it as long as he believes he has solid evidence for it, even though I remain unconvinced of the truthfulness of the theory. Scholars must debate each other’s theories, and they must do so in an ambience of cordiality as I seek to promote.

Robert H. Countess, PhD
New Testament Greek Text
28755 Sagewood Circle, Toney, Alabama 35773 USA
Phone: (256) 232-4940; boblbpc@earthlink.net

Re.: G. Rudolf, "On The Brink of World War Three," TR 1(2) (2003), pp. 124-130.

To The Editor:

In *The New York Times* of April 18, 2004, historian Niall Ferguson devotes a paragraph to describing the ruthlessness with which the British suppressed the Iraqi insurgency of the 1920's ("The Last Iraqi Insurgency").

"Putting down this rebellion will require severity. In 1920, the British ended the rebellion through a combination of aerial bombardment and punitive village burning expeditions. It was not pretty. Even Winston Churchill, then the minister responsible for the air force, was shocked by the actions of some trigger happy pilots and vengeful ground troops."

He couldn't have been too shocked since he authorized the use of poison gas against these same rebels and the villages that supported them. As a historian, Ferguson must certainly have been aware of this, yet why he chose to ignore this little tidbit of information, one can only speculate. Perhaps it was to avoid any comparison to Saddam Hussein, who we have been told *ad nauseam* "gassed his own people."

I guess if you gas people other than your own and for a good reason, such as putting down an insurgency, you do not surrender the moral high ground. It's interesting to note that in the interwar period Spain's use of poison gas against the Riffs in North Africa and Italy's use of it against the Ethiopians received only muted criticism in the West. Later, during World War II, the same Churchill who gassed the Iraqis suggested gassing the Ruhr as re-retaliation for Germany's retaliatory use of the V-1 and V-2 against London. When he was told it wasn't feasible, he had to settle for Dresden instead. Even the United States did not shrink from the idea of using poison gas. In 1945 the United States military commissioned a study on the feasibility of drenching Tokyo and other Japanese population centers in phosgene gas (some *fifty-thousand tons!*) as a way of avoiding a costly invasion. The idea was rejected, not because it was immoral but because it was impractical. Eventually two atomic bombs were dropped on Nagasaki and Hiroshima. These "weapons of mass destruction" have been generally regarded as a "godsend" by most Americans, since they brought the war in the Pacific to a rapid conclusion, thereby saving countless American lives.

Giuseppe, furioso@aol.com

Re.: C. Mattogno, "Flames and Smoke from the Chimneys of Crematoria," TR 2(1) (2004), pp. 73-78.

To the Editor

In your February 2004 edition of *The Revisionist*, Carlo Mattogno's above mentioned article discusses the operation of crematoria muffles and the associated equipment.

I have spent over 30 years as a combustion engineer installing mainly gas and oil burners on water tube industrial boilers. On occasion, our equipment replaced coal burners on existing furnaces in order to reduce the high emissions common with coal firing. My experience, though not with crematoriums, I think can be extrapolated.

Black smoke from a stack while burning a solid fuel such as coal consists mainly of ash. It is also possible to have unburned hydrocarbons, but this is considered a dangerous explosive condition, so systems are designed primarily for complete combustion within the combustion chamber.

Smoke that contains unburned hydrocarbons is mainly caused by insufficient air or poor air-fuel mixing. Preheated air has a minimal effect. Preheated air is mainly a method to reduce fuel use, *i.e.*, increase fuel efficiency. The air is preheated by passing through a heat exchanger system extracting heat from the furnace itself. There are different techniques to pre-heat the air.

If you ever tried burning garden waste such as grass clipping, leaves, and other refuse and you have a smoldering pile refusing to burn, simply take your leaf blower and induce air into the pile. Flames will quickly reignite with the additional air.

A furnace system consists chiefly of a burner, combustion chamber, exhaust breeching and a stack. The furnace or crematorium is designed to have complete combustion inside the combustion chamber for several reasons:

- High temperature firebrick is expensive and it is used exclusively in the combustion chamber and not in the breeching or stack where temperatures are much lower, thus low temperature inexpensive bricks are utilized instead.
- Metal ducting and uptake dampers are constructed of carbon steel, which also will deteriorate (above 700 degrees F) if exposed to flames. Flame temperatures can be several thousand degrees F, depending on the excess air.

Once burning gases leave the combustion chambers, they are promptly deprived of air in the reduced space. Oxygen is used up similarly to a candle being snuffed in an enclosed jar.

The idea that flames leaped from the stacks is a propaganda invention, another of many.

I would also like to describe uptake damper function and controls. The dampers are designed to control a set negative pressure at the base of the stack. This is usually done with automatic controls or can also be done manually with the use of a manometer reading pressure at the appropriate sensing point and setting the damper accordingly. The damper or stack does not know if there are one or eight muffles in operation. The damper simply has to be set to accommodate the exhaust gas volume. It is no different then in a single furnace where combustion rate is increased or decreased depending on system demand. The uptake damper adjusted position will compensate for the various flow rates.

Reinhard Tixel

Re: G. Rudolf, "The Moon Landing: Fact or Fiction," TR, 1(1) (2003), pp. 75-81.

To the Chief Editor

Being of an older generation that has observed and recorded the early development of space flight with interest, your article leaves no doubt in the context of your publication that there is hardly a field of human activity and history not subjected to distortion, deceit, fraud, and lies by the influential mass media.

You cannot be aware of the hidden connections between the cancellation of the last lunar landings, “due to the mounting criticisms of the immense costs and of its sheer uselessness,” conspiracy claims “that the entire NASA Moon project was a hoax,” fabricated as a “result of the Sputnik-shock” and a deliberate campaign to smear and sabotage the American space program. This is the point: The role of clandestine Soviet propaganda in creating the tale of the “Moon landing hoax”! I know that rumors of a faked moon landing originated already about 1970 and in communist circles. This letter does not allow the elaboration of the overwhelming evidence of pro-Soviet bias in western media concerning what was in the early sixties called “Space Race” and “Race to the Moon.” The fact is that – apart from Sputnik – most of the “Soviet successes in space,” as opposed to American, were scientifically improbable or useless, often technically impossible. The Soviet Union did not have the know-how, human, and financial resources to challenge the USA in space (or any other field). Sputnik noisily opened a road to human progress, which was to come anyway, as Wernher von Braun’s “Explorer 1” proved three months after the Soviet spectacle. If the communist leaders had foreseen the consequences of Sputnik, which culminated in Apollo 11, they would have done all to prevent them. It may not have been the only reason, but the collapse of the Soviet economy at that

time (downfall of Khrushchev, “reforms” by Brezhnev, bailout by Western financial blood transfusions) also changed Soviet space policy in 1968 from total secrecy to bitter opposition against space expenditure – *especially when facing Apollo* – and eventually – who wonders? – to open collaboration with the U.S., which is why NASA pays for it to this day.

The story of the alleged first “space walk” by cosmonaut Leonov, which I attach, is but one of many cases in space development, where deficiency of technology was made good by the efficiency of deception. It was published first 1975 in the Australian periodical *Intelligence Survey*.

Yours, F.G. Kausch

EDITOR’S REMARK

We will publish this paper about Soviet astronautical deceptions in the next issue of *TR*. If, by the way, the Soviets really thought the U.S. would deceive the world with fake moon landing program lasting many years, they surely would have revealed it while it happened: For example by simply pointing out that all communications of the astronauts did not originate from the moon. But of course they never made such a claim during the years between 1969 and 1975, because with simple instruments it could have been verified where the communications sent by the astronauts were indeed coming from.

In Brief

\$4,000 Fine for Revisionist Statements

For having published critical remarks about censorship by German authorities in his periodical *Deutsche Standpunkte* (German positions) and for having endorsed the new Auschwitz victim count in his paper as they were published by Fritjof Meyer (see this issue), German citizen Martin Pape (75) was sentenced to a fine of €3,600. (*Stuttgarter Zeitung*, 9/9/2003)

German Authorities Shut Down Websites

The Media Supervision Department of the state government of North-Rhine-Westphalia ordered two Internet service providers to shut down two right-wing websites. The ISPs affected could sue the authorities, but in the past they were always turned down when they tried. (*Süddeutsche Zeitung*, 9/14/2003)

Confiscation of Historical Reprint

In the fall of 2002, a historical reprint of a 1939 German book with the title *Jüdischer Imperialismus* (Jewish Imperialism), newly published by Böhlinger Verlag, was confiscated and burned by the German authorities. The book was put on the index of literature to be burned by the occupational powers after the end of World War II. German authorities are still using this largest ever book-burning index as a guideline.

Absurdities of German Self-Hatred

The memorial grave in the Central Cemetery of Vienna of Major Walter Nowotny, one of the most successful fighter pi-

lots of WWII, is scheduled to be eradicated with the remainders of the hero to be moved, because he fought on the wrong side during that war (*Kronen Zeitung*, 3/26/2003).

The community Marienfels in the Taunus Mountains (west Germany, north of Frankfurt) demands the demolition of a memorial for the fallen soldiers of the German 1st tank corps of WWII. The only way to prevent this would be if the *Kameradschaftsverband*, the creator of the memorial, ensures that only members of this association of former soldiers, their relatives and witnesses of historical events are present during ceremonies. (*Unabhängige Nachrichten* 11/2003, p. 12). With this, the local authorities try to prevent the formation of a hero cult.

The “Rudolf Dietz” elementary school of Naurod (west Germany) has to be renamed, because Dietz turned out to have been a member of the National Socialist German Workers Party and because he wrote poems with some – today unacceptable – political spin. Streets named after Dietz are now awaiting their renaming, too (*Neues Deutschland*, 8/14/2003).

In 1927, the Austrian Julius Wagner-Jauregg won the Nobel Prize in medicine for his Malaria research. Many streets in Austria carry his name. It has now been discovered, however, that Wagner-Jauregg was not only a member of the NSDAP, but that he also supported forced sterilizations as well as racial views during the Third Reich. (*The Scotsman*, 1/25/2004). The road sign industry in Germany and Austria is booming.

A hitherto unknown 15-minute speech by Adolf Hitler was discovered in the city archives of Göttingen, Germany. Hitler

gave the speech during a election campaign visit in 1932 at a public park in the town. The city archives believed that this was a time document and transferred the speech onto a CD and is selling it for 15 Euros each. Quickly, the Jewish community got wind of it and accused the city of distributing a speech given by "the biggest criminal in German history."

Germany's National Anthem not Illegal

In Germany it requires the judgment of a court of law to establish that it is not illegal to sing or play the German national anthem. This had become necessary because the German police had confiscated a tape during an assembly in Lüneburg on 11/29/2003, from which the German national anthem had been played in all of its three verses. The owner of the tape sued the authorities. The County Court of Lüneburg granted him the right to play the anthem (12/15/2003, ref. NZS Gs 419/03).

No Passport for Austrian Revisionist

Because Austrian revisionist Walter Ochensberger was repeatedly sentenced for his revisionist views, the Austrian authorities denied him a new passport (Bezirkshauptmannschaft Bregenz, 7/4/2003, ref. BHBR-III-2003/ 003).

Revisionist Töben Banned from Europe

While traveling through Europe in April 2004, Australian revisionist Fredrick Töben was informed by Finnish authorities that Germany had issued a note to all members of the European Community not to allow him entry into any EU country because of his revisionist views.

N. Finkelstein Sued for Criticizing Holocaust Industry

Prof. Norman Finkelstein, Jewish author of *The Holocaust Industry*, and his publisher are being sued under French law for libel. Dr. Shimon Samuels, Director for International Liaison of the Simon Wiesenthal Center, stated that Finkelstein's book is full of Holocaust revisionism and incitement to anti-Semitism:

"The Holocaust Industry' presents a great danger. Mr. Finkelstein's thesis is an extremist attack on Jews in general, and American Jews in particular, accusing them of exploiting the suffering of the Shoah as 'a pretext for their crimes in the context of the Middle-East conflict.' This thesis, so close to that of Roger Garaudy [a French Holocaust revisionist] today constitutes the principal credo of modern anti-Semitism. With particularly acute intellectual perversity, Finkelstein exploits his own Jewish antecedents in order to attack, as 'racist,' specific Jewish leaders, their organizations and the Jewish people. I am convinced that, as in the aforementioned Garaudy trial, only a judicial penalty will contain the damage wreaked by this particularly offensive libel." (Wiesenthal Center Los Angeles, 3/26/2004)

Buy this book from Castle Hill Publishers now! Call 1-877-789-0229 or go online to www.vho.org/store

Gibson defends father over Holocaust

Mel Gibson has defended his father over claims he is a Holocaust revisionist. Hutton Gibson has publicly doubted that six million Jews died during the Second World War (see *TR* 2/03, p. 122f.). In an interview with *Reader's Digest*, Brave-

heart star Mel said he would not hear any criticism of his father:

"My dad taught me my faith and I believe what he taught me. The man never lied to me in his life. He lost his mother at two years of age. He lost his father at 15. He went through the Depression. He signed up for World War Two, served his country fighting the forces of fascism. Came back, worked very hard physically, raised a family, put a roof over my head, clothed me, fed me, taught me my faith, loved me. I love him back. So I'll slug it out, until my heart is black and blue, if anyone ever tries to hurt him."

Asked directly if he believed the Holocaust happened, Gibson replied:

"I have friends and parents of friends who have numbers on their arms. The guy who taught me Spanish was a Holocaust survivor. Yes, of course. Atrocities happen. War is horrible. World War Two killed tens of millions of people. Some of them were Jews in concentration camps. In the Ukraine, several million starved to death between 1932 and 1933." (Ananova, 2/3/2004)

European Conference Wants more Holocaust Propaganda

In late April 2004, the Organization for Security and Cooperation in Europe held a conference in Berlin aimed at combating anti-Semitism. For the U.S., Secretary of State Colin L. Powell attended the conference. Considering the allegedly increasing anti-Semitism in the world, U.S. Helsinki Commission Chairman Christopher Smith stated:

"Holocaust remembrance and tolerance education must dramatically expand, and we need to ensure that our respective laws punish those who hate and incite violence against Jews." (www.csce.gov)

Attempts to Muffle Teacher Critical of Homosexuality

Because he criticized homosexuality in letters to the editor to various papers between 1997 and 2000, Christ Kempling, a teacher in Quesnel, B.C., should be remanded to one month's leave without pay, so ruled B.C.'s College of Teachers. Kempling's exercising of his freedom of speech outside of his school is claimed to potentially interfere with his teaching, although there is no evidence for this so far. Kempling has appealed to the B.C. Supreme Court. (*Vancouver Sun*, 4/23/2003)

9/11 Revisionism is Hate, Jews Say

The Simon Wiesenthal Center's new report on "hate websites" also includes sites, which discuss alternative theories of what happened on 9/11/2001. (*AP*, 4/21/2004)

Faked Anti-Semitism

On March 9, 2004, Professor Kerry Dunn of McKenna College, Claremont, found her car vandalized and spray-painted with racist and anti-Semitic slurs. The professor claimed that it was in her response to announcing that she was converting to become a Jew. Campus leader shut down the college for a day for a number of anti-hate rallies and the FBI was called in for investigation. The Anti-Defamation League posted in on their website and put a meeting together to teach about hate and anti-Semitism.

On March 19, however, several media outlets announced that Professor Dunn's "hate-crime" was a hoax, staged by herself. Two witnesses identified the professor as the person who slashed her own tires and spray-painted racist graffiti on her car. (*The Mercury News*, 3/19/04) Prof. Dunn now faces criminal charges.

U.S. Film Forgery on NS Extermination Camps

During the 1930s and 1940s, Jack Glenn was a journalist for the U.S. film series "March of Time," which served to "enlighten" the U.S. population politically. After a film team sent to Germany by Glenn in 1938 returned without being able to report about any cruelties, Glenn simply had a "Nazi extermination camp" with gas chambers and lots of horror erected in a studio on Staten Island. This was first revealed in February 1981 by the *Sunday Report* by means of an AP press release on the estate of the then deceased Glenn. (*Opposition*, 6/2001, p. 51)

John Kerry Plots against James Moran

Because he blew the whistle on the Jewish nature of America's war in Iraq, Rep. James Moran came under massive fire in early 2003 (see *TR* 2/2003, p. 10). Now democratic presidential candidate John Kerry plots together with the local Jewish community to defeat Moran in his attempt to have an eighth term in Congress. To achieve this, Kerry backs Moran's competitor Andrew Rosenberg, who also has the support of Robert M. Shrum, Steven A. Elmendorf, and Steven Grossman, all top advisers to Mr. Kerry. (*The Washington Times*, 3/26/2004)

Holocaust – Truth or Error in German Media

"Raul Hilberg [...] and [German historian Prof.] Ernst Nolte [...] agree that one should read the eyewitness accounts of the celebrated Elie Wiesel only with utmost critical distance. Hilberg's so far latest book, the great old-age work 'Sources of Holocaust Research,' quietly abandoned some of the most famous, but obviously also least reliable witnesses like Kurt Gerstein and Jan Karski. Thus, the denier and the propagandist are complementary figures of our time."

This quote is from *Frankfurter Allgemeine Zeitung*, Germany's most renowned daily, of 10/7/2003, p. L 37. Regarding Hilberg's greatness compare Graf's review in *TR* 3/2003, pp. 344-350. In the same newspaper of 1/24/2004, one could read in the table of contents (p. 1):

"An archival discovery proves: Hitler gave the order to kill the French Jews."

On page 33 one finds the reproduction of a note by, which reads in part:

"to point 3): The Führer has given the order that the Jews and other enemies in France are to be arrested and deported. But this is to happen only after he talked to Laval about it. This is about 6 – 700,000 Jews."

In this regard, the same paper published the following letter to this editor on 3/4/2003, p. 48:

"The document in question [...] can already be found on pp. 241f. in the documentation 'Die faschistische Okkupationspolitik in Frankreich (1940-1944)' (part of the series 'Europa unterm Hakenkreuz'), edited by Ludwig Nestler and Friedel Schulz and published in 1990 in the GDR [East

Germany], with reference to the Staatsarchiv Potsdam, film no. 3609. Thus, this discovery, presented by the 'Frankfurter Allgemeinen Zeitung' as a sensation – which, by the way, does not contain an order for the Judeocide – was not unknown to German historiography."

Criticizing Official Acknowledgment of Genocide

In December 2003, the Swiss Parliament, as the 15th parliament worldwide, officially acknowledged as a historical fact that Turkey committed genocide against the Armenians during WWI. In Switzerland's most renowned newspaper *Neue Zürcher Zeitung*, historian Jörg Fisch of the University Zürich harshly criticized this decision on 12/21/2003:

"The parliament can determine what is supposed to be. But it cannot determine what is, more accurately, what is true."

Then this historian lists arguments, which are all very familiar to Holocaust revisionists:

"The question whether or not genocide was committed in Armenia in 1915 is a historical issue or, put more emphatically, is an issue of historical truth. To determine truth, there are certain processes in place. They do not rest upon majority resolutions, but they are formed by a complicated scientific process, in which arguments, logic, and evidentiary techniques are connected. Such a process is never really concluded. Each case can reoccur after a while in new light, because new facts or new arguments are introduced. Certainty can turn into uncertainty, uncertainty into certainty, and no person and no party can say how this issue will develop in future."

For the evaluation of "so-called unshakable facts," Fisch continues, no parliament is or could, as a body of the authorities, be responsible for this, "except if they understand themselves as religious authorities in a traditional sense, who define what their subjects are supposed to believe." True words, indeed! If Prof. Fisch had written the same about the claimed Holocaust against the Jews, the *Neue Zürcher Zeitung* wouldn't have printed it; he would have had to publish it in a maverick publication, and he probably would have already lost his teaching position.

Nietzsche Died of Cancer, not Syphilis

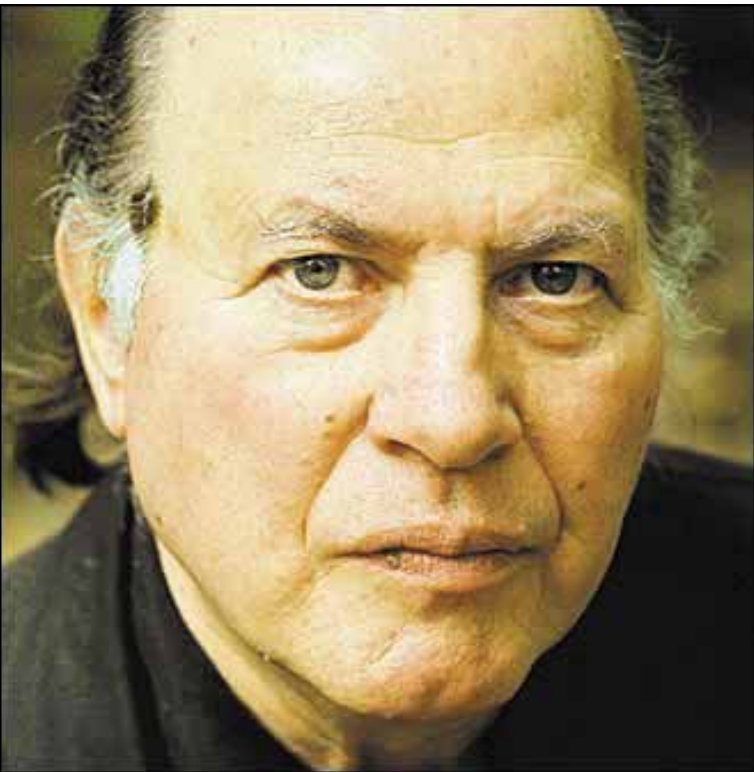
Dr. Leonard Sax, director of the Montgomery Center for Research in Child Development in Maryland, showed that the story of Nietzsche having caught syphilis from prostitutes was concocted after WWII by Wilhelm Lange-Eichbaum, an academic who was one of Nietzsche's most vociferous critics. Despite the lack of documentary or medical evidence, the allegation has since been repeated without question by generations of academics. Nietzsche's notes show no signs of the symptoms of syphilis, such as an expressionless face and slurred speech. Whereas 90% of all syphilis victims died within five years of diagnosis in the late 19th century, Nietzsche lived for another 11 years. Reporting his findings in the *Journal of Medical Biography*, Sax argues that a more plausible diagnosis would have been that the philosopher was suffering from a slowly-developing brain tumor. This would account for both Nietzsche's collapse and the migraines and visual disturbances he suffered. (*Daily Telegraph*, May 4, 2003)

Updated: April 30, 2004

The Revisionist

Journal for Critical Historical Inquiry

Volume 2 • Number 3 • August 2004



Imre Kertész, Winner of Nobel Prize for Literature and Holocaust Liar

Star of David:
Origin of a National Symbol, p. 249

Soviet Space Bamboozle:
Exposing a Communist Hoax, p. 250

Gypsies & the Third Reich:
Yarns, Legends, and Facts, p. 254

Dachau – a German and a U.S. Camp:
A Diary Comparison, p. 260

Crematoria Basements in Auschwitz:
Morgues or ‘Gas Chambers’?, p. 271

‘Gas Chamber’ Architects:
On Trial as Defendants, p. 294
A Deathbed Confession, p. 296

◀ **Childhood Delusions as Culture:**
Nobel Prize for a Liar, p. 297

Holocaust in North Korea?:
New ‘Gas Chamber’ Claims, p. 312

Anti-Semitism:
Is There such a Thing?, p. 316

Jews and the Soviet Revolution:
Jews in the NKVD, p. 325
Jewish Bolshevism, p. 341
Solzhenitsyn on Jews in Russia, p. 342



The Revisionist, Volume 2, Number 3, August 2004

Castle Hill Publishers



Jürgen Graf, ***GIANT With Feet of Clay. Raul Hilberg and his Standard Work on the “Holocaust”***
This outstanding short study provides a merciless demolition of the central claims of the Holocaust thesis by way of a probing examination of Raul Hilberg’s canonical work *The Extermination of the European Jews*. By narrowing his focus to those pages in *Extermination* that deal directly with the plans, program, method, and numerical results of the alleged Nazi mass murder of the Jews, Graf relentlessly exposes the weakness and, often, absurdity of the best evidence for the extermination program, the gas chambers, and anything like the six million death toll. *Giant* is devastatingly funny in its destruction of Hilberg’s flimsy attempts to portray mass gassing and cremation at Auschwitz and Treblinka; its focused brevity makes this book both an excellent introduction and a fine refresher course on the essentials of the revisionist case. **160 pp. pb, 6"×9", ill., bibl., index, \$/€9.95-; £7.-**

Jürgen Graf, Carlo Mattogno, ***Concentration Camp Stutthof and its Function in National Socialist Jewish Policy***

The NS concentration camp of Stutthof (West Prussia) has never been studied by western historians. Heretofore only Polish communist writings existed, to be treated with caution. According to this literature, Stutthof was a ‘makeshift’ extermination camp.
Jürgen Graf and Carlo Mattogno have examined this view of Stutthof based on Polish literature and documents located in Russian, Polish, and Dutch archives, paying particular attention to mass transports to and from Stutthof in 1944. The authors prove that the Stutthof camp did not serve as a “makeshift” or any other kind of extermination camp, but that the room claimed to have been used as a homicidal gas chamber was never anything else but a delousing chamber. *Concentration Camp Stutthof* also sheds some light on the fate of those prisoners who were deported to Auschwitz but were never registered in that camp. This is a milestone of research, that no serious historian can afford to ignore. **122 pp. pb, 6"×9", b/w & color ill., bibl., index, \$/€15.-/£10.-**

Jürgen Graf, Carlo Mattogno, ***Concentration Camp Majdanek. A Historical and Technical Study***

Little scientific investigation has been directed toward the camp Lublin-Majdanek in central Poland, even though orthodox Holocaust sources claim that between 50,000 and over a million Jews were murdered there. Until the appearance of *CC Majdanek*, the only works on Majdanek were written under Poland’s communist regime. Mattogno and Graf have filled this glaring research gap with a monumental study that expertly dissects the evidence available on Majdanek. Based on exhaustive research of the primary sources and of the physical remainders of the former camp, this book strikes a death blow to the lie of homicidal gassings at Majdanek. The authors’ investigations lead to unambiguous conclusions about the real history of the camp, which thoroughly destroy the official theses without excusing the abuses tolerated by Majdanek’s wartime commanders. Once again Mattogno and Graf have produced a careful investigative work that sets the standard for treatments of Majdanek. **320 pp pb, A5, 6"×9", b/w & color ill., bibl., index, \$/€25.-/£18.-**

Don Heddesheimer, ***The First Holocaust. Jewish Fund Raising Campaigns With Holocaust Claims During And After World War One***

Six million Jews threatened with imminent holocaust: this allegation was appearing in U.S. media – but the year was 1919! Don Heddesheimer’s substantive *First Holocaust* documents post-WWI propaganda that claimed East European Jewry was on the brink of annihilation, regularly invoking the talismanic six million figure. It details how that propaganda was used to agitate for minority rights for Jews in Poland, and for Zionism and Bolshevism in Poland and Russia. It also demonstrates how Jewish fundraising operations in America raised vast sums in the name of feeding Polish and Russian Jews, then funneled much of the money to Zionist and Communist “constructive undertakings” – including banks, unions, and kibbutzim – rather than to starving Jews.

The First Holocaust is a valuable study of American Jewish institutional operations at a fateful juncture in Jewish and European history, an incisive examination of a cunningly contrived campaign of atrocity and extermination propaganda, two decades before the alleged WWII Holocaust. An indispensable addition to every revisionist’s library. **ca. 140 pp. pb., 6"×9", ill., bibl., index, \$/€9.95-/£7.-**

Arthur R. Butz, ***The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry***

The first book to treat the central questions of the Holocaust allegation with academic rigor, *The Hoax of the Twentieth Century* created Holocaust revisionism as a scholarly discipline with its first appearance in 1976. Few historians could have devised the brilliant strategy that is central to *The Hoax*: Butz’s focus on information long available to the Allies on the operations of Auschwitz, a strategically important petrochemical center. *The Hoax*’s chapters on the question of Allied knowledge of Auschwitz have busied orthodox experts for nearly three decades with trying to explain how mass operations could have gone unnoticed – to no avail. *The Hoax* remains at the center of revisionist inquiry, valuable even in those few areas in which it has been superseded by subsequent research: a book that, especially in this handsome new design, needs to be read and re-read by every serious revisionist. This *new edition* comes with several supplements adding new information gathered by the author over the last 25 years. **506 pp. pb, 6"×9", ill., bibl., index, \$/€25.-; £18.-**

C. Mattogno, J. Graf, ***Treblinka. Extermination Camp or Transit Camp?***

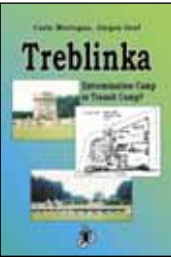
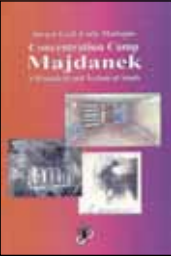
Holocaust survivors report that at least 700,000, and perhaps as many as 3 million people primarily of Jewish faith were murdered in the Treblinka camp, located in eastern Poland, between the summers of 1942 and 1943. Various murder weapons are claimed to have been used: mobile or stationary gas chambers; quicklime; hot steam; high voltage; machine guns; vacuum chambers; chlorine gas; Zyklon B; and diesel exhaust gas. According to the witnesses, the corpses of the victims were finally incinerated on pyres as high as a multi-story building without leaving any traces.

In the first part of *Treblinka*, the official account of the camp is subjected to a thorough critique of its historical genesis, inner logic, and technical feasibility. The authors’ analysis reveals that the historical picture prescribed by penal law in many European countries is nothing more than an unbroken chain of absurdities. The second part of *Treblinka* reconstructs from painstaking analysis of the extant evidence Treblinka’s actual function as a transit camp for Jews on route to other locations. **370 pp. pb, 6"×9", ill., bibl., index, \$/€25.-/£18.-**

Carlo Mattogno, ***Belzec in Propaganda, Testimonies, Archeological Research, and History***

Witnesses report that at least 600,000, if not as many as 3 million Jews, were murdered in the Belzec camp, located in eastern Poland, between Nov. 1941 and Dec. 1942. Various murder weapons are claimed to have been used: diesel gas chambers; quicklime in trains; high voltage; vacuum chambers. According to witnesses, the corpses were finally incinerated on huge pyres without leaving any traces.

For those who know the stories about Treblinka, this all sounds too familiar. The author has therefore restricted this study to aspects, which are different and new compared to Treblinka, but otherwise refers the reader to his *Treblinka* book. The development of the official image portrait of Belzec is explained and subjected to a thorough critique. In contrast to Treblinka, forensic drillings and excavations were performed in the late 1990s in Belzec, the results of which are explained and critically reviewed. These findings, together with the absurd claims by ‘witnesses,’ refute the thesis of an extermination camp. **140 pp. pb, 6"×9", ill., bibl., index, \$/€12.-/£8.-**



For US: Tollfree: 1(877) 789-0229; International: ++1(773) 769-1121; Fax: ++1(413) 778-5749
Send check or MO to Castle Hill Publishers, PO Box 257768, Chicago, IL 60625, USA; online: www.vho.org/store

The Revisionist • Journal for Critical Historical Inquiry

Publisher: Castle Hill Publishers, PO Box 257768, Chicago IL 60625, USA; chp@vho.org
PO Box 118, Hastings, TN34 3ZQ, UK

Established: in Fall 2002, first edition in February 2003
Chief Editor: Germar Rudolf; tr@vho.org
News & Civil Rights Editor: Dr. Fredrick Töben; news@vho.org
Copy Editor: Perry Huntoon; proof@vho.org
Subscriptions: chporder@vho.org; phone: 1(773) 769 1121
Fax: USA: ++1(413) 778-5749; UK: ++44(8701) 387263 (faxes to both numbers reach us immediately by email)
Internet: http://www.vho.org/tr;
Online Book Store: www.vho.org/store
Advertisements: price list from Jan. 1, 2003; please ask us for our Media Data (www.vho.org/tr/MediaData.pdf).
ISSN: 1542-376X

Publication Dates: quarterly: February, May, August, November; each issue currently has some 120 pages, perfect bound.
Subscriptions (including shipping and handling):
– Normal: \$55 (3 years: \$150).
– Students: \$38 (3 years: \$96) (please send photocopy of ID).
– Supporter: \$100 (3 years: \$270).
– Free: donators with a yearly donation volume ≥\$55 receive *The Revisionist* for free for one year, but are then asked to convert this into a normal subscription.
Single Issues: \$15*
Trial Issues: free. Just ask us for one!**
Promotion Copies: We can send you free promotion copies as well as promotional material for *The Revisionist* on request. Please get in touch with us.
Shipping: *The Revisionist* is currently printed in, and shipped from, the UK; all subscription prices include airmail delivery worldwide. Single issues come with a shipping fee.*
Payment terms: 60 days net.
– cash: preferably US\$; we can also accept € and GB£.
– checks: make payable to Castle Hill Publishers
• in US\$ only if drawn on a Canadian or U.S. bank!

Requirements for the Publication of Articles in *The Revisionist*

Requirements of Content:
Topics: History, especially modern history; also freedom of speech and freedom of science. If possible, new and hitherto unpublished reports, overviews, and research papers;
Style: Systematic structure; objective; backing up of factual statements with references; separation of opinion from factual statements.

External Requirements: For understandable reasons, we will also publish articles written under a pen name, which will, of course, be treated as highly confidential. Contributions sent in anonymously, which are also welcome, can only be published if their content is ready for print.
There is no restriction regarding the length of contributions. However, contributions which exceed 10 pages of our journal (some 50,000 characters or 9,000 words), may be split in several parts and published in consecutive issues. In such cases, the structuring of articles should allow such a partition.
Articles of two pages and more should include illustrations to break up the text (covers of works dealt with, document facsimiles, portraits of personalities and authors, pictures of historical events, maps, etc.).

Procedure: Except for articles sent in anonymously, proofs of all

• in GB£ only if drawn on a British bank!
• in € only if drawn on a bank within the European Currency Union.
– online with credit card: www.vho.org/chp.
– transfer: please contact us for our bank accounts in Germany, the UK, and the U.S.A.
Cancellation: 3 months before the end of your current subscription, otherwise the subscription will renew automatically for another (3) year(s).
Copyrights: Reprint of published articles only with written permission. All rights reserved.
Royalties: We pay scholars suffering persecution a royalty for contributions published in our periodical. This seems to be the most appropriate way to help them.
Support: Should you consider our work valuable, we cordially ask you to support us according to your possibilities, be it by subscribing to our periodical, by donating subscriptions to others, by hiring new (potential) subscribers, by volunteering for our editorial efforts (proof-reading, translations, marketing), or even by donating funds. Any financial surplus will flow 100% into researching important historical topics.

articles considered for publications will be sent to the authors; no right for publication arises from this. The editors reserve their right to determine in which issue such articles will be published. Royalties are paid only in case the author(s) suffer under social and/or legal persecution for expressing her/his opinions. Authors receive only one proof copy. If expressively wished, we can send up to five proof copies.

Data: We prefer to receive contributions per email. We can process various data carriers (PC, 3.5”/1.44MB, and ZIP/100 or 250 MB, CD ROM). The file formats of all major type-setting and DTP programs can be read; for reasons of portability, file formats of *.rtf (Rich Text Format), *.html (HyperTextMarkupLanguage, i.e., Internet files) and MS-Word files are preferred. Please do not send manuscripts by fax, as this renders optical character recognition almost impossible. Images can be sent in all usual data formats (*.gif, *.jpg, *.png, *.tif...) and also as hard copies. 3.5” floppy disks as well as unsolicited manuscripts will not be sent back; solicited manuscript as well as image hard copy only if expressively desired.

Should you agree to these conditions, we are looking forward to receiving your papers.

GET A CURRENT TRIAL COPY NOW!

☐ Yes, I want a ***FREE*** trial copy of **The Revisionist** (Only one copy for each new customer!)

SUBSCRIBE NOW!

☐ Yes, I want to ***subscribe*** to **The Revisionist** (TR). The subscription starts with the next issue published after I subscribed. I will receive a renewal notice each time my subscription expires.

(Please check the subscription type you prefer. When sending in this slip, you can include payment by check/money order made out to Castle Hill Publishers, or you can wait until we send you an invoice with further instructions on how to pay.):

Subscription Type:	USA		Canada & Overseas Ground		Overseas Air	
Duration:	1 Year	3 Years	1 Year	3 Years	1 Year	3 Years
Support:	<input type="checkbox"/> \$100.00	<input type="checkbox"/> \$270.00	<input type="checkbox"/> \$125.00	<input type="checkbox"/> \$337.50	<input type="checkbox"/> \$140.00	<input type="checkbox"/> \$378.00
Normal:	<input type="checkbox"/> \$ 55.00	<input type="checkbox"/> \$150.00	<input type="checkbox"/> \$ 68.75	<input type="checkbox"/> \$187.50	<input type="checkbox"/> \$ 77.00	<input type="checkbox"/> \$210.00
Student:*	<input type="checkbox"/> \$ 38.00	<input type="checkbox"/> \$ 96.00	<input type="checkbox"/> \$ 47.50	<input type="checkbox"/> \$120.00	<input type="checkbox"/> \$ 53.20	<input type="checkbox"/> \$142.80

Prices in US-Dollars/GB Pound Sterling. including shipping; † Proof required. Please send in a photocopy of your student ID.

Name

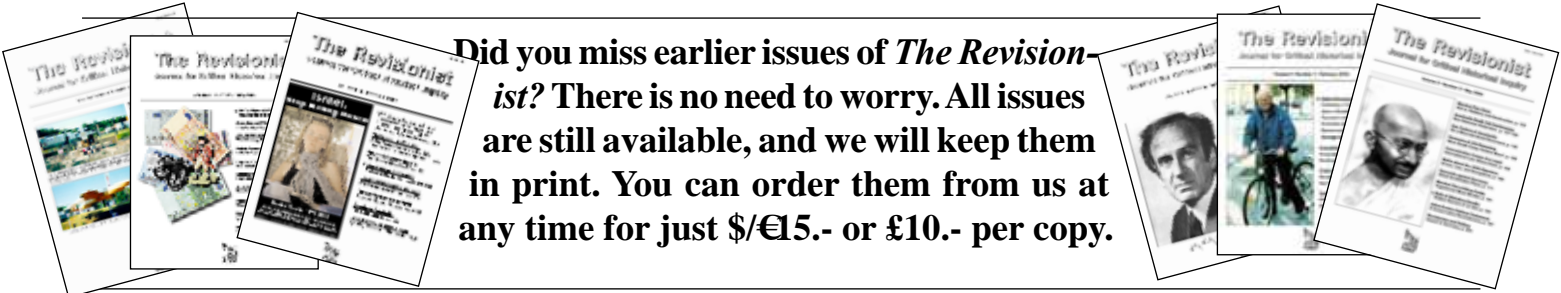
Address

Town, State/Province, ZIP/Postal Code

Country, if not USA

DateSignature

Send your order to:
Castle Hill Publishers
USA: PO Box 257768, Chicago, IL 60625
Fax: ++1 (413) 778-5749
UK: PO Box 118, Hastings, TN34 3ZQ
Fax: ++44 (8701) 38 72 63
Email: chporder@vho.org



Did you miss earlier issues of *The Revisionist*? There is no need to worry. All issues are still available, and we will keep them in print. You can order them from us at any time for just \$/€15.- or £10.- per copy.

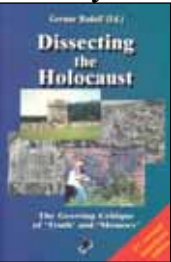
Germar Rudolf (ed.), ***Dissecting the Holocaust. The Growing Critique of ‘Truth’ and ‘Memory’***

Dissecting the Holocaust is the blockbuster anthology that struck Holocaust orthodoxy a body blow from which it has never recovered. *Dissecting* marshals the work of 17 researchers to subject the conventional historiography of the Holocaust to careful, precise, methodical, and withering analysis. G. Rudolf on how chemistry weakens the case for gassing in Auschwitz; C. Mattogno and F. Deana on the crematory ovens of Auschwitz; R. Faurisson, M. Köhler, and C. Jordan on how testimony was coerced and convictions manufactured; F.P. Berg, I. Weckert, C. Mattogno, and A. Neumaier on the technical absurdities of gassing claims for German mobile and stationary gas chambers; U. Walendy and J.C.Ball on analysis of photos alleged to depict the crimes or their locations; Rudolf on the evidence for Jewish losses during WWII; J. Graf on myths about concentration camps; and more. *Dissecting’s* handsome design and format lend themselves well to the numerous illustrations, with which these leading revisionists advance the wealth of evidence against the Holocaust myth. This is a book – *the* book – that every revisionist needs to own, and to read. **2nd, revised paperback edition! 616 pp. pb, 6"×9", b/w ill., bibl., index: \$/€30.-, £20.-**

Germar Rudolf, ***The Rudolf Report. Expert Report on Chemical and Technical Aspects of the ‘Gas Chambers’ of Auschwitz***

In 1988, American expert for execution technologies Fred Leuchter prepared an expert report about the alleged gas chambers of Auschwitz. His conclusion: technically impossible. Ever since, Leuchter has been massively attacked. In 1993, Rudolf, at that time a researcher at a prestigious German Max-Planck-Institute, published a thorough forensic study about the alleged gas chambers of Auschwitz which irons out the deficiencies and discrepancies of the *Leuchter Report*, but confirms its basic conclusion: technically impossible. The *Rudolf Report* analyzes all existing evidence on the Auschwitz gas chambers and exposes the fallacies of various failed attempts to refute Leuchter’s and Rudolf’s findings. The conclusions are quite clear: The alleged gas chambers of Auschwitz could not have existed. In the appendix, Rudolf describes his unique persecution due to his controversial studies.

455 pp. A5, b/w & color ill., bibl., index; pb: \$/€30.-/£20.-; hardcover: \$/€45.-/£30.-



If you do not want to cut the cover of this issue of *The Revisionist*, simply photocopy this page and fill out the copy.

* plus a shipping fee of \$1.- for each started \$12.50 of your entire order, if your order is not paid in advance. / ** Only one copy for each new customer

Contents

Revisionism is in Trouble – or is it?	242
<i>By Germar Rudolf</i>	
On the Progress and Propagation of Holocaust Revisionism	243
<i>By Germar Rudolf</i>	
Where Does the Star of David Come from?	249
<i>By Dr. Israel Shahak†</i>	
The Great Soviet Space Bamboozle	250
<i>By F. G. Kausch</i>	
Sinti and Roma – Yarns, Legends, and Facts	254
<i>By Dr. Otward Müller</i>	
Franz Olah, Key Witness against the Existence of Gas Chambers	259
<i>By Thomas Ryder, Ph.D.</i>	
Two Times Dachau	260
<i>By Ingrid Weckert</i>	
The Morgues of the Crematoria at Birkenau in the Light of Documents	271
<i>By Carlo Mattogno</i>	
1972: A Somewhat Different Auschwitz Trial	294
<i>By Dipl.-Ing. Walter Lüftl</i>	
Engineer’s Deathbed Confession: We Built Morgues, not Gas Chambers	296
<i>By Werner Rademacher</i>	
The New Face of the “Holocaust”	297
<i>By Markus Springer</i>	
Weapons Industry: Source of Terrorism	300
<i>By Charles Mercieca, Ph.D.</i>	
The Holocaust, the Left, and the Warmongers	302
<i>By Patrick S. McNally</i>	
Does North Korea have “Nazi Gas Chambers?”	312
<i>By Paul Grubach</i>	
About Vampire Killers and Nincompoop	313
<i>By Israel Shamir</i>	
On Anti-Semitism and Superhumans	316
<i>By Israel Shamir</i>	
Pyrrhic Victory over Revisionism	322
<i>By Claus Nordbruch, Ph.D.</i>	
Neo-Nazi Go to the Dogs!	324
<i>By Yoke Satyr</i>	
The “Mommy” Mommsen Show	324
<i>By David Brockschmidt</i>	
Research News	
<i>Jews in the NKVD of Stalin’s Soviet Union, by Germar Rudolf</i>	325
<i>From the Records of the Frankfurt Auschwitz Trial, Part 6, by Germar Rudolf</i>	327
Book Reviews	
<i>On the Fate of Gypsies in the Third Reich, by Ilse Schirmer-Vowinkel</i>	331
<i>Marshal Zhukov: A Career Built on Corpses, by Dan Michaels</i>	334
<i>Simon Wiesenthal Exposed as a Fraud and Liar, by Francis Dixon</i>	340
<i>The Terror Did not Begin with Stalin, by Thomas Dunskus</i>	341
<i>The End of the Legends, by Wolfgang Strauss</i>	342
<i>Book Notices, by Francis Dixon</i>	351
Letters to the Editor	353
In Brief	357

Revisionism is in Trouble – or is it?

By Germar Rudolf

“If Germar Rudolf is the future of revisionism, then revisionism is in trouble.”

That was the response of a certain Richard A. Salzer to a statement in this regard by Dr. Fredrick Toben. I do not know this person, and I am sure that he doesn't know me either, therefore I can only wonder, how he drew this conclusion. When asked by Dr. Toben to elaborate on this, he did not respond.

I have heard similar stories before, but so far I have always managed to change peoples' minds, if only by meeting them in person.

Anyway, if revisionism can get in trouble just because of one single person, than revisionism *is* in trouble, no matter who that person is. If we do not think and act as a community, as persecuted and ostracized as we are, then things really look bad. Declaring a fellow revisionist as bad news for revisionism is not constructive criticism.

And by the way: if I am bad for revisionism, then evolution will replace me with something better, as the IHR under bad leadership was simply replaced by something better that evolved as the niche opened, as the need for something new arose.

* * *

“Piss Off!”

That was the response by David Irving to Dietmar Munier's story about him having some Jewish ancestry, about which I reported in an editorial in the last issue of this magazine. The reactions to this editorial were along the line of what I expected. Instead of being curious as to whether or not it was true, and instead of seeing some irony and benefit in it, if it were true, I got a lot of scathing criticism for having written anything about it in the first place – even if it were true.

I must admit that I made three mistakes with this editorial: First, I did not ask David Irving for his comment, but I took the comment he allegedly made to Mr. Munier as sufficient. That was not a good thing to do. Secondly, I did not look up the family history pages he has on his website, which give lots of information about his ancestry, but no indication of Jews being among them (denominations are mentioned nowhere). Thirdly, I should have gone to British governmental archives to find out through birth certificates about Mr. Irving's ancestry instead of relying on hearsay.

All three things I corrected now. Mr. Irving says that Dietmar Munier's claim about his alleged confirmation of Hochhuth's claim about his mother having been Jewish is “rubbish,” and the birth entries in the General Register Office of England do not give any information about religious affiliations, but it gives “Newington” as the maiden name of Irving's mother, which doesn't tell anything about her religious background. We leave it at that for now, unless I find any documentary proof.

Apart from being more cautious about chatter, there is another thing I learned for the future: revisionists are excited and delighted to learn and experience a development such as a Jew like David Cole became a revisionist and caught the Auschwitz

Museum off guard by interviewing them wearing his yarmulke; they are equally delighted to see the German Jew Joseph Ginsburg beat up on Zionists and Holocaust liars. However, the very same revisionists become infuriated if somebody suggests that a historian in line with their views could be Jewish. Can somebody explain this irrationality to me?

It would be psychologically devastating to the Holocaust myth if prominent Jewish historians were to share our revisionist viewpoints. So why should it be any different if that prominent historian's name turns out to be Irving? Or Germar Rudolf, for argument's sake – although I am neither prominent nor a historian. And all of my grandparents had to deliver *Arier Nachweise* (proof of Aryan ancestry) in order to get a marriage license, so I am afraid I am only a non-Jewish subhuman, a German Sour-Kraut. ☺

Is anybody paranoid about Jews here?

* * *

“You dummy! You obviously still think there might be some merit to Provan's horseshit. Go adjust your head.”

That was Friedrich Paul Berg's reaction to my decision to publish an article by Charles Provan on the question of whether or not victims of Diesel gassings would appear bluish.

I might sometimes be undiplomatic – the result of being overly sincere and straight forward – but at least I don't swear and cuss at people. So could we agree to let the steam out at home and cool off before we jot down these lines to people we are arguing with? That is good advice to follow for any social exchange, even and especially when we address our adversaries and enemies, because keeping a cool head makes anybody look superior in a discussion (I know, I should hear myself...).

To conclude this editorial, we revisionists are a community of idiosyncratic people. There is nothing inherently wrong with that, because if we were normal, we would never dare to think out of the box, never dare to fight the uneven, Sisyphus-like struggle against the Holocaust Moloch, never dare to swim against this torrential current of social hysteria surrounding all of us. As long as we keep in mind that although we do not have to love one another, we still ought to fight together in the same struggle we are caught in.

In this sense I would like to apologize for my idiosyncrasies, which my defense lawyer in Germany as early as 1993 listed as my insuppressible tendency to write and speak as my mouth has grown, and not to stop even if I write myself knowingly onto the gallows. That's the kind of matter true revisionists have to be made of, be their name Salzer, Irving, Berg, Rudolf, or what have you. I love you all, guys!

Thus, I reach out to all of them and to all the others I might have offended or might offend in the future by saying that I do not mean it personally. I just can't keep my mouth shut and my scribbling pen off the paper, but that is more to the detriment of the Holocaust lobby than it can ever be to my fellow revisionists, so I keep hoping that you will support all of us in our anti-Holocaust idiosync-craziness... □

On the Progress and Propagation of Holocaust Revisionism

Speech held during David Duke's Homecoming Convention, May 29, 2004

By Germar Rudolf

Revisionism is not an ideology. It is a mere concept, a method. Revisionism is mainly about exactitude. Historical revisionism is about the attempt to make the writing of history more accurate, to bring it into accord with the facts.

As boring as it sounds, there is some dynamite in it, even though what I just described is nothing else but the basic description of any historiography. Fact is, however, that many normal, or should I rather say mainstream historians, do not abide by this rule when it comes to certain issues. The reason for that is very simple: It is called political power.

Every political system and every society exerts pressure upon its historians to write history in a way that is favorable to it. Dictatorships might do it more bluntly and brutally than so-called republics, but the difference is only gradual. Historical revisionism is the force that resists and fights this pressure. Though in and of itself apolitical, historical revisionism thus has a profound political effect. Because it is always directed against the powers that be, it is always oppositional, if not outright revolutionary. However, we need to keep this in mind: The power of revisionism lies in the fact that it is scientific, that it abstains from any attempt to become political. Because only unambiguous, factual statements backed-up with hard evidence and free of any personal attacks and biased interpretation have the power to potentially convince everybody.

Let me now get a little closer to my real topic: Holocaust revisionism. This is only a small subsection of revisionism, albeit certainly the most controversial one. Prof. Robert Faurisson once stated that Holocaust revisionism is the intellectual atom bomb in the hand of the poor and powerless.¹ He also said that the main sufferers under Holocaust propaganda, and thus the main beneficiaries of Holocaust revisionism, are the German people – but not its leaders – as well as the Palestinian people in its entirety. I think, however, that both statements are not very helpful, as they do not really show the whole picture.

Let me therefore draw a more complete picture by trying to describe first of all who the main beneficiaries of Holocaust propaganda are and why. I follow my own line of argument as laid out in a contribution to a commemorative booklet I published in January this year on behalf of Prof. Faurisson's 75th birthday.² I divide the groups who massively benefit from the Holocaust myths into three groups:

a) Zionists. This includes most, but not all Jews, but also many Christians who have an irrational adoration for Jews as God's Chosen People. There certainly are more Zionist Christians in the world than Zionist Jews, though Christians are usually not as fanatic as Jews. Why Zionists benefit from the Holocaust myth is obvious, as it

gives Jews an aura of being morally unassailable, which is the pole position to gain control over other groups of people, as Prof. Norman Finkelstein as so nicely described in his book *The Holocaust Industry*.³ Finally, most Zionist Christians are Zionist *because* they believe in the Holocaust, which turned the Jews as such and the modern Israeli State with them into religious icons.

b) International capitalism has an interest in breaking down borders both politically/fiscally as well as culturally/ethnically, because every capitalist's profit rises if he can freely sell the same products everywhere in the world. The Holocaust is usually depicted as the logical outcome of rightwing ideologies (like National Socialism), as the ultimate result of nationalism and ethnic exclusivism: Thus, the Holocaust Myth is the perfect weapon to fight any kind of national (speak: rightwing) independence, autarky, and protectionism, any kind of cultural and ethnic identity and exclusivism.

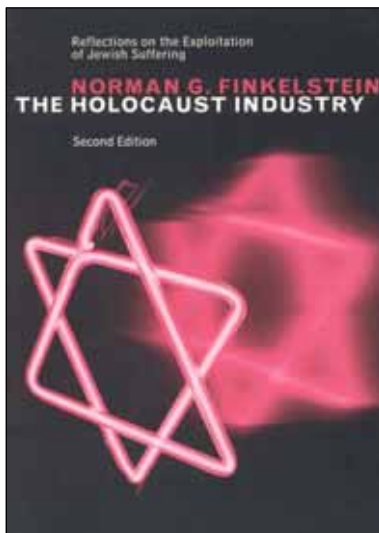
c) All ideologues claiming that all humans are equal – I call them egalitarians – have a wonder-weapon in the Holocaust myth, as it is the ultimate – quote – proof – unquote – of the absolute evil of any ideology, which distinguishes between subsets of humanity. With the Holocaust as an argument, everybody dissenting with egalitarian views can easily be silenced by putting him into context with the gas chambers:⁴

"We all know where ideologies end, which claim that people are not equal: they end in the gas chambers of Auschwitz."

Thus, the ideology of egalitarianism, which is the driving force of leftist sociology and politics, becomes morally virtually unassailable. Although egalitarian ideologues are usually opposed to international capitalism, they effectively support each other, because the destruction of specific cultures and ethnic groups – identity against equality – is a goal of both ideologies. Leftist ideologies are also sometimes

opposed to altruistic values, as soon as it is considered to be opposed to self-realization and emancipation, because altruism requires a feeling of identity with a distinguished group and self-sacrificial behavior in favor of this group – and consequently at least indirectly *against* other groups. International capitalism shares this intention to destroy identities and all ties to identifiable people, because the atomized consumer without identity, who has mere egoistic, materialistic, hedonistic so-called values, but no altruistic ideals anymore, can be manipulated very easily to a lemming-like behavior, easy prey for any advertising campaign.

Demographics show that the indigenous populations of Europe collapse as a result of a hedonistic pandemic, which is flooding



that continent with an intensity that goes parallel with the intensity of Holocaust propaganda. In one hundred years, Europe will be depopulated of its original people, replaced by aliens mainly from Asia Minor and Africa. North America is facing a similar situation, but it may be seen as a mere 'reconquista' by mainly Mexican mestizos.

International capitalism brings the world to the brink of a worldwide ecologic exhaustion and economic collapse – and soon beyond – mainly driven by a progressive redistribution of wealth from poor to rich – both nationally and internationally – caused by a monetary system based on public debt and interest on interest. Social unrest, perhaps even revolution is unavoidable in the long run. A way out seems impossible, as it requires radical, 'new' financial concepts, which had been successfully tested by... the unspeakable regime that is claimed to have invented the 'gas chambers.' So hush up everybody and keep running toward the cliffs!

In the meantime, Washington's Zionist lobby has started to wage an 'eternal' war in order to stabilize Israel, conquer Middle East petroleum sources, and support the crumbling international capitalist system's backbone – the U.S. Dollar – by pure force and violence.⁵ It will all be in vain, as nobody can evade the mathematical laws of exponential functions lurking behind public debt and a gigantic U.S. trade deficit.

So what is the role of Holocaust revisionism? It is true that Holocaust revisionism cannot resolve any of the pressing issues just mentioned. What Holocaust revisionism does, though, is to challenge the moral and cultural hegemony of the dominant ideologies of western societies, whose deficiencies are the reason for the misdevelopments just outlined. If Holocaust revisionism succeeds, the moral and cultural hegemony of egalitarianism, internationalism, and Zionism collapses, because competing concepts can no longer be vilified that easily, if at all, and because all those who took advantage of the Holocaust for their political ends will face a situation where this will backfire if not even blow up right into their face.

Although Holocaust revisionism is neither left nor right, neither German nor Jewish, neither internationalistic nor patriotic, it is always on the side of those who are suppressed: be they Palestinians, Iraqis, German patriots, or any other group struggling to preserve their identity or even their mere existence. Tomorrow it could even be Jews, should their identity become threatened.

I understand that many people today are worried about the future of the cultural and ethnic heritage of their people. They insist on preserving the cultural identity of their respective countries and may even argue against intermarriage. Those people face massive opposition by the establishment. The reason for this is because such ideas oppose all three above-mentioned ideologies: internationalism, egalitarianism, and Zionism. As such, Holocaust revisionism can be helpful. But please be aware that Holocaust revisionism is no tool exclusively at anybody's disposal. It is also a potential tool of all the other nations and cultures of this world in their struggle against economic exploitation by internationalist capitalism, the driving force of which is the United States. In addition, it is a potential tool of all other ethnic minorities in any country to preserve their heritage and resist attempts of assimilation. And last but

not least: As an undermining force of the legitimacy of internationalism, Holocaust revisionism is also a potential tool to destroy the new empire called the United States of America. This means in clear language: By using Holocaust revisionism to further any political goals, every American citizen saws on the branch of wealth he is sitting upon, because most of American wealth currently depends on economically and ecologically exploiting the world. When this kind of new imperialism stops, American wealth will stop as well, and massive hardship will result for the majority in this country, at least until America has been restructured to a fairer, more social, and more altruistic society.

To close this section of my presentation, let me summarize by saying that Holocaust revisionism in itself is and must be apolitical. However, the potential political impact of Holocaust revisionism is global in scale and revolutionary in depth. This impact would not be to the benefit of just one certain group, but to the benefit of all those suffering under the powers that be, and this includes perhaps 95% of the entire world population, primarily in the third world, but also the poor and suppressed in the industrialized nations.

I say this here because for a political struggle everybody ought to keep the old Roman proverb in mind: divide et impera – divide and rule. If, however, you feel like you need to throw off the yoke of alien or hostile rulers, you need to apply the opposite principle: unite and liberate. You need to unite as many allies for your struggle against the powers that be as possible; otherwise you will not succeed in liberating yourself. Therefore, you need to find common ground with other groups that suffer under the current situation. I have shown how Holocaust revisionism can potentially gain the support of 95% of humanity – whites, yellows, reds, and blacks, American and foreign, Christian, Muslims, atheists, and even non-Zionist Jews. This way, we can win.

Now to the much harder question: How can Holocaust revisionism gain cultural hegemony in its field? My answer to this may surprise you, perhaps even upset you, but here it is: We can do precious little to achieve this, and if revisionism goes mainstream, it will not do this because of any of us. And here is why:

Two main characteristics of modern societies are:

- a) They are highly structured, with each member having highly specialized tasks.
- b) They are information societies, where the information is transported to a high degree by media controlled by the powers that be.

The effect of this is as follows:

To a) In a highly specialized society, the experts in a certain field determine what is perceived as true and what is not. Most people have no other choice than to rely on expert's advice, and rightly so. Therefore, as long as almost all western historians subscribe to the established mainstream version of the "Holocaust", the western world will assume that this is the "truth".

To b) Modern media, dominated by TV, in combination with sophisticated psychological techniques, leads to the insurmountable fact that the vast majority will always believe what the news will tell them. And there will never be a way for us to compete with those trillion-dollar heavy mass media.

Each drop of information we bring to public attention will be drowned in an ocean of mainstream disinformation.

When David Duke asked me two weeks ago to present a handy summary of the most impressive and up-to-date arguments of revisionism, I thought to myself: why should I do this? The answer could be: either to convince you because you yourself aren't convinced, or in order to enable you to go out there and proselytize the world. However, my experience in many presentations I made before uninformed audiences is that I simply cannot convince a brainwashed crowd with scientific arguments presented in an hour or two, when they then simply go back home and expose themselves to twenty more years of uninterrupted massive Holocaust propaganda out of all channels of all media. My experience is also, that only some two to three percent of any group of people is capable of critical out-of-the-box thinking. The majority will always run with the crowd. And when it comes to the Holocaust, the crowd will run as the media tells them, and the media will report what the majority of historians write.

So does that mean we are stuck for ever with this gigantic lie?

Nope, we are not. But the solution does not lie in us revisionists trying to convince ordinary people or by trying to make futile counter propaganda against the mass media. Of course, I keep trying this, too, because one never knows, and because it is also a necessary means of economic survival for me to have some customers who think I am right. However, I do not have the illusion that we revisionists ourselves will ever be able to turn this cart around. The solution lies somewhere else: In the only asset revisionism has:

And that is **Exactitude**.

If it is true that only those 2 to 3% of critical thinkers are promising candidates for our efforts, and if it is furthermore true that it is the experts to which the media and the crowd will listen, then we have to start with those 2-3% of critical historians. And there is only one thing that is capable of convincing a critical historian: being so highly accurate and superior in factual reporting of how it really was that they cannot help but to come around. And that is what I want to talk about now.

Over the last eight years I have heard over and over again that Holocaust revisionism has explored all that there is to explore, that all relevant arguments have been made, that everything the other side says has been refuted a thousand times, that there is nothing left to do but to get it out into the open.

Such a statement is both true and false. Even though it is true that some really convincing blockbuster arguments have been around for many years, if not decades,⁶ it is untrue to claim that everything has been explored and that all arguments of the other side have been refuted. I tend to the other extreme: When I started to get involved in revisionism in the early 1990s, I was struck by the lack of works that meet scholarly standards. Having gone through ten years of ivy league education in sciences, I thoroughly learned what a scholarly work is supposed to look like. Hardly any of the revisionist works I read in those years met that standard. And if the standard was met by an occasional work, the topic treated by it usually covered only a tiny area of the huge event called the Holocaust, which spans an entire continent in distance, five years in time,

and involved millions of individuals in hundreds of distinct places. How can anybody claim that a few monographs by a handful of authors could possibly cover the entire area?

It was not before the mid 1990s that research deserving the term scholarly really started: Research that was conducted in numerous archives and locations all over Europe, but mainly in eastern Europe, which had been inaccessible before. Tens, if not hundreds of thousands of documents were and are being unearthed and analyzed. And it was not before 1998 that the first results of it were published in a series of papers and monographs that I have both the duty and the honor to bring to life in my bilingual publishing company. And I might say that we have only just begun the enormous work of writing a meticulously documented series of monographs and anthologies of what did and what did not happen during the war with Europe's Jews.

To give you just one example: Let us look into just one of the standard works on the Holocaust, Danuta Czech's *Kalendarium of Events of the Auschwitz Camp*.⁷ The first edition of this work of some 900 pages was published in the 1960s. It is based upon thousands of documents and eyewitness statements purportedly proving mass extermination in Auschwitz. There has been nothing on the revisionist side to appropriately address this work.⁸ So how can anybody claim we have refuted it, when we did not even properly address it? And that is exactly what is required in order to convince skeptical historians: a) refute the thesis of this and similar books and b) publish one that is so much more accurate, exact, and reliable that every *critical* historian has to change sides. We haven't done anything remotely like that yet. Since 2000, however, we are working on this gigantic task of addressing the Auschwitz camp with several authors, and I have invested tens of thousands of dollars into it, despite my own financial problems.

The first results of this research have been presented to the public in several papers that I published in my magazines, and while doing this research, we were able to come up with a series of books on other camps as well, like Majdanek, Stutthof, Treblinka, and Belzec, which you can find in my book program. All of these works are groundbreaking, in that they set standards of thorough historical research never seen before on either side of this debate. The huge two volume, 2000 plus page book on Auschwitz, however, that will stand at the end of this project and will rely on tens of thousands of original documents and on lots of forensic evidence, will be published in perhaps three years, if we are lucky.

The reason for that is simple: Revisionism consists right now basically only of ONE full-time researcher. Yes, you heard me right: Just one person under six billion human beings! And no, it is not me, since I am only a publisher! The reason for this is also simple to name: persecution. Most people who did some research at some point were driven into personal and economic ruin by persecution and prosecution, as was I.

Some results of our ongoing research efforts can be found in the books that I published recently, in case anybody is interested in it. It is written in a way to convince the skeptical expert historian, and I will show you now that this strategy works.

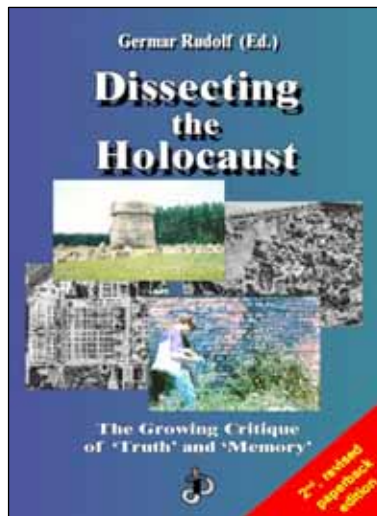
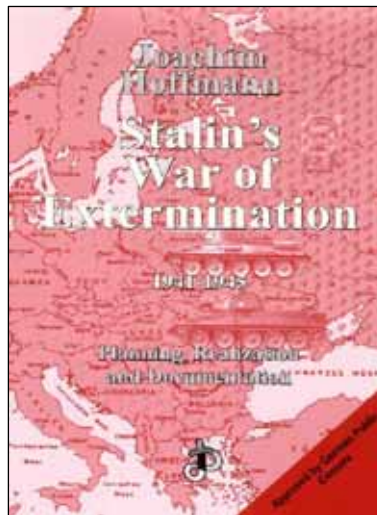
The first sign of that was a book published by German government historian Joachim Hoffmann in 1995 on the German-

Soviet War between 1941 and 1945.⁹ Although its main focus is elsewhere, Hoffmann did discuss propaganda lies and exaggerations by the Soviets, and by so doing more accidentally than systematically stumbled over revisionist research which he dared to quote. I had the pleasure to publish the English translation of this work,¹⁰ and by so doing I managed to get an insight not only into the author's mind but also to learn what is going on in the circles of Germany's historians: first of all, not a few of them are genuinely afraid of German governmental persecution, but secondly, they are also aware of the fact that history as it is taught in Germany is hardly accurate. They might have only scratched the surface of lies, but they sure do smell the stench. Fear of persecution as well as lack of arguments hold them back still, though.

The second landmark I want to talk about is an article published in May 2002 by a leading editor of Germany's leading newsmagazine *Der Spiegel*, the left-wing extremist¹¹ Fritjof Meyer. This article¹² made many concessions to revisionism, of which I would like to list only a few:

- Former Auschwitz camp commander Rudolf Höß was forced by torture to write his “confession”
- The cremation capacity of the Auschwitz crematoria has been greatly exaggerated.
- The only reliable work about the actual capacity was published by revisionists, and Meyer even quotes the book he relies on: *Dissecting the Holocaust*, my anthology on revisionism which was just published in its second English edition. Keep in mind that this book triggered one of the biggest house search and book burning actions in modern German history! Yet Meyer still quotes this work of the devil incarnate – to be sure, while distancing himself from the rest of the book, but still!
- Not one million people died in Auschwitz, but perhaps only half as many.
- And most importantly: The rooms so far claimed to have been the main facilities for the mass murder in Auschwitz, certain morgues in the Auschwitz crematoria, were not really used as gas chambers at all, so Meyer!

This article resulted in an exchange between Meyer and the head of the research department of the Auschwitz Museum, Franciszek Piper. In Meyer's rebuttal of Piper's attack, he relies even more on revisionist ar-



guments, quoting tens of documents that our diligent researchers unearthed and published over the last years – although Meyer does not mention them with a single word. This exchange with an analysis of all the concessions and errors made has been thoroughly documented in my journal *The Revisionist*.¹³

Step three forward is a book by German mainstream historian Prof. Werner Maser that was published just this April. It has the title “Forgery, Fairytale, and Truth about Hitler and Stalin.”¹⁴ Although I have not yet read the book which is on its way to me, a German publisher friend of mine told me already that Maser piggy-backs on Meyer's courageous semi-revisionism and goes even one step further: He dares quoting my German language magazine, apologizing for doing so, needless to say, but he claims that this is a magazine which publishes so many relevant documents that he cannot but quote it.

[In the meantime, after having read this book, I may announce a small revolution in historiography of the Holocaust. This book will be thoroughly reviewed in the next issue of TR.]

See, here you have it: If you just provide enough exactitude and overwhelming scientific evidence, the critical ones within the community of historians will eventually come around. Slowly first, but they will come. And to be honest: I don't care if they make proper references to our works or not or if they even vilify us along the way, as long as they get the facts straight, that's all I am interested in for the time being.

What we can experience right now in Germany is the first phase of a reorientation, the preparatory phase of a historiographical revolution. And I am sure that it will spread, because I will dig my heels into the soil of this country in order to keep publishing in the new lingua franca so that the entire world can find out about the mother of all lies as created and abused by the powers that be!

So far I have talked almost exclusively about politics. However, since I do not want to disappoint those of you who expected to hear something about revisionism either, I will comply with David's wish to give you a guideline of how to approach the Holocaust issue when confronting others. And again it might not be what you expect, because I will not give you a handy summary of the most striking revisionist arguments on the Holocaust here. One reason why I will not do this is because I came to understand that most people who are confronted with a massive

broadside of revisionist arguments react opposite to what we want: they consider us zealots at best and evil Nazis at worst. However, if you really want to have a nice handout with a very concise summary of arguments, you can get our flyer "The Holocaust Controversy" back at my book table for free,¹⁵ or if you want it more thoroughly, I recommend purchasing my book "Dissecting the Holocaust" instead.¹⁶

As I mentioned before, I have some experience with various attempts to get people to become more critical about what they are being force-fed by media, politics, and educational institutions, and ultimately to listen to revisionist arguments. The most successful approach so far stays completely away from the Holocaust itself, but instead reports about events in 1900, the year when Holocaust propaganda started. Yes, you heard me right: 1900. Not 1941, not 1933, no, One Nine Zero Zero.

What follows now I owe mainly to one of my authors, Don Heddesheimer, who researched everything I will talk about and whose book I had the honor to publish last year. Its title is *The First Holocaust. Jewish Fund Raising Campaigns with Holocaust Claims During and After World War One*.¹⁷ The title itself explains a lot.

The question is basically the following: Since when do we know that Six Million Jews died during the Holocaust of World War Two? Just a few minutes ago I mentioned German mainstream Historian Hoffmann as the first to use Holocaust revisionist arguments. He also discovered that the Soviets used the Six Million Figure in their propaganda publications already as early as December 1944, at a time when nobody could possibly know the death toll yet. Heddesheimer has unearthed many articles mainly published in the *New York Times* between the End of World War One and 1927, which claim that at that time millions of Jews in Eastern Europe would face catastrophe by starvation and disease if they would not receive massive aid. Buzz words like Holocaust, Six Million, and extermination were all there. I have reproduced some sentences from the NYT articles on the cover of Heddesheimer's book. The most striking example, which is known already for quite a while, was published in the October 31 issue of the magazine *The American Hebrew* in 1919



by Martin H. Glynn, who had been governor of the State of New York at the end of World War One. In this article we read sentences like these:

"From across the sea, six million men and women call to us for help [...] six million human beings. [...] Six million men and women are dying [...] in the threatened holocaust of human life [...] six million famished men and women. Six million men and women are dying [...]"

Heddesheimer also proves that these claims were all fraudulent. He even shows that as early as 1900 Zionists claimed that six million suffering Jews in Europe would be a good argument for Zionism.

You see, Holocaust propaganda is much older than World War Two. To make people realize this is such an eye opener that after such a revelation most people will accept the possibility that things may have been made up.

Another series parallel to a century of almost uninterrupted Holocaust propaganda is that related to gas chambers. Let me show you two newspaper articles about this. The first one was published in the British *Daily Telegraph* on March 22, 1916, page 7, that is, in the middle of World War One. It reads:

"Atrocities in Serbia 700,000 VICTIMS

According to reliable information, the victims of the Austrians and Bulgarians exceeded 700,000. [...] Women, children, and old men were shut up in the churches by the Austrians, and either stabbed with bayonet or suffocated by means of asphyxiating gas."

It is today generally acknowledged that this was a propaganda lie created by the British. Now juxtapose this with an article that appeared in the very same London *Daily Telegraph* on June 25, 1942, p. 5, that is, five days before the Jewish owned and controlled *New York Times* reported about the alleged mass murder of Jews in German controlled Europe for the first time:

"GERMANS MURDER 700,000 JEWS IN POLAND. TRAVELLING GAS CHAMBERS. [...]"

More than 700,000 Polish Jews have been slaughtered by the Germans in the greatest massacre in world history. [...]"

Now, if you think that it is obvious that nobody would make such outrageous claims about what is going on in any country today, I have to teach you another quite astounding lesson: Let me bring up only two examples from a war that took place in 1991, almost 50 years after the second holocaust propaganda started. It is about America's first war against Iraq to drive Iraqi troops out of Kuwait. The New York based *Jewish Press*, then calling itself "The largest independent Anglo-Jewish weekly newspaper," wrote on its title page on February 21, 1991:



"IRAQIS HAVE GAS CHAMBERS FOR ALL JEWS"

Or take the front cover announcement of volume 12, number 1 (spring 1991), of *Response*, a periodical published by the Jewish Simon Wiesenthal Center in Los Angeles and distributed in 381,065 copies:

"GERMANS PRODUCE ZYKLON B IN IRAQ (Iraq's German-made gas chamber)"

I hope that you get the idea: 1900, 1927, 1942, 1991...

In 1991, it was all invented, for sure, as were the later claims prior to America's second war against Iraq in 2003 that Iraq possessed or was about to possess weapons of mass destruction – the weapon of mass destruction called "Zyklon B" not being mentioned here, though. But as Israel's renowned newspaper *Ha'aretz* proudly proclaimed on April 7, 2003:¹⁸

"The war in Iraq was conceived by 25 neoconservative intellectuals, most of them Jewish, who are pushing President Bush to change the course of history."

And just recently, on May 21, 2004, Senator Fritz Hollings has proudly proclaimed that of course this war was fought for Israel and for nothing else.¹⁹ Because, as we all know, the Jews in Israel deserve preventive protection from annihilation by weapons of mass destruction – Zyklon B or not, invented or not...

With just these arguments at hand, put down in one small paper back book which doesn't even touch directly upon the hot topic of "The Holocaust," you can go out there and open people's mind, to make them see that maybe not quite all claims referring to events between 1941 and 1945 are completely true either. Maybe there is a chance after all that things were twisted, distorted, exaggerated, invented. And if they allow this possibility in their own minds, they are open-minded enough to read for themselves in our highly informative literature – which can all be accessed on the internet at www.vho.org – so they can find out who has the better arguments.

I thank you for your attention.

© May 25, 2004

Notes

This is the manuscript of the planned speech minus the introductory paragraphs meant only for this specific audience. The actual speech deviated from that script. To listen to the actual speech itself, please download the according mp3 file available online at www.vho.org/GB/c/GR/rudolf.mp3.

- Robert Faurisson, "Die Führer der islamischen Staaten sollten ihr Schweigen zum 'Holocaust'-Betrug brechen", *Vierteljahreshefte für freie Geschichtsforschung*, 5(2) (2001), p. 139.
- G. Rudolf, "Revisionism in Cartoons", in: Robert Countess, Christian Lindtner, Germar Rudolf (eds.), *Exactitude. Festschrift for Robert Faurisson to his 75th Birthday*, Theses & Dissertations Press, Chicago, IL, 2004, pp. 93-104; ; www.vho.org/store/USA/bresult.php?ID=94
- Verson, London/New York, 2nd. ed., 2003; ; www.vho.org/store/USA/bresult.php?ID=106
- This is an actual quote from the speech of a member of the Green Party in the Hessian Parliament, Wiesbaden, during a debate of educational politics in 1990, which I attended as a visitor.
- For this, see my article "On the Brink of World War Three," *The Revisionist*, 1(2) (2003), pp. 124-130; www.vho.org/tr/2003/2/Rudolf124-130.html
- One indicator for this is Arthur R. Butz's book *The Hoax of the Twentieth Century*, which has been a revisionist standard work since 1976 and has just seen a slightly revised new edition (Theses & Dissertations Press, Chicago, IL, 2003; www.vho.org/store/USA/bresult.php?ID=85).
- D. Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*. Rowohlt Verlag, Reinbeck bei Hamburg 1989. Her first edition appeared as a series in the *Hefte von Auschwitz*, published by the Auschwitz Museum.
- There have been several contributions criticizing isolated entries in Czech's book, first and foremost by Robert Faurisson, but no work as such that would systematically analyze Czech's work.
- Joachim Hoffmann, *Stalins Vernichtungskrieg 1941-1945*, Verlag für Wehrwissenschaften, Munich 1995.
- Stalin's War of Extermination 1941-1945*, Theses & Dissertations Press, Capshaw, AL, 2001; www.vho.org/store/USA/bresult.php?ID=32
- I define an extremist as somebody who is willing to use violence to further his political agenda. In a brief letter Meyer wrote on Feb. 12, 2004: "Considering the recent dangers in Italy, France, Russia, and the USA [alleged anti-Semitic incidents], it must remain valid to beat the fascists wherever one meets them." The context of his letter makes clear that he also means us revisionists with this: <http://www.idgr.de/texte/geschichte/ns-verbrechen/fritjof-meyer/meyer-040212.php>.
- F. Meyer, "Die Zahl der Opfer von Auschwitz. Neue Erkenntnisse durch neue Archivreise," in: *Osteuropa. Zeitschrift für Gegenwartsfragen des*

Ostens, No. 5, May 2002, pp. 631-641; see also Engl. online at www.vho.org/GB/c/Meyer.html

¹³ See Germar Rudolf, "Cautious Mainstream Revisionism," *The Revisionist* 1(1) (2003), pp. 23-30; Carlo Mattogno, "Auschwitz. Fritjof Meyer's New Revisions," *The Revisionist* 1(1) (2003), pp. 30-37; Carlo Mattogno, "On the Piper-Meyer-Controversy: Soviet Propaganda vs. Pseudo-Revisionism," *The Revisionist* 2(2) (2004), pp. 131-139; online see the links at the end of Meyer's article www.vho.org/GB/c/Meyer.html.

¹⁴ Werner Maser, *Fälschung, Dichtung und Wahrheit über Hitler*, Olzog, Munich 2004.

¹⁵ It can also be downloaded for free from the internet at www.vho.org/Intro/GB/Flyer.pdf; or for sale at www.vho.org/store/USA/bresult.php?ID=87

¹⁶ Theses & Dissertations Press, Chicago, IL, 2003; www.vho.org/store/USA/bresult.php?ID=38

¹⁷ Theses & Dissertations Press, Chicago, IL, 2003; www.vho.org/store/USA/bresult.php?ID=80

¹⁸ Ari Shavit, "White man's burden," *Ha'aretz*, April 7, 2003; www.haaretzdaily.com/hasen/pages/ShArt.jhtml?itemNo=280279.

¹⁹ <http://hollings.senate.gov/~hollings/statements/2004521A35.html>

Where Does the Star of David Come from?

Surprising Revelations about the Origin of the States Symbol

By Dr. Israel Shahak†

In the year 1998 the modern State of Israel celebrated its fiftieth birthday. The Western world joined the celebration accordingly, including many practicing Christians. One could observe, especially in book stores, quantities of large Stars of David exhibited in the display windows as eye catchers in order to announce newly published books, which praise the history of the Zionist state. It is not the only point of criticism that Israel's history is explained rather one-sidedly in these books – especially by eliminating the fate of the eternal losers in the Middle East conflict, the Palestinians. Another critique deals with the fact that in western countries – fortunately – no one gets angry about advertisements using the Star of David, but that on the other hand public displays of Christian crucifixes in Israel will lead to violent protests and even measures by the legislation. This religious discrimination in Israel is not perceived outside of Israel, because the victims of the past are not allowed to be criticized today. The insight that it was the Catholic Order of the Jesuits that selected the Star of David as a Jewish symbol is rather amusing, if not downright ironic.

Facts about the question how the Star of David evolved and how it was accepted by the Jews as "their" symbol are found only in contributions by good Israeli historians, published in specialized Israeli historical magazines. First of all it is necessary to realize that the Hebraic as well as the Yiddish name for this symbol is actually "Shield of David." I don't know why it was finally called "Star of David."

It should be noted that during antiquity and the Middle Ages the Jews possessed neither a national nor a religious symbol, even though various symbols were occasionally used, mostly the seven-armed chandelier (the official symbol of Israel) and the mounting lion.

The history of the Shield of David begins in Prague in the year 1648. During that last year of the Thirty Years War, Prague was besieged by the Swedish army. The town was mainly defended by Prague's citizens' militia, which included a Jewish unit. (This was the case until the days of Maria Theresa, who terminated the participation of Jews in the militia.) Because the Swedes did not succeed in taking the city, German Emperor Ferdinand III decided to assign honor flags and other decorations to all units of the citizens' militia in accordance with their self-defined affiliations. This included the Jews. However, no one in Vienna knew what kind of symbol to put on the flag, which was to be assigned to the Jews. Even the family Openheimer, the emperor's "court Jews," did not know what to do. In their helplessness they turned to the scholarly Jesuits in Vienna to find a Jewish symbol. They finally came to the conclusion that King David "must have had the first and the last letter

of his name, D, on his shield." They knew that the Jewish alphabet transformed towards Aramaic around the year 400 BC, although the earlier alphabet was still used during festive occasions. Ancient Jewish coins, for example, are inscribed with these old letters, which are identical with the Punic letters. In this alphabet the letter D is a triangle, similar to today's Greek delta (Δ). Therefore they superimposed two triangles, which formed the Shield of David (✡). This was then embroidered on the Jewish flag and presented to the Jews of Prague as an honorable distinction for their duty for the country.

The Jews in turn liked this symbol, and their scholarly rabbis understood its meaning, since the transformation of the Jewish alphabet was also mentioned in the Talmud. So this new symbol began to spread to those towns, which had ties with Prague, and it was used in synagogues and during festive occasions. One of these towns was Frankfurt on Main, and when the Frankfurt family Rothschild was ennobled in the early nineteenth century, they placed this Jewish symbol, already famous at that time, on their coat of arms. Since then the symbol has spread like wildfire to all Jewish communities, including the non-European, especially because the Rothschild family had a considerable reputation among the Jews at that time. It was even reported in remote communities that the shield had magic powers, and there were stories, for example from Yemen, in which the ancestor of the Rothschild family succeeded in exorcizing the devil from the emperor's daughter, etc.

The Jews actually never heard of or used this symbol before the year 1648, with the exception of the time between 700 and

400 BC, when it was used by Jews as well as non-Jews in magic spells. In any case, it is rather amusing to know that the Jewish symbol, which is today on the flag of Israel, was actually given prominence by Viennese Jesuits, as demanded by the German Emperor.

It is not maintained today in Israel that this symbol has an antique origin, because many Israelis are interested in Jewish history and are active as hobby archeologists, and such an allegation would be quickly exposed as a lie. Therefore the origin of this symbol is simply ignored. Even the Zionist movement did not use the shield of David until the death of its founder Herzl; on Herzl's flag was the lion rampant, surrounded by

seven *five-pronged* stars. However, David Wolfsohn, the successor of Herzl, who paid more attention to Jewish sensitivity, created the flag which later was accepted by the State of Israel. The white background with the blue bands at the edges correlates to today's Jewish prayer scarf. The coloring originates, however, from the Roman toga, where the violet was replaced with blue, as this special blue is a preferred Jewish color for reasons unknown to me at this time.

First published under pen name Ysmael Rubinstein as "Woher stammt eigentlich der David-Stern?" in *Vierteljahreshefte für freie Geschichtsforschung* 3(2) (1999), pp. 181f. Translated by Fabian Eschen.

The Great Soviet Space Bamboozle

By F. G. Kausch

Communist propaganda has successfully turned black into white in most areas of human activity. Why then should the West uncritically believe Soviet claims concerning their space projects? The writer of the following article has spent many years in studying Soviet space claims, and his findings are that they must be treated with the greatest suspicion. It appears that even some Western scientists can be as gullible as Western politicians.

The tremendous ballyhoo about the meeting in space between three American astronauts and two Russian cosmonauts in 1975 could not conceal the embarrassing fact that the Soviet Union was an inferior and rather make-shift space-partner to the United States. There is little to wonder, when the Western media soon cut short reporting about the "space détente."

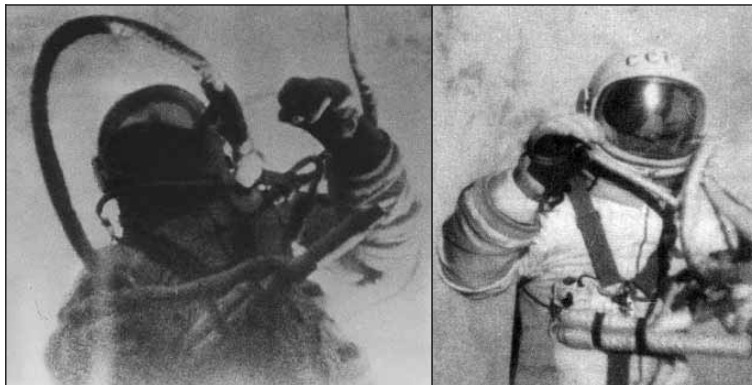
In keeping with the West's policy of wholesale surrender everywhere, the Apollo craft had to go to meet Soyuz (certainly not only because the Russian craft was unable to do major maneuvering in space). In an icy scene, US astronaut Stafford had to go forward to shake hands with Soviet cosmonaut Leonov. Colonel Stafford, a veteran of Gemini 6, Gemini 9 and Apollo 10

would likely have been much angered, if he had known not only more about Communist behavior, but also more about Colonel Leonov and his strange experience in Voskhod 2 in 1965.

Older readers still remember how the same media reported "the Soviet Union five..." or "...ten years ahead in the space race" during the 1960s. In March 1965, a few days before the start of the Gemini program, still relatively little was known about manned space flight. The world press had its sensation, when it reported the launch of a Soviet space ship called Voskhod 2, manned by two cosmonauts. Already on the second orbit one of them, Alexei Leonov, had allegedly left the spacecraft and floated in space. A film of exceeding poor quality was shown over all TV stations of the "first space walk," and the comments about this "Soviet leap ahead in space" were depressing indeed for many opponents of Communism. All friends of the Soviet Union were delighted.

As a reward for their achievement, Pavel Belyayev and Alexei Leonov traveled to Western space conferences. What they told eager listeners was a bit here and there, yet very disappointing in technical details. Nothing at all was told about the technical features of the Voskhod spaceship (and to this day no pictures or technical data have been published). But over the years, when more and more interviews were published, one curious fact emerged: The stories Leonov told about his space walk differed substantially from each other, even contradicted themselves. He told interviewer Charles Gautier:

"When we were above Africa, I had begun with the preparations for the exit. Above the Mediterranean I was half out. Before Simferopol I left. I looked down: We flew somewhere above Kertch. I have seen the Black Sea, the Gulf Novorossisk, the cloud haze above the Caucasus. The



Left: "Alexei Leonov's Spacewalk – A television picture of Alexei Leonov performing the first ever spacewalk. Good quality pictures from Leonov's walk outside the Voskhod 2 vehicle are not available because the camera mounted on the outside of Voskhod 2 could not be retrieved from the airlock, which was ejected before re-entry."

Thus NASA on its website.¹

Right: Allegedly a similar scene from the same spacewalk – from a Russian website.² The tubes run differently.

Ural Mountains I did not notice: I made then some somersaulting. I did also some filming. Then I saw the mighty Siberian rivers Irtych and Yenissei. Above the Yenissei the commander ordered me to return.

The return was more difficult than the exit. I had to keep my time. It was clear to me that I had no right for any risks. I decided not to wrap the safety tether around my hand. This also was correct. I went quickly through the air lock and gave the sign. The commander closed the hatch, pumped air into the chamber and I floated into the cabin.

The commander worked on according to schedule, while I entered my impressions of my experience outside the space craft into the log book. I wrote about one and a half hours.” (emphasis added)

We note from this statement the remarkable short preparation time required by Leonov. The time elapsed from his beginning over Africa to opening the hatch could not have been more than ten minutes.

Contradicting Versions of Space Walk

Apparently both easy and not easy was Leonov’s space walk when he told it the first time to the press. According to *The Australian* of March 24th 1965 Leonov stated:

“In an interview with the Soviet press Colonel Leonov said his plunge into space was not difficult – even simple. ‘The ship shook and seems to lurch forward slightly from the push made by the movement’, he said. His return to the cabin was more difficult.

He said the earth looked flat, and its curve was noticeable only on the horizon. ‘In front of me was black sky. I saw the stars were bright but they were not twinkling,’ he said. ‘The sun had no halo and it seemed to be welded into a black velvety background.’

Everything he did required tremendous effort and he got rather tired. Colonel Leonov discounted fears for his safety but admitted he was not used to working in his suit” (emphasis added)

Medical space researcher Dr. Herbert Pichler writes:

“In space suits pressures must be considerably reduced (to 0.24 at), because if the plastic layers would be filled with air of normal pressure, it would be too great a difference to the vacuum and cause stiffness. The effect would be the same as an inflated car tire. For a ‘soft’ space suit 0.5at is the maximum. Higher values hamper the movement of the astronaut. However, as air at this pressure does not permit breathing, pure oxygen breathing is required. For this a changeover time of about one hour is necessary, in this time the nitrogen is flushed out of the body tissues.” (Pichler, *Die Mondlandung*, p. 245; emphases added)

Leonov told Kenneth Gatland, vice-president of the British Interplanetary Society, something not mentioned elsewhere when he saw him at the 1965 Space Congress in Athens:

“Before he left the cabin [space suit] pressure was 0.27 atmosphere, when he stepped out into space

it was 0.4 at. And he reset it to 0.2 ¼ before climbing back [...] He confirmed that he [Leonov] had remained outside for about ten minutes, another ten minutes was spent inside the air lock – a total of 20 minutes in vacuum.”

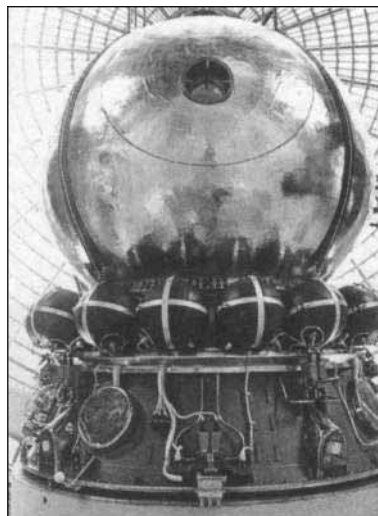
Dr. Pichler:

“The Soviet procedure has the disadvantage that any excursion into space takes a very long preparation time.” Who has been bamboozled here?

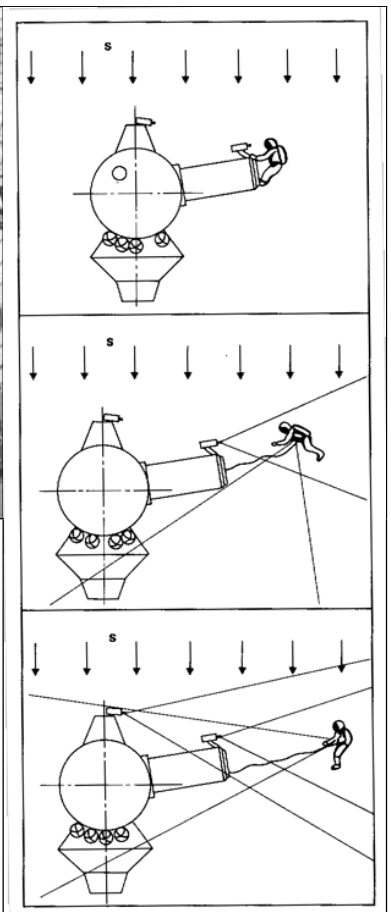
“In a review of the latest flight, TASS said during the night the cosmonauts slept in turns, rested and breakfasted. The news agency said the cosmonauts’ respiration rate was between 18 and 20 per minute and pulse rate 72 to 78 per minute. Cabin pressure was 1.2 atmosphere, temperature 18C and humidity 45p.c. TASS said, the cosmonauts sent greetings to the people of Australia as they flew over that continent.” (*The Australian*, March 20, 1965)

Among uninteresting drivel we note that the official TASS statement alleged a cabin pressure 20per cent higher than on the ground! How could Leonov prepare himself in ten minutes without getting the “bends” or suffocating? What was the purpose in changing space suit pressure three times in ten minutes? Or can anyone imagine the problems in a small spaceship of purifying air with 80p.c. inert nitrogen at pressure higher than on the ground?

“In Geneva, a Soviet cosmonaut said today, he and his colleagues were not troubled with the sweating and breathing difficulties encountered by the American astronaut Richard Gordon on his space walk last week.



Top: Allegedly a picture of the Voskhod capsule, 2.3 meters in diameter – but where could the 2,3m long cylindrical capsule with the hatch possibly be?²



Right: schematic drawing of Voskhod 2. The space lock cylinder was allegedly attached to one side, sticking out like an erected penis. But how can one launch such an object in the slender tip of a rocket?³

Dr. Boris Yegorov, who took part in the three man Soviet space flight in October 1964, told a press conference the probable reason was that the Soviet spacemen worked in completely normal atmospheric conditions." (The Australian, September 22nd, 1966)

As a scientist who boasts the acquaintance of the famous German-born rocket scientist Wernher von Braun and as space researcher, Dr. Herbert Pichler (and all the other self acclaimed space experts) should recognize the difference between fact and fiction in an instant. But he was no match for Communist Party member Alexei Leonov, when he met him at the 1968 astronautical congress in Vienna. The seasoned liar put the good doctor on his back quite effortlessly when he told him about his space walk in yet another version:

*"The passing through the lock is exactly as that of a ship lock, however, the air lock is smaller, of course. It has cylindrical shape, one meter diameter, 2.3 meter long. At first the inner hatch is opened and pressure between chamber and lock equalized. When the pressure was the same as inside the cabin, I swam into the lock – one cannot say crept – and closed the hatch behind me. Through a valve the air of the lock vents off, and when the lock pressure was the same as outside, about 1/1000 millionth of normal pressure. I opened the outer hatch. Everything else was simple. I floated into space, walked around a little and returned. On earth and during flight all precautions had been met to give me a maximum of safety. All had expected there would be a sharp moment of emotion, accompanied by a raise of pulse and breathing frequency. However, I had no feeling of fear. I am, when I am working, a very serious person, I don't want to say I have a nature of steel, but my pulse went up only by two beats a minute. The reason was probably I had the strong desire to carry out the experiment." (Pichler, *Die Mondlandung*, p. 246, emphasis added)*

How can a man, locked in a bulky space suit inside a tube of one meter diameter, close the hatch above his head and then open the other below his feet? How can he do gymnastics in a space suit (or even without, for that matter) with only two heart-beats more than normal? How can a strong desire keep the heart rate down? Such mendacity was accepted, believed, and printed in the 1970s!

More Absurdities

This is not the only impossibility of comrade Leonov's space flight. For example, nobody knows anything about the air lock, in spite of Leonov's description. Dr. Pichler believes it was *inside* the cabin. But defected space journalist Leonid Vladimirov stated that the 'Voskhod' craft was the same as the previous 'Vostok' one-man-craft: a sphere of 2,3 m diameter. If that were true, then Leonov had to step into space in order to enter the lock! Vladimirov, who had picked up some bits from his masters, but by far not all secrets, believed, it was *attached outside* the craft, which raises the awkward question, how such a contraption could have survived the launch. The most idiotic suggestion I found in a book of a western expert, who thought "the airlock apparently being inflatable"! To such lengths western writers are prepared to go before they dare to question the truth of Soviet propaganda!

Now let us see, if these tales about the 'Soviet space veteran' do not backfire! If there is no likelihood that Leonov did in fact walk in space, how much less likely were the Soviets to be "ahead in the space race"? Indeed, there are noted writers such as Lloyd Mallan, Leonid Vladimirov, or Professor Anthony Sutton, who doubted the Soviet capabilities of getting ahead in space and considered it all a gigantic propaganda hoax. How it was organized, will be revealed here for the first time.

A Disaster in Space – or...?

On Saturday, March 20, 1965, *The Australian* reported:

"A tracking station in Bochum, West Germany, heard the Soviet ground controllers tell the cosmonauts to make a parachute landing about 10.30 pm Eastern Australian Time, but Voskhod was still in orbit one hour later. Soviet ground controllers, using maximum force, beamed the landing instructions almost without stop and pleaded for confirmation.

The ground controllers called 'Attention, attention, come in... come in... we are sending new instructions... confirm by telegraphic code.'

Signals which indicated the men had landed were heard about midnight EST. Before that, the Bochum trackers picked up signals indicating that Voskhod2 was still in orbit, although it had altered its trajectory.

Then came new signals on the same frequency as the Voskhod transmissions, but of a different quality. At first the Bochum scientists believed they came from a second Soviet space ship. Further analysis lead to the presumption, they were sent during or after landing."

Here are clearly some hints, as to what had been going on during Soviet space flights in the sixties. The trackers of Bochum University almost blew the whole hoax; they were very

The Absurd Landing Story of Voskhod 2

"On re-entry the primary retrorockets failed. A manually controlled retrofire was accomplished one orbit later (perhaps[sic!!!] with the backup solid rocket retropack on the nose of spacecraft – which did not exist on Vostok). The service module failed to separate completely, leading to wild gyrations of the joined reentry sphere – service module before connecting wires burned through. Vostok 2 finally landed near Perm in the Ural mountains in heavy forest at 59:34 N 55:28 E on March 19, 1965 9:02 GMT. The crew spent the night in the woods, surrounded by wolves, before being located. Recovery crew had to chop down trees to clear a landing zone for helicopter recovery of the crew, who had to ski to the clearing from the spacecraft. Only some days later could the capsule itself be removed."⁴

A wildly gyrating reentry sphere would burn up in the atmosphere... Soviet cosmonauts were apparently equipped with skis, but their helicopters were not equipped with ropes to recover the astronauts from a forest. How did the rescue crew get there to chop down trees? What did Soviet helicopters do, when they had to rescue people from the ocean? Pump out the water?

close to breaking the great secret of pretended Soviet manned spaceflights – had they only pursued the mystery with an unprejudiced mind.

- They had found signals, which indicated that ‘Voskhod2’ was still in orbit after it was due to land.
- They had noticed, that ‘Voskhod2’ had altered its trajectory.
- It had sent its signals on the same frequency, but of a different quality, so they at first assumed there was something in space beside or in place of ‘Voskhod2’.

The Soviets indeed worked overtime in explaining to the world what went wrong with their spacecraft after Leonov’s alleged space excursion. The two cosmonauts stated later, much later, that “the retro-rocket-system had failed” and they landed “manually.” The Soviet sources also admitted that an antenna had been damaged at or before the landing. But that does not suffice to reconcile their problems with observations: On March 24, 1965, *The Australian* reported again “that Voskhod was seriously off course at the end of the flight and in a potentially dangerous situation.” (Emphasis added.)

Voskhod, like Vostok, was supposed to be like a “Mercury” space capsule, unable to maneuver in space. As Voskhod2 changed its trajectory (of which it was not capable by design), *it must be denied, that Belyayev and Leonov were on board*, for they knew or told nothing about the changed orbit. Their talk of landing “manually” is meaningless – they never explained how they aligned their spaceship, pushed a certain button, and miraculously the rockets fired after all. However, observation leaves no doubt that “Voskhod” made an unscheduled 18th orbit “seriously off course.” Thus it must be excluded that the retro-rockets failed. They did work after the 17th orbit, *only they fired in the wrong direction*. The spacecraft thus altered its trajectory, and damaged antennae caused a change in transmission quality. *Again, if cosmonauts had been on board this misshapen space ship, they would have been doomed.*

Soviet ground control was evidently in confusion and helpless: A disaster was not on the flight plan; improvisation was attempted, but the problem carried them away. No record of talk between the cosmonauts and ground control at this crucial moment exists. Why did the cosmonauts not report immediately, or why were they silent in such a desperate situation? The cosmonauts were told to confirm “by telegraphic code”! For obvious reasons the message was aimed at western listeners with “maximum force,” not to living men in a stricken spaceship. So, once again: *Belyayev and Leonov did not answer, because they were not in space with ‘Voskhod2.’*



Alexei Leonov

...a Gigantic Hoax Run!

What sort of Soviet craft had orbited the earth then, if it was not a spaceship with two cosmonauts on board? All stated contradictions and lies expose the secret of Leonov’s “space flight”: What Soviet propaganda called “Voskhod 2” was actually *a tiny satellite that carried tape-recorded voices, heartbeats etc. and (faked) telemetric transmissions for a gigantic hoax!*

We can understand now the absolute secrecy around the “manned Voskhod spacecraft” to this day: only drawings were published, without any resemblance to a real spaceship. *It did not exist at all.* We understand now Yegorov’s statement, the “cosmonauts worked in completely normal atmospheric conditions,” typical communist

dialectic which means, *they never left the ground!* And the mystery, how the Soviets could blast a heavy spaceship into orbit with two men and technically impossible equipment on board, while the rockets available to them at the time were not capable of achieving that, is thus also solved.

It is unlikely that the Soviet controllers succeeded in bringing down their hoax satellite after its retro-rockets changed the orbit. They probably blew it asunder by ground command. This was the fate of satellite Cosmos 57, launched four weeks before on February 22, 1965. And Cosmos 47 was recovered after 24 hours. “It was a trial run for Voskhod 1,” Mr. Gatland tells us. Soviet satellites with tape-recorded voices have been observed on other occasions. The Americans have successfully landed satellites since 1960 and built tape recorders since 1959 – plenty of time for the Soviet espionage network to copy them. We now understand why the contradictions of this Soviet master-piece of bamboozling the West go on about every other detail. Some reported a landing in the Arctic, some in the Urals, some near Perm. Some said the cosmonauts were found a few hours later, some say after days, near a village or deep in the forest, where they had lit a fire to keep warm. (What foresight by their handlers to equip them with matches!)

All this would probably have been forgotten, had not Soviet propaganda on behalf of Party comrade Leonov brought him back to the memory of the world. Perhaps it was designed to bolster their great hoax after its near failure 10 years before. He was supposed to be not only a space veteran older than Stafford, but also “the first to walk in space” – an obnoxious insult aimed at the late Ed White, the really first free-floating space-man. Alexei Leonov, the Soviet “cosmonaut hero,” is truly a remarkable sample of Communist deceit.

Notes

- ¹ http://starchild.gsfc.nasa.gov/docs/StarChild/space_level2/leonov_spacewalk.html
- ² <http://www.april12.de/voskhod/voskhodmain.htm>
- ³ <http://perso.club-internet.fr/molair1/cosmos/albleon.htm>
- ⁴ <http://www.astronautix.com/flights/voskhod2.htm>

Sinti and Roma – Yarns, Legends, and Facts

By Dr. Otward Müller

Media and politicians never tire of unsubstantiated allegations about the fate of gypsies during the Third Reich, such as “more than a million gypsies were murdered during the Third Reich” and “500,000 Sinti and Roma died in the Holocaust.” This article will show that such allegations are incompatible with population statistics for these nomadic tribes, both before and after World War II – statistics which are readily available to the public. It will be proved that the official figures for wartime gypsy losses are grossly exaggerated.

1. A Capital Overflowing With Memorials

On August 7, 1999, the German press carried the following news release from the *Deutsche Presse-Agentur* (German Press Agency):¹

“The Central Council of German Sinti and Roma has renewed demands for construction of a planned Berlin memorial to Sinti and Roma murdered by the National Socialists... The Central Council stated that the memorial to the 500,000 Sinti and Roma Holocaust victims, approved as early as 1994 by the City of Berlin, Parliament and Federal Government, should now be constructed. However, a spokesperson for the Berlin City Council denied that Berlin had promised to build such a memorial.”

The affair has reopened debate on the “500,000” number. This figure has to be re-examined, as has the justification for a memorial. No real evidence exists of the 500,000 alleged victims. There is no credible documentation for this figure, and no scientific inquiry into the matter has ever been made. If anyone disagrees with my assertion, I request that he or she notify this magazine and provide documentation including author, title, publisher, year, ISBN number, etc. For over 20 years I have been searching for information about competent investigations into this matter.



2. The Quest for Basis

The first question that arises concerns the basis for the claim of 500,000 victims. What is the origin of this number? In 1972, Donald Kenrich and Grattan Puxon wrote a book entitled *The Destiny of Europe's Gypsies*. Published in London, it was lauded as “the first scholarly history of this ancient people viewed as a Western minority” as well as an “important work of historical and social scholarship.” In 1981 a German translation was published by Tilman Zülch of the “Society for Endangered Peoples” in Göttingen. In this translation, the objective, matter-of-fact title was translated as *Sinti und Roma – die Vernichtung eines Volkes im NS-Staat* (Sinti and Roma: the Extermination of a People by the Nazi State). The English word “destiny,” which means “*Schicksal*” in German, was rendered as “*Vernichtung*,” which means extermination.^{2,3} Someone really should do a scientific study of propagandistic translating!

Grattan and Puxon attempted to establish that 219,700 Sinti and Roma were killed.^{2,4} That was in 1972, when less documentation was available than now. Today it is easy to demonstrate that the number is far too high. The various figures which

made up the estimated total were highly inaccurate, being often based on individual estimates which could not be documented at that time.^{5,6}

It is noteworthy that from England to Central Europe the number of victims increased from 219,700 to 500,000, quite independent of further murderous activity by “Nazis.” Since that year, this number has been ceaselessly disseminated by Tilman Zülch and his “Society.”

Now that we know the origin of the number “500,000” our next question is: “Where is it documented?” Every public statement has to have some documentation. The following is an account of my attempts to find a documented source for this figure, which have so far been unsuccessful.

3. Search Results: Zero

In 1980 I requested documentation of this number from the gypsy researcher Dr. Mark Münzel of the Museum for Folk Research in Frankfurt. His answer:⁷

“In particular I suggest you inquire with the Persecution Museum in Israel, which can be reached through Mme. Miriam Novitsch, c/o Etudes Tsiganes, 2 rue d'Hautpoul, F-75019, Paris 19eme.”

The reply from Mme. Novitsch arrived from an address in Israel called “Ghetto Fighter’s House”. She wrote:⁸

“There is also an organization of Gypsies, they claim reparation from the Germans as it is true that about 500,000 Gypsies were killed”

Mme. Novitsch was kind enough to repeat the charge, but she neglected to produce the requested documentation and cited no source whatsoever. I wrote to her again, specifically repeating the key question:⁹ “Or do you know the origin of this number?” but this time I received no reply at all.

On 31st May 1980 I wrote to the *Internationalen Suchdienst* (International Tracing Center) in Arolsen and asked:

“To the knowledge of the International Tracing Center, how many gypsies died as a result of atrocities committed by the National Socialist regime?”

The organization most likely to have information about the allegation of 500,000 murdered gypsies answered:¹⁰

“Regarding your letter (Points 1-12), we wish to inform you that the International Tracing Center has no documentary material or other information whatsoever, that would enable us to answer your query.”

Please bear in mind that the International Tracing Service

has in its archives millions of documents, card files, etc. from every concentration camp or related institution. Nevertheless it is unable to verify the alleged murders of even 20,000 German gypsies, much less 500,000. Apparently no one except me has ever attempted to document gypsy losses through the Tracing Service, yet every major newspaper knows the exact number: 500,000! Isn't that amazing?

Another organization from which we could expect accurate information is the official German *Institut für Zeitgeschichte* (IfZ, Institute for Contemporary History) in Munich. However, Hellmuth Auerbach of the IfZ responded to my inquiry by referring me to Kenrick/Puxton³ as well as a work by Christian Bernadac,¹¹ who estimates the number at around 229,950.¹² The Auerbach letter is interesting for what it indirectly reveals: at least as early as 1980, the Institute for Contemporary History knew that no documentation existed for the figure of 500,000. Nevertheless, during the ensuing 20 years it made no attempt to inform press agencies, the media, politicians, the German Federal Government, etc. that the stated figure of 500,000 was completely undocumented – snatched from thin air – and thus should not be used to the detriment of all Germans.

My inquiry with the Dutch Institute for War Documentation (*Rijksinstituut voor Oorlogsdocumentatie*) in Amsterdam was answered by E. G. Groeneveld as follows:¹³

"The total number of Gypsies killed by the Nazis is estimated at about 200,000."

He too gave Kenrick/Puxton³ as his source.¹⁴ Once again, a major historical institute had no evidence whatsoever for the alleged figure of 500,000 victims and made no mention of studies, which demonstrate that the figure of 200,000 is also incorrect.^{5,6}

Prominent historians, such as the British biographer of Churchill Martin Gilbert, are quite aware that the figure of 500,000 could not possibly be correct, as we read in his book *The Holocaust*.¹⁵ Gilbert, a member of Oxford's Merton College, is one of the most distinguished and versatile historians of England. He considers the number 500,000 to be a gross propagandistic exaggeration and expresses surprise that German politicians continue to deliberately

when they are no longer coerced by the occupying powers.

When asked about the source of the numbers they keep tossing about, newspaper publishers reply with answers such as this response from the *Welt-Archiv*:¹⁶

"Please refer to the Gesellschaft für bedrohte Völker [Society for Endangered Peoples], Post Office Box 159, Göttingen."

Even the largest newspapers, employing hundreds of journalists and possessing huge archives, whose mission includes an obligation to investigate serious accusations against their countrymen, have abandoned their responsibility. The leftist *Der Spiegel*, Germany's largest news magazine, answered my inquiry about the source of the disputed number as follows:¹⁷

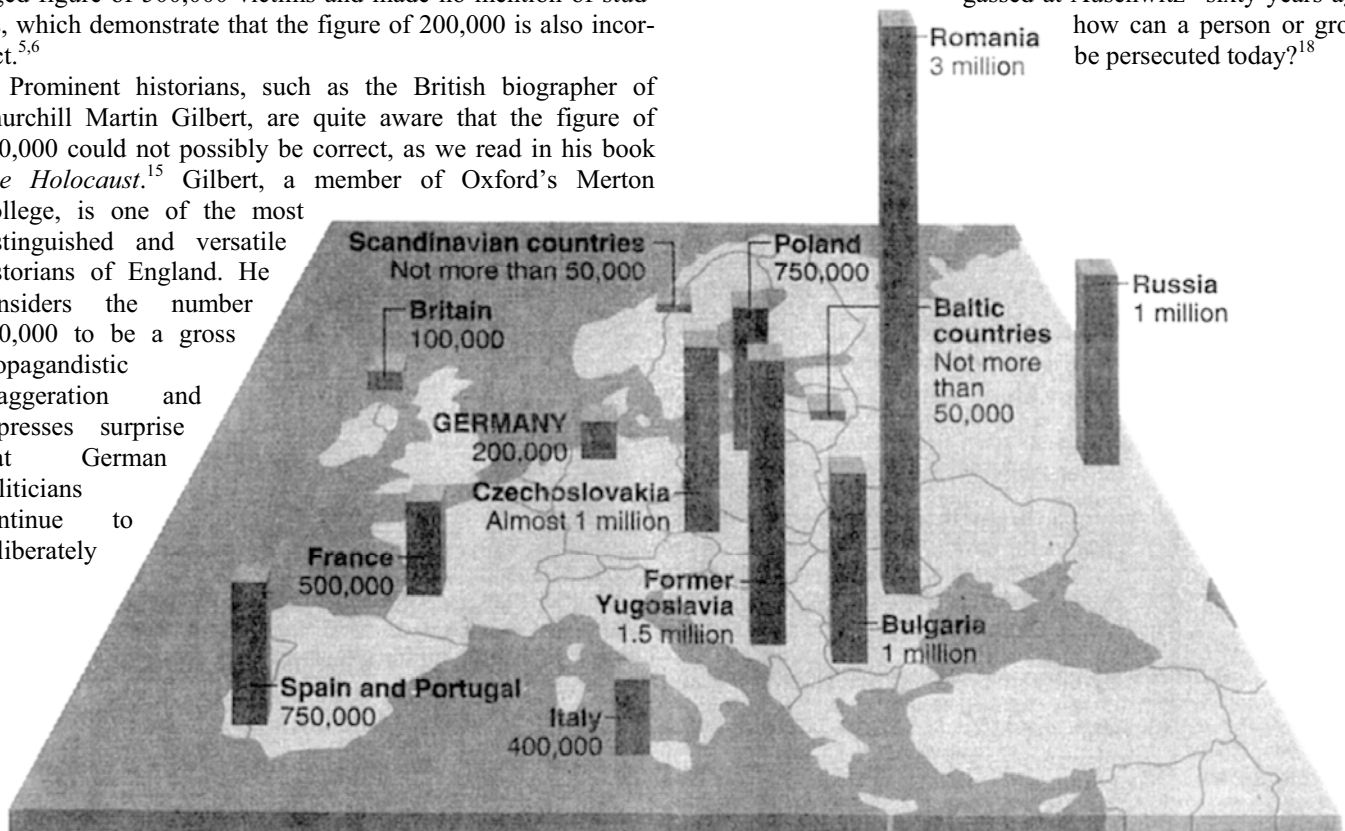
"In response to your questions, we refer you to Tilmen Zülch (Editor), 'In Auschwitz vergast, bis heute verfolgt' [Gassed at Auschwitz, Persecuted to this Day], Reinbek, 1979, p. 121."

On page 121, Zülch states:

"According to estimates by European Tsiganologists [specialists in gypsy studies], the Third Reich murdered around 500,000 men, women and children of this national group as part of its 'Final Solution' although the full extent of this genocide has still not been determined."

Unfortunately, the source for the statistics, which the *Spiegel* so uncritically disseminates, does not bother to identify its "European tsiganologists." The media never address the most important question! *Der Spiegel's* response does suggest another question for the logicians, however. After having been

"gassed at Auschwitz" sixty years ago, how can a person or group be persecuted today?¹⁸



"Where They Now Live," New York Times, 27th September 1992, quoted by International Romani Union.

disseminate misinformation in their official capacities even

4. Sinti and Roma Demands

In 1980, the Union of Romani and the League of German Sinti published a manifesto addressed to the government of the Federal Republic of Germany, whose introduction reads as follows:¹⁹

"At least a half million European Roma/Sinti fell victim to the racist policies of the Third Reich. [...] We therefore consider the following steps appropriate for the Federal Republic of Germany: 1. In the name of the Federal Republic, the present government must officially admit the fact of genocide committed by the German Third Reich against the European Roma/Sinti."

History shows that when a Central Council demands something, politicians in Bonn snap to attention. On November 7, 1985, during the 171st session of the German Parliament, during discussions on the "Situation and Demands of the Sinti, Roma and Related Groups," Chancellor Helmut Kohl stated:²⁰

"On December 21, 1982, the government of the Federal Republic made this determination: The Sinti and Roma suffered severe injustice under the National Socialist dictatorship. They were persecuted for racist reasons and many were murdered. These atrocities must be seen as genocide."

Thus, in 1982 the German Federal Government once more accused the German people of "genocide." In a speech given on November 7, 1985, Chancellor Kohl continued in the same vein:

"Approximately 500,000 Sinti and Roma suffered violent death under the Hitler dictatorship'. [...] These atrocities must be treated as genocide."

In an open letter dated 11th February 1986, I requested that Chancellor Kohl

"offer the public some kind of verifiable documentation or material evidence that would clearly and unambiguously support your charge of genocide committed against 500,000 Sinti/Roma, more or less. [...] I trust that you will agree with me that, in a state under the rule of law, a prosecutor has some obligation to prove his charges. In your speech you also stated 'racial discrimination must never again happen on German soil.' As long as you present no solid evidence for your grave allegations, these allegations constitute discrimination against the majority of Germans. I would be very grateful if you would inform me whether the federal German government possesses any verifiable evidence of the atrocities which you allege."

Thirteen years later, in 1999, the federal government has still offered no documentary evidence in support of those allegations, unless an essay by Michael Zimmermann can be considered a response. Zimmermann's essay, bearing the bombastic title "The National Socialist Policy of Extermination Conducted against Sinti and Roma," was printed as an insert in the official German government weekly *Das Parlament*.²¹ It dealt only with German gypsies, however, and contained no evidence for the alleged figure of 500,000. It also devotes a chapter to the parenthetical subject of "Sterilization and Prohibition of Marriage." A speech by German Federal President Dr. Roman Herzog, delivered on March 16, 1997, in Heidelberg and adopted word for word by the Sinti and Roma organizations, makes clear that the German government has no intention of proving, revising, or documenting its monstrous allegations.

5. German President Herzog Speaks

On March 16, 1997, in a speech marking the opening of the Documentation and Cultural Center of German Sinti and Roma in Heidelberg, President of the Federal Republic of Germany Dr. Roman Herzog stated:²²

"The exhibition that we are opening today illustrates how discrimination of long duration culminated in persecution and murder. Almost 500,000 murder victims, of which over 20,000 were German Sinti and Roma – that is barbarism on a gigantic scale."

Thank you, President Herzog, we now have 20,000 German and Sinti allegedly murdered. Next comes Donald Kenrich who lectures as follows:²³

"When the National Socialists came to power in 1933, around 20,000 gypsies were living within the borders of the Germany of that time."

There is a slight problem here because Grattan/Puxon informed us in 1979 that "The Sinti organization is concerned with the problems of the approximately 50,000 German born Sinti."²⁴

On September 27, 1992, the *New York Times* stated on page E5 that there are now 200,000 (two hundred thousand!) gypsies in Germany.

So, here is a question for President Herzog: how can it be possible that the 20,000 gypsies who lived in Germany before World War II and who suffered 20,000 deaths through 1945 (20,000 – 20,000 = 0) had increased to 50,000 in 1979 and 200,000 in 1992? Please note that Puxon specifically mentions 50,000 gypsies as having been born in Germany and not having immigrated there. The only possible conclusion is that Herzog's politically correct statement that 20,000 German gypsies were murdered or sterilized cannot possibly correspond to the historic facts.

His assertion that "over 20,000 German Sinti and Roma" were murdered is disputed by the German daily newspaper *Frankfurter Allgemeine Zeitung* as well. On January 27, 1993, an article appeared entitled "Roma Exhibition in Mainz." It states:²⁵

"Around 8,000 German Sinti and Roma are living in Rheinland-Pfalz today. Most of these families, according to Krausnick, can point to at least 300 years of documentation in church registries as proof of native status."

If 8,000 gypsies living in Rheinland-Pfalz in 1992 can point to "documentation in church registries as proof of native status," we can logically conclude that 1) they did not immigrate to the area and 2) they were not murdered or sterilized during the Third Reich. We should consider that Rheinland-Pfalz is a small province in Germany, and similar situations will prevail in the other provinces. Thus it follows that President Herzog's assertions cannot possibly be true.

We recall that on March 16, 1997, President Herzog mentioned "approximately 500,000 murder victims."²² If we believe the figure contained in a letter to *New York Times* editor written by Roma activist Jan F. Hancock on August 20, 1990, Herzog was actually understating the number:

"Recent scholarship now indicates that more than a million Gypsies were murdered in the Third Reich, and that estimate rises as our research continues [...]"

The one million figure had also been published by the *Internationaler Zigeunermission e.V.* (International Gypsy Mission), Post Office Box 410, Karlsruhe) in the periodical *Stimme der Zigeuner* and also distributed as a special “Holocaust” edition. Here it says

“The fact was hardly mentioned that in addition to 6 million Jews, around a million gypsies were murdered in the same way.”

Here is additional evidence that the number of victims increases in proportion to the amount of time passed since the alleged murders. Let us now compare the newest “victim” figures to prewar population figures.

6. The President Contradicted

Grattan/Puxon estimates that in 1939 around one million gypsies were living in the countries involved in the World War II.²³ The 1940 edition of *Encyclopedia Americana* estimates the number in all Europe at around 750,000.²⁶ The 1968 edition of *Americana* (Vol. 13 p. 590) states:

“The number of Gypsies in Europe was estimated before World War II at anywhere from 750,000 to 1,000,000 or 1,500,000.”

Very well, let’s say one million. Now, in order to show that the propaganda figures of half a million to one million are incorrect, let us compare the number of gypsies living in the parts of Europe occupied by Hitler in 1939 with the number of Sinti and Roma living there in 1992. Bear in mind the anti-German propaganda claim that those gypsies who were not murdered were sterilized! The figures for 1939 are found in the book by Kenrick and Puxon.²³ Now consider the numbers for 1992, published by the *New York Times* on September 27, 1992.²⁷ We can construct the following table for the numbers of Sinti and Roma in the subject European countries for the years 1939 and 1992:

	KENRICK/PUXON 1939	NEW YORK TIMES SEPT, 1992
Belgium	500	10,000 ²⁸
Holland	500	35,000 ²⁹
Germany	20,000	200,000
Czechoslovakia	93,000	1,000,000
Bulgaria		1,000,000
Baltic States	7,000	50,000
England		100,000
France	40,000	500,000
Italy	25,000	400,000
Austria	11,200	
Poland	50,000	750,000
Rumania	300,000	3,000,000
Yugoslavia (Serbia & Croatia)	88,500	1,500,000
Spain & Portugal		750,000
Scandinavia		< 50,000
Hungary	100,000	> 500,000 ³⁰
USSR, Russia	200,000	1,000,000
TOTAL:	935,700	10,845,000

Note that the *New York Times* gives no figures for Belgium, Holland, and Hungary; for these we rely on Grattan/Puxon.³¹ It

is obvious that the total gypsy population amounts to over ten million for the year 1992. Before the War the number was around 750,000 to 1,000,000. Note also that the *New York Times* lists as its source “International Union of Romani.” In view of figures like these, how can anyone speak of “genocide”?

Let us return to President Herzog and his speeches:³⁰

“Hitler himself ordered Himmler^[32] to carry out, without exception, the deportations of all Sinti and Roma to the extermination camps. Then they were systematically murdered, family by family, everyone from small children to aged grandparents. This occurred throughout the Nazi sphere of influence.”

Such is the official version in the words of Dr. Roman Herzog. We note that these amazing remarks by the highest representative of the German Government were made five whole years after the publication of the *New York Times* article. Germany’s leading politicians were still telling the public such claptrap at the close of the 20th century, in the age of computers, microprocessors, and trips to the moon!

Herzog’s exact words:

“systematically murdered [...] everyone from small children to aged grandparents [...] throughout the Nazi sphere of influence”

What happens if we express his remarks as a simple mathematical formula? For Germany, Poland, and Czechoslovakia, his remarks can be expressed as follows:

Germany, 1939: $20,000 - 20,000 = 0 = 50,000$
Germany, 1992: $20,000 - 20,000 = 0 = 200,000$
Poland: $50,000 - 50,000 = 0 = 750,000$
Czechoslovakia: $93,000 - 93,000 = 0 = 1,000,000$

The mathematical formulation of Herzog’s statements proves that they cannot possibly be correct, although they accurately reflect his data. Nothing better demonstrates the scientific bankruptcy of official, politically correct history than the utterances of public officials such as German Federal President Herzog.

7. Research Just Began

Let us conclude with a quotation by gypsy researcher Dr. Streck:³³

“It has not been possible to reconstruct a consistent plan of genocide directed at the gypsies, regarding either conceptualization or implementation of such a plan.”

“Real research is just now beginning” is the title of an article written by Bettina Schulte, as reported by the leftist German daily newspaper *Frankfurter Rundschau* on February 13, 1997. The subtitle is “Corrections to Goldhagen: Lectures on the Holocaust delivered at the University of Freiburg.” The article gives us hope for the future:

“The empirical and positivist approach to this topic is made possible by the pioneering studies of quite young scientists. By means of a very exact study of original documents, it is established that the numbers of Sinti and Roma victims were in fact far fewer than has been publicly stated. The numbers are around 50,000 rather than 500,000 (Michael Zimmermann, Essen / Jena).”

Here again we encounter the old familiar “Holocaust exaggeration factor” of 10!

It is interesting also that the *Rundschau* article appeared one month before the speech given by President Herzog. Obviously, presidential speechwriters make no attempt to stay abreast of contemporary historical research.

8. CONCLUSIONS

Our study has shown that:

1. 59 years have now passed since the end of World War II, and in that time no one has come forward with any objective or verifiable documentation supporting the "genocide" alleged to have resulted in the deaths of 500,000 gypsies.
2. The scientific historian can only conclude that there was no such "genocide." Perhaps the best evidence of this is the number of gypsies alive, well, and living in Europe in the early 1990s: 10.8 million. This is a tenfold increase over their prewar numbers.
3. The atrocity figures ceaselessly broadcast by the politicians and corporate media cannot possibly be true. They represent a propagandistic amplification of 1,000% in support of unjustified demands for reparations.
4. No justification for a Berlin memorial exists, and there is no reason to build one.
5. Politicians have no right to knowingly execute public policy on the basis of false and misleading data.

Observations in Passing

In this article we quoted President Herzog as saying:

"Almost 500,000 murder victims, of which over 20,000 were German Sinti and Roma – that is barbarism on a gigantic scale."

So, "20,000 were German Sinti and Roma." We have to ask if President Herzog is aware that in the city of Pforzheim, on a single night in the spring of 1945, 17,600 German civilians – mostly women and children – were burned alive in the phosphorus bombing raid carried out by the Allies?³⁴ Or that 20,000 civilians were similarly murdered in Cologne? Or that hundreds of thousands of other civilians perished in the fire-bombings of Hamburg, Dresden, and hundreds of other German cities, in blatant violation of the Geneva Accords? This was indeed "barbarism on a gigantic scale." Unlike the atrocity stories concocted by Germany's enemies in the two world wars, the atrocities committed against Germans are fully documented. Are the citizens of Pforzheim, Köln, Hamburg, or Dresden demanding Holocaust memorials in Berlin? Would any German politician support such a demand?

Without a doubt, the Central Council of German Sinti and Roma have a right to promote the interests of German Sinti and Roma, but where do they get the right to represent all the gypsies of Europe? Since the number of Sinti and Roma who died during World War II is clearly far below 20,000, why build a memorial in Berlin for this particular subgroup, but not for German victims of far greater atrocities?

On August 18, 1999, Heinrich Wefing wrote an informative article in *Frankfurter Allgemeine Zeitung* article entitled "The Escalation of Memory" about the demands of the gypsy Central Council for a "memorial to the 750,000 Roma and Sinti murdered during the 'Third Reich.'" He pointed out that between 1997 and 1999 the number of gypsy victims magically in-

creased by another 50%, from 500,000 to 750,000. My correcting letter to the editor on the subject was not printed, however.

Further Reading

- Ilse Schirmer-Vowinckel, "On the Fate of Gypsies in the Third Reich," this issue, p. 331-334???
- Carlo Mattogno, "The 'Gassing' of Gypsies in Auschwitz on August 2, 1944," *The Revisionist* 1(3) (2003), pp. 330-332.

Notes

First published as "Sinti und Roma – Geschichten, Legenden und Tatsachen" in: *Vierteljahreshefte für freie Geschichtsforschung* 3(4) (1999), pp. 437-442. Translated by James Damon.

- ¹ Deutsche Presse-Agentur, "Kurz gemeldet: Der Zentralrat Deutscher Sinti fordert [...]" , *New Yorker Staats-Zeitung* (New York City Newspaper, in German), August 7, 1999, p. 6.
- ² Donald Kenrick, Grattan Puxon, *Sinti und Roma – die Vernichtung eines Volkes im NS-Staat*, Pogrom Series No. 69/70, Gesellschaft für bedrohte Völker, Post Office Box 159, Göttingen 1981, p. 135.
- ³ Dissertation, *The Destiny of Europe's Gypsies*, Sussex University Press, London, 1972, p. 185.
- ⁴ *Ibid.*, pp. 183f.
- ⁵ Udo Walendy, "Zigeuner bewältigen 1/2 Million," *Historische Tatsachen* (Historic Facts) No. 23, Verlag für Volkstum und Zeitgeschichtsforschung, Vlotho, 1985.
- ⁶ Otward Müller, "Zum Schicksal der Zigeuner Europas," *Der Deutschamerikaner*, Chicago, June 1982, p.5. Also: *Deutsche National-Zeitung*, Munich, Vol. 34, Apr. 27 to May 25, 1984, No. 18-22.
- ⁷ Letter to Editor, Jul. 14, 1980.
- ⁸ Letter to Editor, Sep. 24, 1980.
- ⁹ Letter by this author to Mme. Novitsch, Oct. 26, 1980.
- ¹⁰ Letter to the author dated Jul. 7, 1980.
- ¹¹ Christian Bernadac, *L'Holocauste oubliée – Le massacre de tsiganes*, Ed. France-Empire, Paris, 1979.
- ¹² Letter from *Institut für Zeitgeschichte*, Aug. 11, 1980.
- ¹³ Letter to the author, June 9, 1980.
- ¹⁴ Letter to the author, June 27, 1980.
- ¹⁵ Martin Gilbert, *The Holocaust*, Holt, Reinhard, Winston, New York 1985, p. 824.
- ¹⁶ Reply from Correspondence Division of *Die Welt* to this author, Bonn, Dec. 7, 1980.
- ¹⁷ Post card to the author, Dec. 9, 1980.
- ¹⁸ Tilman Zülch, *In Auschwitz vergast, bis heute verfolgt*, rororo 4430, Rowohlt, Reinbek bei Hamburg 1979.
- ¹⁹ Donald Kenrick, Grattan Puxon, Tilman Zülch, *Die Zigeuner – verkannt – verachtet – verfolgt*, Niedersächsische Landeszentrale für politische Bildung, Hannover 1980, p. 125.
- ²⁰ Helmut Kohl, "Rede des Bundeskanzlers zur Lage der Sinti und Roma. 171. Sitzung des Deutschen Bundestages am 7. November 1985," special print, distributed by the German Federal Chancellery.
- ²¹ B16-17/87, April 18, 1987, pp. 31-45.
- ²² Roman Herzog (Bundespräsident), *Rede zur Eröffnung des Dokumentations- und Kulturzentrums Deutscher Sinti und Roma in Heidelberg am 16. März 1997* (Speech Delivered at Opening of Documentation and Culture Center of German Sinti and Roma in Heidelberg, Mar. 16, 1997). Bulletin, Presse- und Informationsamt der Bundesregierung, Mar. 19, 1997, No. 234, p. 259.
- ²³ See footnote 19, p. 37.
- ²⁴ Grattan Puxon in T. Zülch, Footnote 20, p. 33.
- ²⁵ Rene Wagner, "Sagen, was gewesen ist – Roma Ausstellung in Mainz," *Frankfurter Allgemeine Zeitung*, 27 Jan 1993, p. 7.
- ²⁶ "The number of Gypsies in Europe has been roughly estimated at 750,000" entry "Gypsies," p. 591, Vol. 13.
- ²⁷ Stephen Kinzer, "Germany Cracks Down; Gypsies Come First," *The New York Times*, Sep. 27, 1992, p. E5.
- ²⁸ T. Zülch, *op.cit.* (note 18), p. 45.
- ²⁹ *Ibid.*, p. 44.
- ³⁰ *Ibid.*, p. 54; see also "Hungary's Gypsies form self-government," *Daily Gazette* (Schenectady, NY), Apr. 11, 1995:

"According to legislation on minorities, Hungary has an estimated gypsy population of almost half a million but unofficial estimates put the population at twice that."

³¹ Grattan Puxon, in T. Zülch, *op.cit.* (note 18), pp. 44f., 54.

³² See also Klaus Sojka, "Wo ist der 'Himmler-Befehl?'"', *Deutsche National-*

Zeitung, Aug. 13, 1999, p. 10.

³³ *Zeitschrift für Kulturaustausch*, Vol. 31, 1981, Issue 4, p. 418, Stuttgart.

³⁴ Maximilian Czesany, *Allierter Bombenterror. Der Luftkrieg gegen Europas Zivilbevölkerung*, Druffel, Leoni am See 1987, p. 650.

Franz Olah, Key Witness against the Existence of Gas Chambers

By Thomas Ryder, Ph.D.

Who is Franz Olah?

Franz Olah was born in Vienna in 1910 and became a professional piano manufacturer. At an early age he was involved in Austria's labor union movement. When a civil war broke out in Austria in 1934, Olah went underground. On March 12, 1938, he was arrested and brought first into the Dachau concentration camp and later into other camps as well. He was released only at the end of the war.

He subsequently occupied a leading position in Austria's centrally organized Labor Union, and together with the construction and woodworkers' union, he managed to suppress a communist putsch in the Soviet occupation sector of Austria. (Note: Today's *zeitgeist* historians usually downplay Olah's role despite better knowledge!). In 1959, Olah became president of Austria's Federal Labor Union, and in 1963 he became home secretary (minister for the interior). But the Marxists within the Social Democratic Party of Austria as well as influential freemasons lobbied for his dismissal. After an extraordinary defamation campaign, he was finally sentenced to a one year imprisonment and lost his party membership. In later years he was completely rehabilitated and spent the rest of his life as a mentally active pensioner and well-renowned citizen in Baden close to Vienna.

In 1995, Franz Olah wrote his memoirs (*Die Erinnerungen*, Amalthea, Vienna/Munich/Berlin 1995). Despite his incarceration in several concentration camps for more than seven years, he never mentioned gas chambers in the very detailed accounts of his memoirs. Franz Olah was not just like any inmate, of whom one could claim that he simply didn't know better.

Benedikt Kautsky, who also spent seven years in German camps during the war as a (Jewish!) inmate, did not know anything about gas chambers from his own experience either, but in contrast to Olah he succumbed to the *zeitgeist* pressure by including a passage that he had heard about them from others. Another sincere prominent Austrian inmate, Viktor Frankl, at least wrote that he would not write about gas chambers because others had already written about it! As if an impressive experience like an encounter with an instrument of mass murder could be left unremarked by anybody!

Even in the concentration camps Olah was a "doer," a man who pulled the strings and who maintained a wide net of information, a person who turned into a communist hater due to the communists' behavior in those camps.

Olah did not mention anything about gas chambers. Why not? Because there were none! If they had existed, Olah would have mentioned them as the well-informed person he was.

How Does Olah Turn into a Key Witness?

How can one turn this key testimony of silence into a key testimony of speaking? Very easily! Tell all those anti-fascists, those morally superior *Übermenschen*, and those politically correct individuals, in brief, tell all those who support the gas chamber lie: There were no gas chambers, because if there were any, Olah would have mentioned them in his memoirs!

Then these circles will approach Olah to make him distance himself from such statements. But because Olah is an honest, sincere, and fearless person, he will not do it.

Because he is allergic to being put under pressure, he would most likely tell the truth. And who would dare to prosecute a man who was persecuted for four years by the Austro-Fascists and seven years by the National Socialists, who, as a fearless patriot, suppressed the communist putsch under the very eyes of the Soviet occupational authorities in 1950? Who would accuse Olah, who simply spoke the truth, of violating paragraph 3g, h of the Austrian Prohibition law, a censorship law that outlaws everything, which is *not* derogatory of National Socialism and its historical era, and that violates not only the United Nations' human rights declaration but even the Austrian constitution itself? Prosecuting Olah, who only a few years ago called his political opponents "political garden dwarfs" on an Austrian TV documentary dedicated to him?

If threatening and blackmailing doesn't help, those anti-fascists and their ilk might try to depict him as a senile person or as being no longer mentally fit. But who ever experienced this great man during the above mentioned TV documentary knows: Whatever Olah says, he says under full control of his mind.

Therefore, Olah is a key witness against the gas chambers, whether he talks or whether he stays silent. The truth is indirectly included in his book *Die Erinnerungen*. One only has to read it and to interpret it properly regarding the "*prima causa*."

First published as "Franz Olah, Kronzeuge gegen die Existenz der Gaskammern" in *Vierteljahreshefte für freie Geschichtsforschung* 4(1) (2000), p. 103.

Two Times Dachau

By Ingrid Weckert

The following article appeared first in 1997 in the German language in issue no. 2 of the small Berlin periodical *Sleipnir*. As a result of this and similar contributions, that particular edition of *Sleipnir* was confiscated and burned by the County Court of Berlin-Tiergarten.¹ The author as well as the publisher responsible for this magazine, Andreas Röhler, were subsequently prosecuted for “inciting to hatred.” Röhler has repeatedly been the target of such illegal persecution by prosecution since 1995, because he gave right-wing intellectuals an opportunity to voice their peaceful, though sometimes highly controversial views. The publishing offices of this publisher were repeatedly subjected to house searches and confiscation of all computer equipment. In 1998, Andreas Röhler even had to undergo psychological examination, because the public prosecutor suspected him to be insane. The investigating psychiatrist, however, could find nothing wrong with Röhler.

As unfathomable as it is to Americans, Frau Weckert’s crime consisted of nothing but the comparison of two diaries, the memoirs of two men who were both incarcerated in the Dachau camp: one of them before the end of the war, the other one after the war. Such a juxtaposition is doubtlessly very interesting and important, and commenting of the differences discovered unavoidable. However, some prosecutors and judges in Berlin must have gotten the impression that the way Mrs. Weckert picked her quotes from these diaries and how she commented upon them constitutes something like an illegal act of “incitement to hatred.”

In contrast to this, we are convinced that the important and objective work done by Mrs. Weckert deserves the predicate “scholarly precious” and thus must be protected by the civil rights of freedom of speech and freedom of scholarly inquiry. The fact that merely quoting and commenting upon two older publications, which have never been subjected to any censorship measures by the German authorities, can lead to criminal prosecutions against both the author and the publisher, shows clearly the pitiful state of affairs in Germany, a country that has gone far astray from a righteous path of securing the most basic civil rights.

We publish this contribution not only because of its scholarly validity and importance, but also as an act of solidarity to both the author and the initial German publisher – and of course in order to undermine and thwart the censorship efforts of the German dictatorial government.

There is really no shortage of literature about the concentration camps. Eyewitness reports, novels – the inquisitive reader can occupy himself with this subject on every literary level. In the following two diary abstracts are presented, both of which were written by inmates incarcerated in the Dachau camp. The authors were not criminals who lost their freedom temporarily for justified reasons. They only had different political views or supported a different political system from the present power elite who ordered their incarceration into the camp at Dachau; therefore, two innocent persons were caught by an unjust or vengeful judicial system.

Both diary authors are of the same age, have the same cultural or intellectual background, similar educations, and considerable writing skills, which enabled them to describe the things clearly and interestingly. This is one of the reasons why it is appealing to compare or contrast the two diaries.

The name of the first author/inmate is Arthur Haulot, born 1913 in Liege/Belgium, a journalist by profession and manager of the Belgian Generalcommissariat for Tourism since the Second World War, communist, member of the resistance movement during the war in Belgium. He was arrested on December 27, 1941, by the Gestapo. For the first six months he was incarcerated in St. Gilles and Forest, then four months in Mauthausen. There, a typhus epidemic broke out, and Haulot became seriously ill. Together with other seriously ill inmates he was transferred to Dachau on November 8, 1942.²

The other author/inmate is Gert Naumann, German, also born in 1913, group captain of a group of reconnaissance airplanes, later a major within the General Staff of the German Luftwaffe. He was wounded when he came into American captivity and was imprisoned first in Aibling, then from October 1945 until February/March 1946 and again from May until October 1946 in the American internment camp in Dachau – yes, the US forces as well used the Dachau camp as a concentration camp! –, together with other members of the Wehrmacht and the SS.³

Both authors kept a diary during their stay in Dachau. In the preface both assured the reader that they did not change their notes, but used them literally in order not to reduce their documentary value.

For both, arrival in Dachau was apparently an improvement over the conditions they experienced before. However, things changed very rapidly, in one case for the better, in the other for the worse. Already the reception in the German concentration camp in 1943 was quite different from the one in the American prison camp in 1945. Haulot:

“After my arrival in Dachau, I lived the life of a ‘new-comer’ (newly admitted) in the camp, first in Block 17, then Block 25’ [In a note on February 13, 1943, he describes his arrival in Dachau as his ‘greatest joy’.] ‘I became familiar with real camp life, with all that is known today about it. German and Austrian comrades helped me by having me

transferred to the hospital on January 6, 1943. [...] My report starts with the 'submerging' in the sick station and the access to writing material. I did not change a word of the notes in order to preserve their documentary value." (p. 129)

The "submerging" should not be taken literally, because until the very end of his captivity Haulot occupied official functions and was considered as a representative of the Belgian inmates, who negotiated with the camp administration as well as the representatives of the Red Cross. During the liberation by US Troops on April 30, 1945, he was one of the three leaders of the "International Camp Committee," which took over the representation of the inmates and negotiated with the American officers who were from then on responsible for the camp. Naumann:

"We are in the concentration camp! On the right is a small, inconspicuous looking building, a wooden barrack, low, dark, featureless. American soldiers come out and lead the first ten men of us into the house. They come out again after a short time, and it seems to me that some stagger. One has a bleeding nose. The next ten are taken. I am part of the third group. There is a large room inside the barrack. Large photos of concentration camps hang at eye's height at the walls, awful pictures of starved concentration camp inmates, piles of corpses, tortured creatures. We have to post ourselves very close in front of the pictures. Behind us walks an American soldier from one to the other and hits each with the fist from behind in the neck or on the head, so that everyone hits the picture wall with their face. 'Let's go!' We go back in line outside. No one says a word." (p. 139)

These imprisoned German officers, who had absolutely nothing to do with the events inside Dachau! Furthermore, pictures of piles of dead bodies are no proof of any atrocities. Haulot writes about this:

"Since December 1944 a typhus epidemic [raged], with over 10,000 dead and heaps of dead bodies all over, which the Americans were to discover on April 29, 1945." (p. 131)

Naumann writes about the accommodations in the camp Dachau:

"We are now in the notorious concentration camp Dachau and apparently are better off than in the American camp Aibling... Of course it is very tight here, but the barracks are built solid and clean, the walkways dry with gravel, and the sanitary installations: washrooms with large sinks! Toilets with seats and with running water! It is almost comfortable here!"

This was to change soon. Shortly after their arrival they had to move out of their solid barracks and transfer into a wooden barrack erected by the Americans. Naumann:

"We looked at this barrack suspiciously for quite a while, because it was especially shoddily hammered together and could in no way be compared with the solidly built former concentration camp barracks." (p. 160) *"It rained through the roof in all places, the floor was immersed in water by several centimeters. Furthermore the interior is ice cold, since the board walls show gaps of up to 2 cm. There is no light, the few windows are tiny and are of opaque glass so that one cannot look through. When Colo-*

nel Schoch, spokesman for the German officers group, wanted to talk to an American officer about the unacceptable new quarters – the order for the transfer was brought by a soldier – he was immediately arrested and punished with two weeks incarceration. Reason: He (the colonel!) did not obey immediately the order of an American soldier (!)." (p. 162)

Naumann writes about Colonel Schoch's return from his incarceration:

"Colonel Schoch returns from the arrest the next morning. I pay him a visit. He has a small, tight separate room for himself in the invalid barrack – the former concentration camp brothel. I am shocked when I see him. He aged years in those 14 days. He was neither examined for whether he could physically withstand the incarceration nor was he granted examination by a medical doctor at his urgent request while he suffered angina pectoris. He was together with three other inmates in a one-man cell, so that there was not sufficient space to move or to turn. During the first week he only received daily 1/5 bread and 1 liter water. But he could not find out why he was incarcerated; this he only learned from us now."

Let us continue now with the diary entries of Haulot, which were mainly about the food rationing. However, this was soon no problem for him. Haulot:

"January 13, 1943. How to escape psychosis from starvation! I ask myself this with impatience. I keep track of what I eat. It is much more than what I received in the block. [...] I have to accept that everybody else has sufficient time to eat: 6 o'clock, 9 o'clock, 13 o'clock, 15 o'clock etc. This led again to the psychosis, from which I escaped for a couple of weeks. [...] There are people who cannot finish their food rations. [...] Especially an old Czech, who receives wonderful food parcels from the outside and more bread than he needs."

Haulot went into the hospital on January 6, 1943. The official literature teaches us that the food rations for the sick were considerably smaller than for the workers, that they were practically starved to death. However, Haulot writes the opposite, i.e. that he receives much more than in Block 25, where he was before.

The food parcels he mentions here play an important part in all his entries. Evidently, through these parcels from friends, relatives, and the IRC, a large number of inmates had not only sufficient provisions, but more than enough to feed himself and his comrades, including delicacies, which were unknown to the German population during 1943-1945. According to an "official history" of the camp Dachau, the inmates only had permission to receive parcels since November 1942,⁴ the arrival date of Haulot. Haulot:

"January 14, 1943. A miracle this morning. I received shortly, one after the other, three meals [...] semolina porridge [...] soup [...] potatoes [...] I receive almost daily [...] from one or the other a piece of an apple. The food supply is therefore excellent and I hope that I can quickly gain above the 6 kilo which I regained since my arrival in Dachau."

Haulot arrived in Dachau on November 8, 1942, sick and half starved. According to his own statements, it was still bad in

Blocks 17 and 25, and he did not get enough to eat. He was in the sick bay only since January 6, where he finally got enough to eat daily and often had leftovers, which he could pass on to others. He gained 6 kg after two months in Dachau. According to this the food rations could not have been that bad in the blocks either. Haulot:

"January 16, 1943. I am [...] stuffed with food. The only real problem is to learn whether my stomach is up to this uninterrupted digesting work."

The German prisoners of war have the opposite experience two years later: Their food rations are steadily cut down. Naumann writes:

"The American camp administration ordered today another ration cut back. Soup in the evening and – off and on – chocolate, are deleted. Still, the food rations are better than in Aibling. We have in the morning ½ liter soup thickened with flour, for lunch 1 liter bean soup, ¼ rye bread, 30 g fat or 1/10 of a can of meat and ½ liter coffee-substitute." (p. 146)

"Another cut of food rations today. [...] According to it we have only a thin soup three times daily, 18 g margarine and five slices of bread." (p. 151)

"If only there was not this continuously nagging hunger feeling! Our food rations daily are now only two liters of thin soup 'enriched' with some individual sauerkraut threads, or a few white beans or unpeeled potato pieces, five slices of bread and two tiny portions of greasy margarine each the size of a sugar cube. [...] We feel how we are losing more and more weight daily." (p. 156)

"The food ration was again reduced some: instead of margarine or cheese we have daily a teaspoon of jam." (p. 164)

The Americans have their fun off and on with the helpless German prisoners of war under their command. Naumann:

"Today is some American holiday. We don't know which one,^[5] for us is November 22 a day like any other. Or not?? – We receive together with the soup for lunch half a bar of chocolate (and no bread spread instead!), but the joy is great anyways. But only for a short time: The chocolate is full of mildew and completely crumbled." (p. 168)

Two years earlier in the Dachau camp. Haulot contracts a typhus infection in February 1943. He is immediately placed on a strict diet, which he keeps, although it is difficult for him because everybody around him "stuffs" himself. Only at the end of February do regular blood and fecal tests indicate that the typhus is overcome. He lost during this time 2.5 kg, which he quickly regains. Haulot:

"February 13, 1943. I had the greatest joy in a long time yesterday. I can only compare it with my arrival in Dachau: Louise and my parents received my letter!"

Louise is his wife. Haulot calls his arrival in Dachau, a German concentration camp, as one of his "greatest joys"! Haulot:

"February 20, 1943 (I was indifferent to the usual parcel distribution last night). [...] It is astounding to observe that even in a concentration camp the chances [...] are so unevenly distributed. [...] While some can supplement their camp rations with substantial parcels, others have to be satisfied with it."

February 23, 1943. I need sugar, butter, fat, light food, fruit, eggs. It is all still available, since around me everybody is eating. But at least for the present I am excluded (Typhus diet). [...] Finally an unexpected visitor [...] brought me a piece of marvelous light cake. How wonderful!

March 4, 1943. About the food: I 'organize' [filch] more and more. The present hospital diet agrees much better with me than the one I would receive in Block 11, i.e. a normal ration of an ordinary diet.

March 15, 1943. 15 people were transferred to Block 11. The unnecessary beds were removed. The remaining sick will leave sick bay at the weekend. I have to make maximum use of the remaining days. Special diet for lunch and supper.

March 16, 1943. André is released together with 51 other inmates. [...] My first parcel arrives. Sugar, grits, crackers, cake, jam, goose liver, condensed milk, pasta, fresh eggs, butter, garlic, soap. Wonderful! [...] All in best condition."

There were also discharges from the concentration camp, Haulot talks about this in further entries. He receives regularly parcels from now on, all apparently complete, maybe even unopened.

The German prisoners of war two years later receive also parcels, if not regularly, but occasionally. Naumann:

"Suddenly someone calls my name, outside in front of the barrack. 'Naumann! At 17:00 o'clock to the post office to pick up a parcel!' Me? A shock goes through me. A joyful shock. A parcel, for me? I cannot comprehend this. But from whom?? Who could have thought of me?? I run through the rain, a storm of joy in my heart. A parcel! A first, a unique case. I cannot comprehend it. I can hardly wait until 17 o'clock. A guard drives me to the post office. A soldier asks me from whom the parcel is. I don't know this. He gives it to me anyway. It is packed loosely in wrapping paper. But I can decipher the sender: It is from [...] my friend 'Mathes'! I open it in our barrack, in it are a woolen shirt and two underpants, no letter, no greetings. But the parcel was doubtless censored and opened. Some was probably removed; judging by the volume of the wrapping it was evidently larger. Well, my joy knows no limit!" (pp. 150)

"On and off someone or other will receive a parcel from relatives or friends. Of course these packages are opened and censored; anyway, each written greeting or letter is removed. What else is 'removed' we can only guess. Today Colonel-lieutenant Mahlke received a parcel, and he celebrates this event by inviting Colonel Hollidt, Colonel Petzold, Major Rungius and myself for 'afternoon coffee'. We place a small, self-made table somewhat off into a corner, and on it a handkerchief as a table cloth, some twigs of evergreen from the parcel, with a small red candle standing in the center in a red apple. [...] Mahlke toasted bread with cheese on it. It tastes divine. Hollidt invites us to his last pack of Italian cigarettes. We always share and make the best of everything." (pp. 164)

Haulot:

"March 18, 1943. 72 new discharges are announced for tomorrow.

March 21, 1943. Visit from Otto. Cake, apple, and special sugar. [...] Two visits which are especially joyful for me: Philipp and Hans. Hans has honey for me, Philipp promises a pullover.

March 22 1943. I weigh myself: I gained 6 kg in 22 days. I am what is called here 'well organized.' Only yesterday I found a new source for food. The head of the x-ray department, whom I know in passing, asks me what I am allowed to eat and brought bread and butter [...] Met today again the young Frenchman Roger. [...] He has room service in Block 13/4. He gained a lot of weight, it is a pleasure to look at him. If I continue this way, I will soon look like him too.

March 24, 1943. This morning I weighed myself before breakfast: 1 kg gained in two days! At 10 o'clock Adolphe brings my second parcel! Cake, oranges, apples, lemons, crackers, saccharine, sugar, jam, grits, pasta, salt, ovomaltine, tomato juice, butter, cigarettes, nothing is missing. [...] I forgot to mention: crackers, smoked herrings, tea, bouillon and six herring filets."

March 29, 1943. I receive the normal diet starting today. It begins with mashed potatoes! I would like to work, but when I start, nothing comes. My laziness is scandalous."

By "work" Haulot means here "write." He writes poems, stories, letters, and his diary. Concerning the diet that Haulot mentioned, it has to be realized that this occurred in a concentration camp in the year 1943! A concentration camp, in which people allegedly were only exploited for work, who were either starved to death or killed in some other way when they could no longer work. Haulot did not have to work a single day since his admission on November 8, 1942, almost five months now, but was nursed back to health. Haulot:

"March 30, 1943. What I was afraid of happened this morning: Transfer to Block 11. 'Rejection from paradise'. The life here will probably be more like the one in the Block. [...] New surroundings. Triple bunk beds, personal items like clock, dishes, knives, spoons, electric hot plate, nothing there. Also, no flowers. It seems that food can be cooked on the stove."

Block 11 is the sick bay. Before that, Haulot was in Block 3, which was arranged as a sick room. Judging by the items he is missing now (clock, electric hot plate) it is obvious what he had available for himself up to now. Flowers in a sick room of a concentration camp – where do the usual "eye witness reports" talk about this? Haulot:

"March 31, 1943. Spent a good night. The bed is better than in 3. [...] I don't believe that I will be hungry here, [...] this morning for breakfast ¼ normal bread. I received additionally [...] a third bread with a large piece of margarine. If this continues, all will be well.

April 19, 1943. The 'organization' runs at full speed. [...] Concerning myself, I will go tomorrow to 27. Eifler brings this morning completely clean and exact fitting zebra striped clothing and a pullover.

April 21, 1943. Transfer. After lunch we are moved to

Block 27, which is headed by Erwin. I received brand new clothing and a matching cap with it.

April 29, 1943. I now visit the light station daily where my left shoulder, in which I have no strength, is treated."

The medical care of sick inmates is extraordinary good, as can be seen also in later entries. The situation two years later is quite different. Naumann writes:

"The wound in my thigh is still festering and does not heal. I go once more to the sick bay. But there is no more ointment, no more bandages [...] I have fever and pain in the area of the liver. Only don't get sick here!!" (p. 174)

Haulot:

May 13, 1943. I started to work today. Transport of bread and food. A hard day, but only because my feet hurt. Sufficient food. Heavy work. But I am in excellent shape and very happy to be able to use my muscles. In the afternoon an everyday stroke of luck: A trip to Dachau in order to fetch a couple of containers. This gives me the chance for a wonderful outing through a park, a fir forest, the town. I come in touch with a thousand things which I've forgotten in six months: brooks, fish, swans, different trees [...] sweet smelling flowers [...] well-dressed women in cute dresses [...] children of any age, happy couples [...] stores, restaurants, in short the whole real and pulsing life! [...] And I return to the camp full of joy with a flower between my lips."

Only now, after more than seven months in hospital rooms is Haulot assigned to work. He can make a trip into the town of Dachau already on the first day. This proves that the concentration camp Dachau was a normal penal- and work camp without hidden secrets, otherwise the inmates would not have been permitted to walk through the town. Haulot:

"May 14, 1943. Philipp had an accident, which forces him to drive to Augsburg on Monday."

According to this, sick inmates are even treated in special clinics in case of emergency – in Dachau in 1945 the conditions under the Americans were somehow different. When the wound in Naumann's thigh started festering the doctor tells him:

"The best thing would be for you to go into a hospital. But this is not possible, because nobody is permitted to leave the camp. Only in case of the greatest danger to life does the camp administration give permission, but then it is mostly too late." (p. 166)

Haulot:

"May 16, 1943. I have a problem: the man whose substitute I was disappeared, and I have no work.

May 20, 1943. Still no work. I rest until tomorrow."

The resting lasted now already five days. And this in a concentration camp, where the inmates allegedly had to work until they dropped. Haulot:

"June 1, 1943. I am working now, and how: 14 hours a day. I can stand it without too much exhaustion. But I don't have any free time left, except on those two days when work is finished at 4 o'clock. [...] This week a parcel came. I am now provided for better.

June 13, 1943. Time passes frightfully fast. I find no time to even write the shortest notes. But although the work takes up almost all weekday hours, this does not prevent me from thinking. On the contrary; never before did such men-

tal activity obsess me in Germany. [...] Physically I feel at my best. Sure, the work is hard, but it helps me to develop muscles which I never had before. Sometimes I am filled with an animalistic joy [...] about how strong and alive I am. [...] I sang and laughed all day. [...]"

"The time passes frightfully fast" – What a strange comment by a prisoner! Haulot:

"July 7, 1943. A good week. A parcel on the 29th. Wonderful. Saturday and Sunday theater. Excellent things. [...] I feel queasy. Slept all morning."

July 7, 1943 was not a Sunday, but a Wednesday. Certain inmates could therefore simply take off a whole or half day, if they "felt queasy". Haulot:

"July 13, 1943. The week was dominated by two events: the wonderful performance on Sunday and a parcel on Monday! [...] Received yesterday a parcel which was sent on June 13. Undamaged. Perfect. Inside a wonderful pipe [...]"

August 27, 1943. I was in bed yesterday with the flu. Today rest. All goes well."

German civilians were not allowed to stay at home because of the flu during the war. Work had to go on. Haulot:

"October 12, 1943. Received news from home yesterday. What joy! [...] Italian concert last night. Beautiful voices, great music, good jazz. It is great."

Jazz – disapproved of during the Third Reich – possible in the concentration camp! The cultural life in the concentration camp Dachau offers above all else theater performances and concerts. Two years later the Americans occasionally allowed their prisoners a visit to the camp vaudeville. Naumann:

"Interlude after lunch: Report for duty! 'Five men in a row!' We are led through the general camp to the front of the barracks complex – to the camp-vaudeville 'Karussell.' A little pop music, some forced jokes and clowning, a little Eugen Roth, a little kitsch. The art of humor is too great and difficult to be mastered by those who feel more like crying, actors as well as spectators. We plod back to our special camp in a long line, discouraged." (pp. 148)

An essential part of intellectual-cultural inspiration however came from a regular educational operation which the German officers established. Naumann:

"We now organized the whole educational operation like a university with lectures and practical exercises. I myself signed up for 5-6 hours of lectures; with the following 'homework' I now find on purpose no more time to think about our fate. Make it or break it, but don't give up."

In the evenings some general educational recitations: Colonel Köninger: 'Chats about a Far-Eastern Journey,' Professor Lehmann: 'The Continental Sliding Theory of Alfred Wegener,' 'Changes of the Earth Crust.'" (p. 156)

On the subject of mail: Already early entries make clear that Haulot received mail from his relatives often, if not regularly. The American liberators had different views on this matter. Naumann is "searched" immediately at the time of his arrival in Dachau. An American soldier takes his wallet and confiscates a post card, the last sign of life from his mother (p. 139). Later it is

"strictly forbidden to write letters and to possibly pass these on to outside work commandos. It is also forbidden to

even possess letter paper, envelopes of any kind, or even to possess letters from relatives. Severe penalties are announced." (p. 155)

"If, despite the ban, a prisoner would write a letter and smuggle it somehow to the outside, the recipient (!) of such a letter would be punished with imprisonment for up to six weeks! Who writes a letter to the outside [...] will be punished with a week arrest in a bunker with water and bread. Then he has for one week to march daily for eight hours with 50 pounds of packages. After this he has to stay for another week in the bunker with water and bread. There is no doubt that many of us would not have been able to sustain such a torture." (p. 171)

"Again some parcels arrive. Of course without any written greetings. So far no one has received any message from loved ones, no answers to the Red-Cross-card of October." (p. 173)

It is permitted for a short time in the middle of 1946 to write and send mail. But new tormenting regulations soon spoil the joy of the prisoners. Naumann:

"Starting immediately, prisoners are only permitted to write one letter per week on the known 19-line forms and one post card. All incoming and outgoing mail will, in the future, be rigorously censored." (p. 259)

"The letters that we were permitted to write before the new rigorous regulations a few days ago are being returned to us. We have to rewrite them and can only use the 19-line form. [...] The letters are again returned to us. The address and sender have to be written with printed letters. A letter cannot be written with pencil. Abbreviations and underlining are forbidden. Forbidden is also the use of numbers; a letter is returned because the writer wrote at the end: '1000 greetings;' that is a number and therefore not allowed. It is also forbidden to write about a third person. This means that we cannot inquire about children, parents etc. Forbidden is any description about the conditions in the camp. Someone wrote: 'We are five in one room;' the letter was therefore returned to him. It is also forbidden to write the date of the letter on a separate line, which exceeds the permissible lines. These are certainly minor harassments, but they are effective. They grate on the nerves, which is probably the purpose." (p. 260)

"Again letters are returned to us by the censor. Someone wrote by mistake one more line than the allowed and prescribed number of lines. He receives his letter back with the instruction to write again. Someone else pre-lined the rows neatly with a pencil; his letter is also not sent." (p. 263)

The stay in the American internment camp gradually weakens all prisoners and even drives some to commit suicide. At best one can distract oneself by participation in scientific and cultural events and attempt to displace the awful present.

The development in Haulot's case however is positive. Haulot:

"October 26, 1943. In 12 days I complete a full year in Dachau. My health is back to normal, also my ability to think and work is similar to what it was before. [...] In how many months or maybe weeks can I take my loved ones in

my arms? I only have to wait with my head up and a strong heart. In this way only can fate be overcome. And the future is great and wonderful."

"November 8, 1943. I am here now one year. [...] One year. I arrived here sick, wounded, finished, only the shadow of a human being, someone who is called in the picturesque camp slang as 'cretin' or 'Muslim' [emaciated person]. I am now as healthy and strong as before and filled with mental and physical vitality."

What he sums up after living for one year in the concentration camp is indeed surprising. His euphoric ambience shows a strength of character, but it would have hardly arisen if conditions in the camp had been approximately as oppressive as is always assumed – and how they were two years later in the American POW camp Dachau. Naumann:

"Whenever I get the growing paralyzing feeling that I cannot stand this any longer, I get out and jog between the barracks back and forth. The possibilities for running around are limited, but it is necessary to keep moving. The hoarfrost changes, as through magic, even the fence of barbed wire into a fairy tale picture of white, glistening tenderness. Behind the frosted fir tops at the end of the nursery shines the evening glow in yellow and red and threatening green."

I ask myself whether life still makes sense at all. Naturally I fight against such thoughts and their logical consequences. No, no, I am not that far gone yet! But I feel righteously tired and empty."

I would like so much to do something meaningful. I would like to write something, but I have no more paper and the pencil is at its end." (p. 171)

Haulot:

"November 10, 1943. I return to sick bay. My heart has been overstressed for several days. The work is too long and hard. Maybe a little rest will suffice to bring everything back to order."

Haulot writes in a later edited preface about this entry:

"Compare also the 'heart disease' with which I justified my return to the sick bay on November 10, 1943. In reality, since the theft of food in the Kitchen Kommando One became impossible, I decided to give it up. I also wanted to be well rested in order to celebrate my birthday on November 15 in a dignified manner." (p. 131)

Does this fit the general picture of a concentration camp? A concentration camp inmate could pretend to be sick a week before his birthday in order to be rested for this holiday! Haulot:

"November 15, 1943. Today I am 30 years old. Important moments. The youth is over, at least what concerns vitality and spontaneity. The young man becomes a human being. I feel strong, ready to wrestle with my fate, my future. But who knows what will come tomorrow."

December 1, 1943. I become an assistant nurse. Unfortunately not in Block 7, as I hoped, but in 3/3."

December 2, 1943. The work is easy and pleasant. I study the textbook for nursing. Great problems with the vocabulary. But it will work."

December 6, 1943. I again change beds. Gave mine to the Czech professor. But I continue as a room nurse. I think

that I can handle the work quite well. [...] Last year in Block 25 I had terrible homesickness. At that time there was only my misery and my memories. Today I have again solid ground under my feet. I am again strong, resistant, and sensible, in general respected by the others, loved by some, and hated by very few."

December 25, 1943. The Christmas holidays are over. I spent them quite nicely. Last year about this time I was weak and helpless, left with only myself [...] Here and now I am not only healthy and strong, I also hold a position which satisfies me morally and it is possible for me to care for the spiritual welfare of my fellow people. [...]"

Christmas Eve, which was celebrated in my room, was wonderful. [...] My 'patients' were enthusiastic about the celebration. The tree was appreciated by everyone and even the poorest had a good time. For me it was a remarkable dinner in excellent society."

Today rest, theater. [...] The cultural barrack, which was erected in record time with day and night work, was inaugurated. The brothel is still incomplete, but the theater hall is completed. A victory of the mind. There is something moving in the attempt of men who live under totally abnormal conditions to maintain the illusion of a normal existence. Attempts 'to live despite it all,' to preserve the self, escape the dullness and preserve human dignity. Our life here is more or less influenced by all of this, and sometimes, only for short moments, a feeling of uplifting greatness develops out of this – or an endless sadness [...]"

I think of course of my loved ones. But quietly, without fear or sadness. [...] But why should I complain? I refuse to do this. I am strong, healthy, powerful. My family is apparently well. We are therefore still privileged. One has to make a good face to a bad game and not be ungrateful to fate."

"The Christmas holidays are over. I spent them very well," writes Haulot at the beginning of this entry. Our American "liberators" soon taught the Germans to give Christmas extra character through special measures. Two years later in Dachau, which was then used by the Americans as an internment camp for the SS and members of the German Wehrmacht, it looked like this – Naumann:

"Two more days until Christmas. We have to line up outside in front of the barrack on this side of the fence. The sky hangs with deep dark gray clouds above the camp. The prisoners of the other barracks of the special camp are also called outside. We stand in three long rows behind each other, with short distances between the barrack groups. For a while nothing happens. The two guards outside on the camp street throw snowballs at each other. A peaceful picture. We wait behind the fence feeling chilly. Several of us who are getting too cold 'sneak' backwards back into the barracks; the guards don't notice anything."

A jeep comes up the big camp alley. With a trailer behind! Bags with mail are recognizable! And parcels! We stretch our necks, push forward. The jeep comes to us, stops outside the fence. Three American soldiers jump off, run to the back, turn over the trailer: the mail lies in a big pile in the snow. An American goes to the front, gets a can of gaso-

line out of the jeep and pours it over the pile of our mail. The other American places his lighter to the pile, snap! The yellow flame blazes, blazes, blazes – we stand in shock. The burning pile gets smaller. The wind blows away a few partially burned paper pieces. All turns to ashes – ‘Everybody back into the barrack!’” (p. 176)

One could think that Haulot already saw such an inhuman time approaching. He writes on December 28, 1943:

“How long will the thought repression last? Sometime I get scared at the idea that this may not stop, even after the end of the war. That another regime could prohibit freedom of thought. Then why all these sufferings and sacrifices today? Are we on the way to unfolding mankind or degenerating it? The drama of the future, even worse and more tragic than the present, is already noticeable.”

Naumann’s diary entry reads like a commentary to this:

“The new edition of the ‘Süddeutsche Zeitung’ [Munich daily newspaper] passes from hand to hand. Reading it one feels tortured by the illogicality carried by hate. Actually everything is so exaggerated that it should be obvious even to the naïve reader.

The American general explains: ‘Militarism is the deadly enemy of every democracy.’ But on the next page is an article: ‘The USA introduce the general compulsory military service.’ It says in one column: ‘It is the greatest duty to support the deplorable concentration camp inmates, who were kept prisoners for months, years, only for political reasons.’ Right next to it a big slogan: ‘Good news: 700,000 Nazis imprisoned!’ Two columns further one can read: ‘Dr. S. and Dr. A. also suffered the inconceivable fate of being dismissed from their offices by the Nazis in 1933, because they were against Hitler.’ On the same page on the right it says: ‘Of course in the future no Nazi shall occupy a position in the government or in the free economy, except as an inferior manual laborer.’

Or: ‘Max Weber, the poor architect persecuted by the Nazis for political reasons, designs an artistic memorial.’ (By the way of abysmal tastelessness!) And it says already in the following article: ‘On the blacklist of those who are not allowed to work artistically are Furtwängler, Giesekeing.’ A bold title says: ‘Democracy and freedom are the highest goal of Germany! Everybody works without consideration of race, social standing and party affiliation for the peaceful reconstruction!’ And then it says immediately following: ‘Nazis are not allowed to vote!’ ‘Nazi-activists and military officers can only find work as peons.’ ‘Nazis have to evacuate the apartments!’ ‘Nazi property confiscated!’

And it goes on and on like this. One gets nauseous reading it. It is not about having pity for those who are really guilty, about real parasites of the system. It is about the fact that lust for revenge and reprisal spread with blind rage. It is about the creation of new injustice, which hurts almost physically.

The newspaper talks about ‘a new free law.’ According to it nobody will be incarcerated or kept prisoner without a trial before a court and the ability to defend himself freely. Yes! And we here? Am I not kept prisoner for six months under partially inhuman conditions without any hearing,

without anybody having expressed the slightest trace of interest in myself or all the other comrades?? Surely we are the losers, the vanquished. The power of every arbitrariness is with the victors. That seems to be irreversible. But why these hypocritical, rhetorical newspaper tirades?” (pp. 153)

Haulot as well as Naumann later are thinking about the forced community in which they live. Haulot:

“March 31, 1944: The camp presents a very strange social framework. [...] as a group of people held against their will, planned and only made functional by the relatively voluntary cooperation of these people, it has the essential characteristics of every spontaneously and freely organized society. The formation of classes, castes, diverse hierarchies, the existence of laws, habitual laws and prejudices on the whole succeed in creating the illusion of an almost normally functioning social community. The concentration camp is a substitute society, and the life in it a substitute for the human existence.

January 19, 1945. To what extent shall we, when we get out of here, still be ourselves? Only a year ago I could still answer this question positively. I had the feeling of maturing, of a human enrichment. Today something has changed. I discover that I have become rude and extremely irritable. The animal in man gains the upper hand. One does not live outside the norm that long unpunished. [...] Some [of us] decided to behave for one day like gentlemen, as if they lived a normal existence. When the evening came, none of them kept it up. Although they tried very hard, the despicable habits, the ‘extortions’ within the camp, keep the upper hand. I personally become more and more offensive on certain occasions, a reaction which can in large part be attributed to the desire for solitude which can never be satisfied. To live in a group, from evening to morning and from morning to evening, without ever having the possibility of being alone for a quarter hour, is a hard test. [...] Even the fellowship can become a disturbing factor. Numerous people in my vicinity take the fact that I once did them a favor for a pretext to impose themselves on me. [...]”

Naumann has similar experiences:

“Sometimes I begin irritably to be beset with a distaste for my comrades. The reason for this is mainly the closeness in which we are all forced to live; this emphasizes clearly the human weaknesses of the neighbor. Since there is no chance to be occasionally alone, really alone, even for only one hour, we get on each other’s nerves. [...] And if one gets out, because one believes to be unable to stand any more the restlessness and noise of the severely over-crowded room, then at the next barrack corner one meets comrades again, who stay close to one.

Then there is the group of egoists. They go ‘their own way,’ reject any fellowship, do as they please according to their mood, help never and nowhere, and think only of their own well-being. [...]

Then there is the group of the non-approachable introverts. With tight lips and without attracting attention they sneak to all lectures, write down everything they hear; learn, strive, and work. [...] You never see them laugh. [...] They are absolutely quiet during discussions. [...]

But most unpleasant is the group of the 'in any way unteachables.' They stride with swinging steps – in underpants! – to the toilet, of course to all questions they offer their inflexible point of view. [...] They wear gloves when they sweep the room, and somehow still always stand on a command hill, a monocle in the eye, and each piece of newspaper is always a 'situation map' to them.

Oh, how I find all of them disgusting, their voices, their subjects, their bad smells." (p. 147)

Another problem develops during the time for Haulot:

"March 9, 1944. The good nutrition causes disquieting results. The sexual need awakens, and since it cannot be satisfied, it has to be steered into other directions.

March 21, 1944. A parcel!

March 31, 1944. Received yesterday the parcel from February 26.

April 27, 1944. Three parcels: one from the Red Cross, two from Louise."

They did not have such problems due to the good nutrition two years later in Dachau. Naumann:

"The last edition of the 'Neue Zeitung' is passed around. I read how well off the POW's are here in the camp Dachau. The article with the heading: 'Old Camp in new Light' talks about 'the comfortable furnished rooms in the barracks with easy chairs, lamps, window curtains, and flowers' [...] 'Special vegetables are grown in large gardens for the prisoners' [...] It does not only report of an 'excellent camp library' and a camp vaudeville, but even that a normal daily kitchen menu is printed. According to it we receive: 'In the morning cheese and butter, bread, coffee, milk, and sugar; for lunch mashed potatoes, boiled tomatoes, meat stew, pudding and bread, milk and sugar.' Why these thick lies? In the morning we have a thin porridge, for lunch hot water, in which float cut up potatoes and – if we are lucky – a couple of corn kernels. For supper we have again a thin soup with turnip or beets or old Wehrmacht soup from a can.

On the plan it still says as always: 2576.2 calories or 2671.6 calories. Who believes it... nothing of this in the press.

The food continues to wane. The soup becomes thinner. Also the teaspoon of jam with the small piece of bread is not sufficient. We are practically starving. Whoever jogs half an hour around the barrack collapses on his bunk, dead tired, as if he did heavy physical labor." (p. 167)

"Of course, food is 'subject No. 1;' it is the central theme of all discussions. Everyone notices almost daily weight loss on himself. It is frightening. At night we dream of 'food.' I also had a dream last night about a large plate of wonderfully smelling lamb chops in front of me. [...] Then I woke up – from hunger. This is probably caused by the diarrhea, which seriously weakens the body." (pp. 170)

Haulot notices that he suddenly finds young men as attractive as he found women earlier, but he fights it and finds a way out. He visits the barrack for sick women and socializes with the young German woman who is in charge.

"As senior nurse of the section for typhus I took the privilege to [...] visit a barrack for sick women. During this

occasion I had a relationship with a female SS-supervisor, which proved quite useful since she was also the secretary of the commandant. We received through her a copy of the order from Himmler to evacuate the camp one hour after this order arrived in Dachau." (p. 131)⁶

When Haulot maintained that his lady friend was not only a senior nurse in the women's camp, but at the same time the secretary of the German camp commandant, one has to ask oneself whether such a job combination was possible at all. Maybe he had relationships with two different women, a senior nurse and a secretary. This relationship is anyway so intense that it keeps him deeply occupied for the whole year of 1944 and hinders him from writing in his diary.

After the war he talks about this "flirt" as an "adventure of the intelligence service type" (p. 131) and characterizes it as a purely tactical maneuver. That he attempted to describe this loving relationship, which was evidently too open in order to be kept secret, not as "moral" but as "tactical," is only too understandable. His entries however show that he was emotionally seriously engaged.

Additionally he goes through a phase of an inner estrangement from his wife. She sent him a photo of herself, which just about shocked him. Haulot:

"April 27, 1844: Picture of Louise. [...] The two years left a mark on her. The photo [...] makes the features sharper and lets the face appear older.

May 1, 1944. This picture which brutally uncovers the truth upsets me deeply. [...] Why do I feel myself so young, so strong and vital, so full of lust for life, while my companion was taken over by time to such an extent? Oh, the hard law of nature, to which women are subject, which destroys their charm and their beauty. [...] Never will the affection, the total attraction, which I feel for my wife, change. But I also know quite well that I will not be satisfied with a sexually empty, cold life, less tomorrow than yesterday. Never before was I physically as strong as today."

Over and over in the following notes are indications of this love affair. He makes no further entries from June 1944 to January 1945, apparently being that occupied with this relationship. When the typhus epidemic breaks out in January 1945, he comforts himself in the middle of the danger. Haulot:

"January 24, 1945. But there are possibilities to distract oneself." (p. 184)

During the last typhus epidemic, in the middle of the piles of corpses, he writes a poem. Haulot:

"January 27, 1945:

Contrast.

My heart walks on Wallonian paths
up to the sky, following the flight of a lark.
It answers the joyful call of the weathercocks,
which the fresh Walloon wind flatters.
However with grotesque grimaces waiting,
piled on the ice,
wave yellow, green, blue dead
with their thin fists
weakly to the living
who follow falteringly their traces:
Well, I will live

*when I see your face of the wild lioness,
oh death, who plays with little bones."*

Naumann also expresses his longing occasionally in verses:

"Longing.

*Oh, to walk again on a quiet forest path,
alone, hear, alone! – And not to see people,
always only people – but rather trees, strong and big!
No more day in, day out the sound of people's voices
in the ear, but the joyous singing of birds
and the sound of the tree tops and the song of the cricket
in the moss –*

And to drink walking the blessing of the spirited quietness!

*Maybe to stand on a mountain and watch the day go
down,*

the land without borders at the feet –

*And not to have to breathe the dull closeness of the hut,
forced into the monotonous complaining fate of the
crowd,*

banned to a tortured look at fences, walls.

Oh, to hold your hand in mine once more

*And feel now, how unknown forces
give our souls the same tone and courage.*

*And not to live on without sense like animals,
but to work in peace, to be with you lovingly,*

*and to be able to be cheerful with you: World you are
good!" (p. 144)*

The last outbreak of typhus of the concentration camp, in which over 10,000 people fell victim, placed insurmountable tasks before those responsible. Haulot is fully employed as a paramedic. It is admirable that he still finds time for diary entries. He writes in the preface of his diary:

*"I speak three times of typhus. The first two cases of
January and December 1944 are actually stomach typhus.
There were about 300 dead. The third case since December
1944 was actually a typhus epidemic with more than 10,000
dead and piles of corpses everywhere, which were discovered
by the Americans on April 29, 1945." (p. 131)*

*"January 24, 1945. In the last week an even more tragic
situation than the one two years ago has developed. The extent
becomes frightening. [...] Dozens of friends are affected.*

*January 31, 1945. On Sunday we undressed the dead,
the largest number of corpses which I have ever seen. My
room was yesterday practically transformed into a typhus
section. The race between disease and war continues. For
many it is already decided.*

*February 6, 1945. I drown in work. The dance is deadly.
My assistants are sick. At least 80 new admissions in the
death chamber are expected every day."*

A note inserted later by the author says:

*"Typhus spreads in the whole camp. [...] The dead are
piled up in the streets between the blocks. The barracks for
the sick are flooded with the sick.*

*February 6, 1945. We performed blood transfusions on
the recovered."*

Even in February 1945, shortly before the obvious end, there was still the possibility of blood transfusions in the con-

centration camp Dachau. In contrast to this, in most German military hospitals at this time the medical provisions for the wounded were reduced to a minimum. Even before necessary operations and amputations, only placebos were administered. An aspirin was already considered a pain medication. Blood transfusions could no longer be performed normally. Haulot:

*"February 10, 1945. Death itself does not grant a delay.
The number of victims grows steadily. Yesterday old
Charles Jay died. When I wanted to visit Declercq, the representative of the Belgian Red Cross, his corpse was just
wrapped in a cloth."*

The Red Cross had also free access to Dachau in February 1945 and had unrestricted contact with the inmates. Haulot:

*"February 18, 1945. On Sunday a very interesting visit
with the prison camp driver. Object of the visit: The regulations
for handling the Red Cross parcels. Since then everything
runs normally. Otherwise nothing has changed.
Ducks, as much as you want. [...] Concerning the epidemic,
it goes its way."*

Evidently the food situation for the healthy inmates is excellent ("*Ducks, as much as you want*"). In the later written preface Haulot dates his visit with the camp commandant on March 25, 1945. Haulot:

*"My discussion with the camp commander on March 25,
1945, was in such a surrealistic atmosphere that it is worth
reporting about. At this time the Belgian Red Cross sent off
a large load of food parcels to Dachau. My comrades and I
myself felt it to be unfair that the Belgians overeat while
other prisoners starve to death. Decision: the excess will be
distributed, especially to the 'Spain fighters,' who did not
receive any help from the outside. But under camp regulations
any act of solidarity is sabotage. I asked to be allowed
to talk to the commandant. On Sunday morning I got permission.
[...] I wear a wristwatch (forbidden) and have shoes on my feet which are 'borrowed' from SS supplies.
And to top it all, I have long hair. My explanation for this: I
get a cold when I have it cut off [...] Indignation, screaming,
then the waves smooth out. The commandant [...] calls
a man from the office and has him fill out in my presence
the necessary permission form to wear long hair. And I
leave with permission to share the parcels." (pp. 132)*

*"April 1, 1945. To furnish a new block under the given
circumstances requires a considerable effort. I did it with
joy and with success, as I can attest myself. I am now at the
top of a section of some 500 sick, half of them typhus sick,
half are 'internal cases.' A good paramedic, good doctors.
Everything works great."*

Haulot's records give valuable evidence for the last days before the Americans arrived, as well as the taking-over and the dissolution of the concentration camp Dachau. Haulot:

*"April 6, 1945. One feels the end so near that it is expected
every minute. There is a heart-breaking contrast between the
relative peace of the camp and the terrible, wild noisiness on the
outside and the extent of the mess into which the liberation discharges us.*

*April 21, 1945. The situation changes. [...] The camp atmosphere
changes from hour to hour, from extreme optimism to the blackest
pessimism, concerning the following subjects:*

1. Food: *Parcels have not been distributed for two weeks. No reason is given for this. It is assumed that this is to build for the camp a food reserve in case it has to exist on its own, without any other food supplies. [...] The daily food ration is reduced to a minimum in the meantime.*

I finally succeeded today in distributing one parcel per man.

2. Evacuation. *The most diverse false rumors are circulating. Mass deportation to Tyrol. Or to Switzerland. [...] Against this is the opinion that Dachau stays where it is and will officially be handed over to the Allies.*

3. Liquidation. *The biggest pessimists talk of course of a liquidation of Dachau according to classic procedures. Mass executions or gas chamber. [...]*

On the other hand: [...] Departure in direction of Tyrol of several honored prisoners like Blum [...], Schuschnigg [...] etc. I don't know who up to now has left the camp. [...]

I personally am still involved unswervingly in a fling, which will not have any consequences, but is actually quite exciting and serves the purpose of saving my emotional balance by diverting me from the general madness.

I fight doggedly to obtain as many parcels as possible from the post office for my comrades in the block, run my barrack and try to get information. According to the latest news this morning, it is possible that I will be together with Tom and a couple of English men on one of the next loads, which are destined for the [...] 'little forest.' [...] A pity, to maybe die 10 km away from freedom. But what can one do against it? I gambled, gambled well, and maybe I will lose! But not completely. Maybe I will not be there to taste success. So what. What counts is not to be present after the brawl, but to have led it or at least started it. What comes afterwards concerns the successors. [...] And maybe it is better like that, not to know about the disappointments, which will follow this war like the previous one. Peace is a horrible gravedigger illusion! [...] In my opinion the peace for Europe will not be beautiful!"

Note to 1. Food. The building of a food reserve is quite a plausible explanation for holding back the parcels.

Note to 3. Liquidation. Haulot even calls the planned liquidation of the camp a pessimistic rumor. In the preface written later he maintains, however, that he learned from his lover about the alleged Himmler order for the liquidation of the camp. The order, an alleged telex, is according to the Holocaust literature dated April 14 and 18, 1945, and has the following content:

"The handing over is out of question. The camp has to be immediately evacuated. No inmate may fall alive into the hands of the enemy. The inmates behaved atrociously against the civilian population in Buchenwald. Signed: Heinrich Himmler, Reichsführer SS."

On April 21, the date of the above quoted entry by Haulot, he should have known about this, because he alleges in the later written introduction that he learned of this order from his lover "one hour after this document arrived in Dachau."

As already mentioned, an investigation by Stanislav Zamecnik, a Czech historian in Prague, comes to the conclusion that this order, if genuine at all, could in no case have been intended

for the camp Dachau, but at the most for Flossenbürg.⁶

The "gas chamber" mentioned by Haulot in the section "liquidation" is the only mention in the whole diary – with the exception of an entry after April 29, 1945. A certain room was possibly indicated to him as a "gas chamber". But he knows nothing about this from his own experience. How else can it be explained that he is quiet about this in his notes, which were to chronicle the events in the concentration camp Dachau? Haulot reports in the introduction that in his notes, he "talked neither about the malaria experiments nor of those with mescaline", although these were known to him (p. 131). He did not give a reason for this. But here would have been the place to mention also a gas chamber – if there was such a thing in Dachau. Haulot:

"April 23, 1945. The excitement grows. [...] The crematorium and the pay station are mined. [...] The crazies are liquidated. The Jews are assembled for transport. The departure must take place because the frequency of dive-bombing attacks has accelerated.

April 26, 1945. The Germans and Russians leave the camp. [...] 7,500 have to leave tonight, the rest tomorrow.

April 27, 1945. I observe people leaving. [...] The departure of the Jews still has not started. The wagons are still outside the fence. [...] Last night I was called in order to be introduced to the Swiss delegate of the Red Cross. He brought 5 trucks full of parcels for the western people."

Haulot does not talk of "death marches", but of regular departures with the railroad. The Red Cross has access to the camp up to the last and can supply the inmates with parcels. Haulot:

"April 29, 1945. Last night an international inmate committee secretly formed, which was instructed to enforce calm in the hours that followed and which was to take over management after liberation.

We notice in the morning that the camp-SS left. Two fighting troops take their place and take over the guard.

*The fighting begins in the afternoon. [...] One guard after another waves the white flag. [...] The soldiers in the last watchtower surrender. [...] The SS-men caught on the other side are publicly ridiculed. If they would fall into our hands, we would tear them apart. The SS-officers are executed the same afternoon. At night the soldiers suffer the same fate. The Americans say: 'Since we saw the first camp, we have known. We understood that we were not engaged in war against soldiers and officers, but against criminals. We treat them like criminals.'*⁷

May 2, 1945. Visited the crematorium. Up to 2,000 corpses, piled up, stinking. The icy horror of the gas chamber. The train in which the Jews were transported, is overloaded with the dead. It is clear that the liberators shoot down anyone wearing an SS-uniform without mercy."

The crematorium could not handle the cremation of the typhus dead. Here is proof that it was not possible to burn thousands of people in one hour, as can be read in any of the Holocaust literature. If the cremation ovens could have handled that, there would not have been any piles of corpses. The crematorium was later prepared as a showroom and proof of the horrors of which the Germans were accused. About this a note by Naumann:

"Everything in the crematorium was left as the Americans found it when they came, only the corpses lying around are replaced with wax puppets. An outspoken Bavarian who had to clean up in the crematorium said: 'Yes, you know, the Americans build their great tradition here. Before they even took it seriously themselves, but now they laugh about it!'" (p. 142)

Haulot did not say which room he described as a gas chamber. Possibly the small shower room between the disinfection rooms and crematorium, which is even today described as "gas chamber – never used".

Haulot thinks, like other witnesses of those days, that the corpses in the train at the camp are those of the Jewish prisoners who were to be transported out of Dachau.⁸ Others maintain that they were inmates from Birkenau or Buchenwald who were sent to Dachau.⁹ The Dachau concentration camp memorial plea is for Buchenwald, which is based on witness testimonies, camp files, personal diaries of camp inmates, et al. Haulot:

"May 4, 1945. Penned up in the blocks, the people die in masses. An order from Eisenhower: typhus quarantine.

May 15, 1945. The camp administration is now officially in the hands of the American commandant Rosenblom. [...] However, I make decisions about the affairs of the inmates and the International Prisoner Committee. [...] Many Frenchmen fled, especially doctors. The very weak and poorly functioning American leadership increased these dangers even further. When people saw that nothing happened [...], they decided to free themselves. More than 2000 have disappeared this way. The sanitary situation is awful. Of 120 people 100 still die daily. Dysentery, typhus, weakness."

Haulot stays in Dachau until the dissolution of the camp, which lasts until June 1945. Later he returns once more, in order to participate as a witness and reporter in the trial against the Dachau staff beginning in November 1945.

Haulot disclosed further details from Dachau during an interview with the *Süddeutsche Zeitung*, especially matters about the social composition of inmates. It is customary today to consider anyone who claims to have been in a concentration camp as a martyr or someone for whom to feel sorry. It is completely forgotten that the majority of concentration camp inmates consisted of legally sentenced criminals. Haulot explained in this interview:

"The most unbearable were the moral conditions under which we had to live. The living together with criminals of all types, with anti-socials, criminals, bandits."

He says further:

"The liberation itself brought a ticklish situation. The American fighting troops had to move on and left the camp

to itself. Taking into account the thousands of criminals, the almost 10,000 sick, and the difficulties of obtaining supplies, it takes a lot of courage, discretion, and leadership to maintain a certain order and to avoid further victims."

In order to avoid any misunderstanding, we have to conclude with an added comment. The above abstracts of the Dachau diary of Haulot are not to give the impression that a stay in a concentration camp was something like a recuperation rest. Even if this was the case for Haulot himself at times – especially because of the bad health condition in which he was when he arrived – there were thousands of inmates who did not make out like this. In the meantime, however, based on investigations and witness statements, the impression prevails that Dachau was a milder form of camp as compared with other penal camps. But how the individual adjusted to the camp conditions depended mainly on his personality and his capability to survive in an anti-social system. It was also very important to avoid an unfavorable Kapo, and to attempt to have a leading position within the camp hierarchy as soon as possible. Haulot succeeded excellently. His personality and therefore also his notes are in no way representative of the fate, which thousands of innocents had to suffer at Dachau.

Notes

¹ Amtsgericht Tiergarten, Ref. 352 Gs 3367/97.

² Abstracts from his diary were published in: "Arthur Haulot, Lagertagebuch. Januar 1943 - Juni 1945", *Dachauer Hefte. Studien und Dokumente zur Geschichte der nationalsozialistischen Konzentrationslager*, on commission of the Comité International de Dachau, Brussels, edited by Wolfgang Benz and Barbara Distel, vol. 1, 1985, issue 1, "Die Befreiung," December 1985, pp. 129-203.

³ His diary entries of Dachau are in: Gert Naumann, *Besiegt und "befreit". Ein Tagebuch hinter Stacheldraht in Deutschland 1945-1947*, Druffel, Leo- ni 1984, pp. 139-199, 239-281.

⁴ Paul Berben, *Dachau 1933-1945. The Official History*, London 1975, pp. 67f.

⁵ It was "Thanksgiving," which is unknown in Germany.

⁶ To the alleged Himmler order about the evacuation of the camp compare the essay by Stanislav Zamecnik: "'No inmate shall fall into the hands of the enemy.' About the existence of the Himmler-order of April 14/18, 1945," *Dachauer Hefte*, Vol. 1, p. 219-231. In it Zamecnik proves that such an order never existed for the camp Dachau. Therefore it is not possible that the lover of H. had told him of a Himmler order.

⁷ Howard A. Buchner as an American eyewitness reports in detail about the execution of the last German guard, *Dachau. The Hour of the Avenger. An Eyewitness Account*, Metairie, Louisiana 1986. Cf. also Ingrid Weckert, "Dachau - Tag der Rache," in: *Deutschland in Geschichte und Gegenwart*, 35(2) (1987), pp. 14-20.

⁸ E.g. Nico Rost, *Goethe in Dachau*, Frankfurt/M. 1983, pp. 229, 237, 245.

⁹ Birkenau: H.A. Buchner, *ibid.* (note. 7), p. 89; Buchenwald: Hans Carls, *Dachau. Erinnerungen eines katholischen Geistlichen aus der Zeit seiner Gefangenschaft 1941 - 1945*, Cologne 1946, p. 198; *Dachauer Hefte*, 1, pp. 10, 19, 20, 22; Hermann Langbein, *...nicht wie die Schafe zur Schlachtbank*, Frankfurt/M. 1980, p. 382.



One of the best-known German historical researchers and writers, Ingrid Weckert is best known for her book on the events leading up to the 1938 Pogrom against Jews in Germany "Flashpoint." She has been subjected to police raids, during one of which Ernst Zündel was arrested in her apartment in Munich. A former tourist guide for travel agencies, she reads and speaks Hebrew. She knew Menachim Begin and other Jewish leaders personally and frequently visited Israel. In 1998, she was tried, convicted and fined DM 3,500 (\$2,000) for the present article.

The Morgues of the Crematoria at Birkenau in the Light of Documents

By Carlo Mattogno

In the historical expert opinion drawn up for Deborah Lipstadt in the libel trial launched against her by David Irving (January 11 to April 11, 2000), Robert Jan van Pelt, when he was unable to find any proof of the reality of the extermination of Jews in gas chambers at Auschwitz, amassed all the available “traces,” most of them already gathered by J.-C. Pressac, raised them falsely to the higher level of “proof,” and later invented a “convergence of evidence” essentially based upon a systematic disfiguration of the documents. Also, all documents that did not lend themselves to such an operation of disguise were simply ignored by him. In his report, van Pelt accuses the revisionist historians of not yet having undertaken the task of “revising history” and adds:¹

“True revisionist history not only destroys an inherited view of the past, but provides an alternative. [...] Up to today holocaust deniers have been unable to produce, in forty years of effort, a counter-narrative to the inherited history of Auschwitz.”

As far as I am personally concerned, I have for years been offering a “counter-narrative” in my writings, both in articles and in books, the latest of which – *Special Treatment in Auschwitz – Origin and Meaning of a Term*² – presents a positive and documented story of Auschwitz with respect to “special treatment” and to “special action” based on documents, which van Pelt either ignores or is unaware of. And it is not an accident that van Pelt, be it in his report or in his recent book *The Case for Auschwitz. Evidence from the Irving Trial*³ (which is an enlarged version of the report) does not even quote me a single time!

In this study I shall present another positive contribution to the central topic of the Auschwitz historiography: the alleged homicidal gas chambers of the crematoria at Birkenau. It goes without saying that the rich documentation on which my conclusion is based has been systematically ignored by R.J. van Pelt.

I. The Morgues of the Crematoria at Birkenau within the Framework of “special measures for the improvement of hygienic installations” in Birkenau

1. Himmler’s visit to Auschwitz on July 17/18, 1942, and the new functions of the PoW camp at Birkenau

On the occasion of his visit to Auschwitz on July 17 and 18, 1942, Himmler decided to enlarge the PoW camp Birkenau for a capacity of 200,000 detainees. The *Central Construction Office* (central construction office) went into operation immediately and, on 3 August 1942, its head, SS-*Hauptsturmführer Karl Bischoff*, sent to *Amt CV* (central building inspectorate) of SS WVHA a new lay-out – a modification of lay-out Nr. 1453 of 8 July 1942 – which took into account the enlargement of the camp towards the new capacity. Bischoff’s letter of transmittal referred explicitly to Himmler’s visit:⁴

“The enlargement of the project has been viewed by the Head of Amt C, SS-Brigadeführer und Major General of the Waffen-SS Dr.-Ing. [doctor of engineering] Kammler on the occasion of the visit by the Reichsführer [i.e. Himmler] on July 17 and 18, 1942 [...]”

On August 15, 1942, the *Central Construction Office* drew up another “*Situation map of the PoW camp Auschwitz O/S*,” which indeed foresaw a strength of 200,000 detainees.⁵ On August 27, Bischoff sent to Office C of the SS Main Office of Economic Administration (*Wirtschaftsverwaltungs-Hauptamt*, WVHA) a letter with attachment of a “*Situation map*, M: 1:2000, 2 copies,” in which he confirmed:⁶

“The enclosed situation map takes into account the recently decided enlargement of the PoW camp towards a strength of 200,000 men.”

In the succeeding months, the strength of PoW camp Birkenau was reset at 130,000 to 140,000 detainees, but the reason for its enlargement remained unchanged.

On September 15, 1942, a meeting was in Berlin held between Reich minister Speer and SS *Obergruppenführer* Pohl, head of SS WVHA, in which another five officials took part, including SS *Brigadeführer* Kammler, head of Office C of SS WVHA. The next day, Pohl wrote a detailed report of the meeting for Himmler. The discussion had centered on four main points, the first of which was the “enlargement of barrack camp Auschwitz due to eastern migration.” On this topic, Pohl notes:⁷

“Reich minister Speer has fully approved the enlargement of the barrack camp at Auschwitz and has set aside an additional building volume of 13.7 million Reichsmark.

This building volume covers the erection of some 300 barracks together with the corresponding utility and service plants.

The necessary raw materials will be assigned during the 4th quarter of 1942 and the 1st, 2nd, and 3rd quarters of 1943.

Upon completion of this additional project a total of 132,000 men can be housed at Auschwitz”

Pohl then notes that:

“All present were in agreement that the workforce available in the concentration camps should now be used for large-scale armament tasks.”

In order to bolster the workforce other plants, Pohl stressed the necessity to withdraw civilian German and foreign personnel from armament works, whose workforce would thus be insufficient. The missing workers, so Pohl, should be replaced with detainees from the concentration camps. Pohl went on to say:

“Reich minister Speer, in this way, wants to assure the supply of an initial number of 50,000 able-bodied Jews in self-contained factories with available housing.

We shall screen out the workforce necessary for this purpose at Auschwitz from the eastern migration, in order to assure that our existing plants will not be adversely affected in their performance and their construction by a permanent change of personnel.

Thus, the able-bodied Jews destined for the eastern migration will have to interrupt their journey and will have to serve in the armament plants."

The "eastern migration" (*Ostwanderung*) was the deportation of Jews to the east. In this context the last sentence obviously means that those Jews who were unfit for work would *not* interrupt their eastern migration, but continue their "journey" to the east – and would thus not stop at Auschwitz.

On the day of the meeting, September 15, 1942, Kammler wrote a letter to the Plenipotentiary for the Organization of the Construction Industry concerning "special construction tasks for concentration camp Auschwitz," by which he informed him of the decisions taken on the subject of Auschwitz:⁸

"With reference to the meeting between Reich minister Prof. Speer and SS Obergruppenführer und General of the Waffen-SS Pohl please find below [the description of] the additional building volume for the special program of K.L. Auschwitz:

1.) Summary of the additional buildings required, together with the corresponding volume.

2.) Summary of building materials and barracks required.

The work will, for the most part, be executed by detainees. A duration of 50 weeks has been set out for the whole project. Aside from the detainees an average of 350 professional and auxiliary workers will be needed. This results in 105,000 man-days."

In October of 1942, the construction project "PoW camp Auschwitz" assumed the official name "execution of special treatment," which thus confirmed the new function of the camp. This task consisted of a vast construction program that was to transform it into a source of manpower for the industries, which had already sprung up or were to spring up in the vicinity of Auschwitz.

The aim of this change in the function of the camp – decided on by Himmler when he visited Auschwitz – was very clearly explained by Rudolf Höß in a speech he gave at Auschwitz on May 22, 1942, in the presence of the head of Office Group C of the SS WVHA, Kammler, and other officials, and in which he outlined the history and the development of the institutional tasks of the camp:⁹

"The Auschwitz camp evolved in 1940, in the triangle between the Vistula and the Sola [its tributary] rivers, after the evacuation of 7 Polish villages, by the enlargement of the area of an artillery barracks and through many additional constructions, reconstructions or changes. Much building material resulting from demolitions was reused in the process. Initially, it was to be a quarantine camp, it later became a Reich camp resulting in a new objective.

In view of the general situation which at times became critical, its location at the juncture of the Reich and the Government General proved to be very useful on account of the fact that replenishment of the camp with manpower was

thus assured. An additional factor that has recently arisen was the solution of the Jewish question, which necessitated solving the problem of housing for a first load of 60,000 detainees, to grow to 100,000 shortly. The detainees in the camp are, for the most part, destined for the major industrial projects which are taking shape in the vicinity of the camp. Within its territory of interest the camp comprises various armament factories for which manpower must be furnished on a regular basis."

Hence, the "solution of the Jewish question" did not require extermination installations, but rather housing construction projects for 100,000 detainees, and the alleged extermination function was thus not only a minor issue, but was totally absent.

Auschwitz, den 13. Mai 1943. 80

Registrieren
Statt Hgl

Bftgb.Nr.: 28651/43/Po./Schul.

B e r i c h t

Über die Arbeitseinteilung beim Sofortprogramm im K. G. L. A u s c h w i t z .

Bei der am heutigen Tage stattgefundenen Besprechung über die Arbeitseinteilung beim Sofortprogramm im KGL wurde vom Dienststellenleiter, SS-Sturmabführer B i s c h o f f, folgendes bestimmt:

- 3 -

hub der Aufbereitungsstation einzusetzen.
Bagger der Fa. Brand bleibt am Vorflutgraben für den BA III und der Truppenunterkunft.
Diesel-Bagger der Deutschen Bau AG. hat sofort mit dem Aushub für die prov. Erdklärbecken an der Kläranlage BA II zu beginnen.
Sämtliche vorgenommenen Arbeiten sind im Einvernehmen mit dem Bauleiter des KGL, SS-Untersturmführer J a n i s c h durchzuführen. Häftlingsanforderungen sind durch die Bauleitung KGL. einzureichen

9. ZA. J ä h r l i n g hat den Einbau von Kesseln und Boilern in den Waschbaracken durchzuführen, desgleichen die Brausen im Auskleideraum des Krematoriums III. Wegen der Brausen wird SS-Sturmabführer Bischoff noch mit dem Lagerkommandanten, SS-Obersturmbannführer H ö ß, Rücksprache nehmen.
Für die Entwesungsöfen wird vom SS-W.V.H.A. noch eine OT-Zeichnung zugesandt.

10. Wegen der Stromversorgung im BA II., insbesondere Installation der Häftlingsunterkünfte, hat sich SS-Unterscharführer S w o b o d a mit SS-Untersturmführer J a n i s c h ins Benehmen zu setzen.

11. SS-Unterscharführer W i l k hat sofort die Bestellung von 4 000 Stck. Klosettbecken ohne Spülung aufzugeben und für die schnellste Anlieferung derselben Sorge zu tragen.

Der Leiter der Zentralbauleitung
der Waffen-SS und Polizei Auschwitz

SS - Sturmabführer.

Showers are to be installed in Krematorium III; RGVA, 502-1-83, p. 338

“Project: PoW camp Auschwitz (carrying out of special treatment). Master of works: Reichsführer SS; SS Main Office of Economic Administration, Office Group C. Berlin-Lichterfelde-West, VIII Up a 2”

However, at the beginning of January 1943, the total strength of the Auschwitz-Birkenau camp had not even reached 30,000¹² detainees. The reason was essentially the extremely high mortality registered since the summer of 1942, caused by a terrible typhus epidemic, which had broken out in July that year, and by the inadequate hygienic and sanitary conditions at the Birkenau camp. By the end of April 1943, the strength of the camp had gone up to 53,000 detainees¹³ but was still far below target.

“Regarding the construction of a 2nd crematorium with 5 triple muffle ovens, the re-

August 1942 was the month with the highest mortality rates ever in the history of the Auschwitz camp. Altogether 8,600¹⁷ detainees died during this month alone, nearly twice as many as had been the case in July (some 4,400 detainees). The first trace of the decision to build the other three crematoria appears on

*Urgent request for estimate to install 100 showers and water heater in Krematorium III;
APMO, BW 30/34, p. 40*

August 14 (date on the drawing 1678 of crematorium IV/V).¹⁸ Up to the day before, over 2,500 detainees had already died, the average mortality being 190 deaths per day. Between August 14 and 19 (the day to which the discussion summarized in the file memo of August 21 referred) the mortality was even higher: some 2,400 deaths, about 400 per day on average. The climax occurred on August 19, when more than 500 deaths were registered. On August 1, the strength of the male camp stood at 21,421 detainees. Until the 19th, 4,113 detainees died, an average of 216 each day, with 1,675 dying between August 14 and 19, an average rate of 279 per day. The average strength between August 1 and 19 was about 22,900 detainees.

What would have happened if another typhus epidemic had broken out at a time, when the camp had reached its planned numbers of inmates of 200,000? The reason for the decision to build three more crematoria was, therefore, due solely to worries, more than legitimate, with respect to hygiene and sanitation.

3. The "Special Measures for the improvement of Hygienic installations" in the Birkenau camp.

In early May 1943, the authorities in Berlin and the SS administration at Auschwitz, in their effort to realize the program decided on by Himmler at the end of July 1942, were therefore confronted by two serious interrelated problems: a scarcity of manpower caused by the high mortality among the detainees and the serious situation in the field of hygiene and sanitation that was its cause. It therefore became imperative to improve the hygienic installations of the camp.

On May 7, 1943, SS *Brigadeführer* Kammler, head of Office Group C, Construction, of the SS WVHA, met with six high camp officials at Auschwitz: SS *Obersturmbannführer* Höß, commander of the camp, SS *Obersturmbannführer* Möckel, head of SS garrison administration, SS *Sturmbannführer* Bischoff, head of Central Construction Office, SS *Sturmbannführer* Cäsar, head of agricultural units, SS *Hauptsturmführer* Wirths, SS garrison physician, and SS *Untersturmführer* Kirschnek, chief civil engineer of the construction office of the Waffen-SS and Police Auschwitz, to which the Auschwitz main camp was attached. Two days later, Bischoff wrote a file memo on the topics discussed. In this document, he summarizes the statements of the SS garrison physician with respect to the installations under his authority in the following way.¹⁹

"General description by garrison physician, stating that the maintenance of the health of the detainees, destined for the important tasks ahead, appears questionable on account of the poor conditions of latrines, an unsatisfactory sewer system, a lack of sick bays and separate latrines for the patients, together with a lack of possibilities for washing, bathing, and disinfection."

For an improvement within the PoW camp it is suggested that the latrines be equipped with seats and lids, and that to counter the repeated failures of the sewage systems a number of adjacent pits be installed, which would be emp-

Fragebogen

K.G.B.-Auschwitz
In Krematorium Nr. II, III, IV, V, befinden sich:

5, 5, 4, 4, = 18

1. Anzahl der zur Zeit vorhandenen Öfen
 a) wieviel Verbrennungskammern (Kuffeln)
 b) von welcher Firma und wann erbaut?
 Touf und Söhne, Erfurt, 1942 - 43

2. Art der Beheizung
 a) mit Öl
 b) mit Koks Nr. II, III, IV, V,

3. Sind die Öfen ortsfest? wieviel? 18
 " " " ortsbeweglich? wieviel?

4. Höhe der Kamme in Meter 16,00 16,00 2x16,00 2x16,00
 Besitzen die Kamme Saugzuanlage? nein

5. Werden die Abgase verwertet? geplant, aber nicht ausgeführt
 Wenn ja, zu welchem Zweck? für Badeanlagen in Krematorium II u. III.

6. Befinden sich zur Zeit Öfen im Bau? nein
 a) von welcher Firma?
 b) wieviel Verbrennungskammern (Kuffeln)?
 c) ortsfeste Öfen?
 d) ortsbewegliche Öfen?
 e) Höhe der Kamme?
 f) ist Saugzug vorgesehen?
 g) Art der Beheizung
 h) ist Abgasverwertung vorgesehen?

7. Ist ein Umbau der vorhandenen Öfeuerung auf Koksfeuerung geplant?
 a) wenn ja, von welcher Firma und wann ist der Ofen erbaut?
 b) in Umstellung begriffen
 Fertigstellungstermin
 Der Leiter der Zentralbauleitung
 der Waffen-SS und Polizei Auschwitz
 SS-Sturmbannführer

Questionnaire about use of crematory exhaust gases to heat water for showers in Krematorium II and III; RGVA, 502-1-312, p. 8

tied from time to time and the contents removed and put at the disposal of the agriculture. Regarding this, the head of the Central Construction Office recommends to install a sluice gate upstream from the sewer network and to counter-flush the latrines by means of pressurized water.

He opposes the system of pits, as the high water table would cause an infection of the ground water, and the necessary separation [from the ground water] by means of basins is difficult and cannot be undertaken at the present time. A gross estimate of the amount of night-soil leads to the conclusion that this material cannot be disposed of at all in the vicinity of the camp. The principal difficulties could only be overcome by a complete conversion of the sewer system to a pipe network complete with pumping station for which, unfortunately, the necessary equipment is unavailable.

The Brigadeführer takes note of the particular urgency of these questions and promises to help in any way whatsoever within the limits of his possibilities in order to improve the situation. He is, however, surprised about favorable reports from the competent medical staff regarding sanitary and hygienic conditions, whereas immediately afterwards, contradicting reports are presented to him. Head of Central Construction Office is ordered to prepare for Head of Office Group C, by May 15, 1943, proposals for the alleviation of the problems, together with a scheme for the proper effluent treatment, leaving aside any present difficulties of supply, which he will handle himself.

The garrison physician qualified as inadequate the [conversion of] stables into sick-bays. He criticizes the absence of lighting and water in the building section of the Swiss barracks. Furthermore, the number of barracks is insufficient so that the installation of further barracks in this sick-bay section must be investigated. The deficiencies observed, on closer inspection, always turn out to be interactions between the difficulties mentioned initially; the necessity of a separation from all other questions of construction and of finding a special solution becomes apparent.

As a permanent solution for the delousing in the PoW camp, the garrison physician suggested to create, for each subsection of the building project (10 altogether), complete disinfection facilities including the possibility of bathing. On the other hand, the head of Central Construction Office indicated that the large disinfection unit of the PoW camp is already under construction and should be finished first. Excluding further difficulties with respect to the availability of qualified workers, this should be the case by the end of August. A definite date could not be set by SS-Stubaf Bischoff. As an intermediate measure until that date, Brigadeführer will furnish, by way of a loan, a

new short-wave delousing train."

On May 8, at 18:05 hours, a telegram addressed to "command of concentration camp Auschwitz" arrived from the concentration camp Groß-Rosen, worded as follows:²⁰

"SS Stubaf Bischoff and man in charge to report to SS Brigadeführer and Major General of the Waffen-SS Dr.-Ing. Kammler on Monday, May 10, 1943, at 11 hours bringing all documents, plans, material contingents for water supply and drainage PoW camp 200,000 men."

The telegram was signed by SS Hauptsturmführer Wilhelm Gideon, vice-commander of KL Groß-Rosen.

On his return journey back to Berlin, Kammler had passed through Groß-Rosen and had decided there to have Bischoff come to Berlin, ordering Gideon to convey the message to Auschwitz. For greater safety, he had also conveyed the convocation to his Berlin office; thus, at 20:05 hours, the telex service (FS-Dienst) at Auschwitz received another telegram from SS-Oberscharführer Schürmann at the office of the Adjutant of Office C/I of the SS WVHA. The message, addressed to Bischoff personally, said:²¹

81/2

Auschwitz, am 16.5.1943

Bftgb.: 28 941/43/Bg/im

Betr.: Sondermassnahme für die Verbesserung der hygienischen Einrichtungen im KGL-Auschwitz

Bezug: Befehl des H-Brigadeführers u. Generalmajors der Waffen-# Dr. Ing. Kammler

Ausg.: 1 Bericht
1 Materialaufstellung
1 Detailplan über die Verbesserung der Abortbaracken im KGL

An das
#-Wirtschafts-Verwaltungshauptamt
- Abteilungsleiter C, #-Brigadeführer
u. Generalmajor der Waffen-#
Dr. Ing. Kammler

Berlin - Lichterfelde-West
Unter den Eichen 126-135

In der Anlage wird ein Bericht über die bisher getroffenen Massnahmen für die Verbesserung der hygienischen Einrichtungen im KGL, sowie eine Materialaufstellung über die für die Durchführung dieser Arbeiten umgehendst benötigten Materialien und eine Zeichnung über die Verbesserung der bestehenden Abortbaracken im KGL mit der Bitte um Kenntnisnahme in Vorlage gebracht.

An Materialien werden benötigt:

Eisen	351 915.00 kg
Kupfer	54.40 kg
Aluminium	1 145.70 kg
Messing	155.00 kg
Blei-Zinn-Leg.	7.20 kg
Nickel	0.20 kg
Zink	744.40 kg

Der Leiter der Zentralbauleitung
der Waffen-# und Polizei Auschwitz

Verteiler:
1 Handakte
1 Registr. Sondermassn. KGL

#-Sturmabführer

"Special measures for the improvement of hygienic installations in the PoW camp Auschwitz", RGVA, 502-1-83, p. 311 (report on next page.)

"SS Brigadeführer and Major General of the Waffen-SS Dr.-Ing. Kammler has ordered you to appear in Berlin on Monday, May 10, 1943, in the morning, with all plans and calculations for water supply and drainage of PoW camp Auschwitz."

This started a vast program of improvement in the field of sanitation at the PoW camp (the Birkenau camp), labeled variously in the documents as "immediate program," "special measure," "special program," "special construction measure," and "special action."²²

The corresponding written order was transmitted by Kammler to the Auschwitz commander on May 14.²³

4. The "Special Measures for the Improvement of Hygienic Installations" and the crematoria of Birkenau

From the beginning of its realization, the crematoria entered into the program of improvement of the Birkenau camp.

On May 13, 1943, Bischoff wrote a "report concerning the division of work for the immediate program at PoW camp

Auschwitz," in which each officer, non-com, and civilian employee of the Central Construction Office was charged with specific tasks within the scope of this program. The tasks for the civilian employee Jährling are outlined as follows under item 9 of this report:²⁴

"Civilian employee Jährling has to carry out the installation of heaters and boilers in the wash barracks, as well as the showers in the undressing room of crematorium III. Concerning the showers, SS Sturmbannführer Bischoff will consult with camp commander SS-Obersturmführer Höß.

SS WVHA will transmit an OT-drawing [OT = Organisation Todt, German national construction organization] for the disinfection ovens."

Two days later, on May 15, Bischoff sent the following telegram to the Topf company:²⁵

"Urgent telegram!

Address: Topfwerke Erfurt.

Text: Bring along Monday estimated project for hot water supply to 100 showers. Provide for installation of heat-

Bericht

Über die getroffenen Maßnahmen für die Durchführung des durch H-Brigadeführer und Generalmajor der Waffen-SS Dr. Ing. Kammler angeordneten Sonderprogrammes im KGL. Auschwitz.

Mit den Vorarbeiten für die Durchführung des Sonderprogrammes wurde sofort am Mittwoch, dem 12. Mai 1943, begonnen. In besonderen wurden folgende Arbeiten in Angriff genommen:

1. Kläranlagen.

Um die Abwässer für die Zeit der Bauarbeiten am Königsgraben und beim Durchstechen abzuhalten und späterhin gleichzeitig bis zur Fertigstellung der Kläranlagen eine entsprechende Klärung der Abwässer zu schaffen, werden sowohl beim Klärbecken im BA I als auch bei der Kläranlage im BA II provisorische Erdklärbecken errichtet. Für diese Arbeiten werden 2 Bagger zusätzlich eingesetzt.

2. Durchstechen des Königsgrabens zur Weichsel.

Die Vorarbeiten und Vermessungsarbeiten sind durchgeführt. Mit den Arbeiten am Durchstechen durch Häftlinge wird am Montag, den 17. Mai 1943, begonnen.

3. Abortbaracken.

Die offenen Abortkanäle werden mit einer 5 cm starken Eisenbetonplatte abgedeckt, in welche die Brillen eingebaut und mit hölzernen Deckeln verschlossen werden, ausgeführt. Zur Beseitigung des Geruchses werden in jeder Baracke je Kanal 2 Stück Steigleitungen aus Tonrohren über Dach geführt. Am Ende der Kanalgruben werden vor dem Übertreten in das Rohrsystem je 1 Rechen und 1 Holzschieber angeordnet, um einerseits die Verstopfungsgefahr zu vermindern und andererseits mittels größerer Wassermengen eine Durchspülung zu ermöglichen. Ferner werden zu diesem Zwecke noch zusätzliche Brunnen für jede Abortbarackenreihe angeordnet.

An den Längswänden der Abortbaracken werden hölzerne mit Pappe ausgelegte Piesrinnen angeordnet, welche in die Kanalgruben entwässert werden.

- 2 -

- 2 -

Zur Vergrößerung des Gesamtgefälles wird mit der Verlegung eines zweiten Hauptkanalrohrstranges außerhalb der Wasch- und Abortbaracken aus Tonrohren begonnen, in welchen jeweils die Wässer einer Wasch- und einer Abortbaracke zusammen eingeführt werden. Die Abwässer von diesem tieferliegenden Kanal werden mittels Schlammumpen in die bestehenden Kläranlagen gepumpt. Für die Durchführung dieser Arbeiten wurden alle verfügbaren Zivilfirmen eingesetzt.

4. Waschbaracken.

Damit zum waschen immer frisches Wasser zur Verfügung steht, sind oberhalb der hölzernen Waschrüge durchlöchernte Strahlrohre verlegt. Solange die Wasseraufbereitungsanlage noch nicht in Betrieb genommen werden kann, sind im westlichen Teil des BA II für die Waschbaracken provisorische Eisenbetonwasserbehälter hergestellt worden.

5. Wasseraufbereitungsanlage.

Mit den Erdarbeiten für die Wasseraufbereitungsanlage ist begonnen worden.

6. Entwesungsanlage.

Zur Entwesung der Häftlingskleider ist jeweils in den einzelnen Teillagern des BA II eine OT-Entwesungsanlage vorgesehen. Um eine einwandfreie Körperentlausung für die Häftlinge durchführen zu können, werden in den beiden bestehenden Häftlingsbädern im BA I Heizkessel und Boiler eingebaut, damit für die bestehende Brauseanlage warmes Wasser zur Verfügung steht. Weiters ist geplant, im Krematorium III in dem Müllverbrennungs- orten Heizschlangen einzubauen, um durch diese das Wasser für eine im Keller des Krematoriums III zu errichtende Brauseanlage zu gewinnen. Bezüglich Durchführung der Konstruktion für diese Anlage wurde mit der Firma Topf & Söhne, Erfurt, verhandelt.

7. Weichselgraben.

Mit den Bauarbeiten am Weichselgraben, welcher die Vorflut für die Truppenunterkunft darstellt, wird sofort nach den zurzeit in Gang befindlichen Absteckungsarbeiten begonnen. Auch für diese Arbeiten soll ein weiterer Bagger eingesetzt werden.

Aufgestellt: Auschwitz, den 16. Mai 1943. Der Leiter der Zentralbauleitung der Waffen-SS und Polizei Auschwitz

F. J. R.

Assessing

SS-Kauf.

J. J. R.

SS-Sturmbannführer.

"Report on measures taken for the realization of special program ordered by SS Brigadeführer and Major General of the Waffen-SS Dr.-Ing. Kammler for PoW camp Auschwitz": sewage plant, drainage system, toilets, wash rooms, drink water treatment plant; RGVA, 502-1-83, p. 311

ing coils or boilers in waste incinerator under construction at crem. III or flue-gas duct for exploitation of high exhaust temperatures. Necessary increase of oven level to accommodate large reserve tank would be possible. Please furnish such drawing to Mr. Prüfer by Monday, May 17."

On May 16, Bischoff sent to Kammler a "report on measures taken for the realization of special program ordered by SS Brigadeführer and Major General of the Waffen-SS Dr.-Ing. Kammler for PoW camp Auschwitz," in which we read under item 6:²⁶

"6. Disinfestation plant. For the disinfestation of the clothing of detainees, each subsection of BAII will have an OT-disinfestation unit. To ensure a faultless delousing of the detainees themselves, the two existing detainee baths of BAI will be equipped with heaters and boilers to provide hot water for the existing showers. Furthermore, it is planned to install heating coils in the garbage incinerator at crematorium III thereby to provide water for the shower installation to be built in the cellar of crematorium III. Concerning the design of this unit, negotiations have been carried out with Topf & Söhne of Erfurt."

The project of setting up shower facilities in the basement of crematorium III was quickly extended to crematorium II as well. On June 5, the Topf Co. sent the following letter to the Central Construction Office at Auschwitz, with reference to "Krematorium II and III waste incineration furnace":²⁷

"Enclosed please find drawing D 60446 concerning the incorporation of boilers into garbage incineration furnaces. Our site-engineer Wilh. Koch has been sent the same drawing. In case you agree with the execution of the unit according to this drawing, please inform Mr. Koch.

Please forward also to us your agreement in this matter, in order to allow us to establish the corresponding change-order."

The extension of the project to crematoria II and III is confirmed by a questionnaire concerning the Birkenau crematoria, undated, drawn up by Bischoff in June of 1943. The head of Central Construction Office replies to the first four questions saying that there were 18 ovens²⁸ in crematoria II – V with a total of 46 muffles, that they had been built by the Topf company in the years 1942-1943, that they were coke-fired, that all of them were non-mobile, that they had a total of 6 chimneys, 16 m high and that the chimneys were not equipped with forced-draft blowers. To the fifth question, "are the exhaust gases being used?," Bischoff replies "planned but not realized," and to the following question "if yes, state purpose," he answers "for bath installations in crema. II and III."²⁹

The project of installing 100 showers in crematorium III (and an-

other set of showers in crematorium II) could not have been aimed at the personnel of the crematoria, because at that time only 54 showers had been planned for the central sauna, the disinfection and disinfestation unit for the entire camp, as Bischoff had written on June 4, 1943, to the head of Office C/I of SS WVHA:³⁰

"The shower section for the detainees contains 54 showers, fed by 2 boilers of 3,000 liters each. The unit has been laid out for continuous use."

Actually, the "shower room" of the central sauna was equipped with only 50 showers,³¹ but it is thus clear that the "bathing facilities in Crema. II u. III" referred to in the questionnaire mentioned were to serve the detainees of the entire camp.

On June 24, 1943, crematorium III was handed over by the Central Construction Office to the housing administration of the Kommandantur. In the inventory for the basement, attached to the corresponding transfer statement, 14 showers³² are mentioned for morgue 1, which have an obvious relationship with the project discussed. No showers are mentioned³³ for the inventory of basement of crematorium II, handed over officially on March 31, 1943, precisely because the shower project was started only in May. Of course, 14 showers may have served for the personnel of the crematorium only. They were probably installed by the camp workshop.

The initial project was left pending for two reasons. Primarily because in each of the two disinfestation units of construction section I (buildings 5a and 5b) 50 showers³⁴ were installed. Those works began at the end of May, as we can learn from the "construction report concerning special measures at PoW camp," which Bischoff wrote on May 30, 1943:³⁵

"Installation of hot water supply was started in 2 delousing barracks (baths for detainees)."

87/30
11

Auschwitz, den 25. März 1944

Bfzgb. Nr. 4726/44/Jäh/Chr.
Betr.: KGL Auschwitz, Kremat. Ausnützung der Abgase.
Bezug: Dort. Schrb. v. 10.3.44 - B/Schu.

Firma
T o p f & S ö h n e
E r f u r t
Postfach 552/8.

Sie werden gebeten, Angebot mit bildlicher Darstellung und Berechnung sowie eingehende Erläuterung baldigst nach hier einzusenden.
In Frage kommen die Kremat. II u. III und evtl. auch IV und V.

Verteiler:
Sachbeurh. Jä...
Reg. Bfz. 1.30 KGL

Der Leiter der Zentralbauleitung
der Waffen-SS und Polizei Auschwitz

SS-Obersturmführer (F) *[Signature]*

"Use of exhaust gases of furnaces of Krematorium II through V"; RGVA, 502-1-313, p. 11

By July 13 the two units were already in operation, as we can gather from the “progress report concerning works for special measures at PoW camp and main camp,” which Bischoff compiled on that date:³⁶

“Hot water supply in the two delousing barracks (baths for detainees) of construction section I is operational.”

In parallel, the construction of the “disinfection and disinfection facility” (the so-called central sauna) moved ahead diligently, and its termination was scheduled for the beginning of September.³⁷ Eventually, the unit went into operation – albeit “during the day and for some hours at a time” – in early December,³⁸ to be handed over to the Auschwitz administration a month and a half later.³⁹

Still, the project of showers resurfaces on March 25, 1944. On that day, SS *Obersturmführer* Werner Jothann, who had succeeded Bischoff as head of Central Construction Office on October 1, 1943, sent a letter to Topf on the subject “PoW camp Auschwitz, Kremat., exploitation of exhaust gases,” in which he wrote:⁴⁰

“You are asked to send soonest offer with pictorial representation and calculations plus detailed explanation. Crematoria II and III, possibly also IV and V are being considered.”

In a listing of Topf dated April 13, 1943, referring to an unknown letter with the reference “24674/43/Ro-Pru/Pa,” it is written:⁴¹

“2 Topf disinfection ovens for crematorium II at PoW camp, Auschwitz.”

There is also an invoice from the firm *Vedag Betriebe Schlesien*, dated July 28, 1943, on the subject of “Auschwitz-Krematorium” which concerns “sealing works done on the disinfection plant.”⁴² It is known that the “2 Topf disinfection ovens” had been ordered from Topf on February 11, 1943, (order no. 148) for building 32, i.e., for the central sauna.⁴³ There is also an “individual invoice” from Vedag with date and text identical to the one already mentioned, in which there is an explicit reference to “BW 32 – disinfection facility.”⁴⁴

These two documents, even if they contain erroneous references, do confirm the general atmosphere with the crematoria being used for sanitary purposes as described in this section.

As J.-C. Pressac has written correctly:⁴⁵

“It is obvious that PoW camp Birkenau cannot have had at one and the same time two opposing functions: health care and extermination.”

Since the planning of the sanitary installations in the crematoria at Birkenau is based on *irrefutable documentary proof*, whereas the existence of installations for mass exterminations, according to J.-C. Pressac’s own admission, is founded solely on “traces,” it is quite obvious what the real function of the crematoria was.

Notes

First published as “Die Leichenkeller der Krematorien von Birkenau im Lichte der Dokumente” in *Vierteljahreshefte für freie Geschichtsforschung* 7(3&4) (2003), S. 357-380. Translated by Thomas Dunskus. For quotes and terms in their original German language see the German version, online at www.vho.org/VffG/2003/3.

¹ R.J. van Pelt, *The Pelt Report*, p. 221. An electronic version of this expert report can be found on the Internet at

www.holocaustdenialtrial.com/evidence/vani.asp.

- ² Soon to be published by Theses & Dissertations Press; the Italian original appear under the title “*Sonderbehandlung*” *ad Auschwitz. Genesi e significato*, published by Edizioni di Ar, Padova 2001.
- ³ Indiana University Press, Bloomington and Indianapolis 2002.
- ⁴ GARF, 7021-108-32, p. 37.
- ⁵ Published by J.-C. Pressac in: *Auschwitz: Technique and operation of the gas chambers*, The Beate Klarsfeld Foundation. New York 1989, p. 203.
- ⁶ GARF, 7021-108-32, p. 41.
- ⁷ Pohl’s report to Himmler dated September 16, 1942, concerning “a) Rüstungsarbeiten. b) Bombenschäden.” BAK, NS 19/14, pp. 131-133.
- ⁸ GARF, 7021-108-32, p. 43.
- ⁹ *Aktenvermerk* dated May 22, 1943. RGVA, 502-1-26, p. 85.
- ¹⁰ VHA, Fond OT 31(2)/8. The reference “VIII Up a 2” was the “G.B. Bau Kennnummer” (i.e. the ID number of a building project within the list of the building industry of Reich minister Speer) of the construction project PoW camp Auschwitz.
- ¹¹ *Ibidem*, *Lageplan des Kriegsgefangenenlagers Auschwitz O/S. Entwässerungsplan*. Plan No. 1782 of October 28, 1942.
- ¹² On January 1, 1943, the total strength was 29,630 detainees, of whom 24,263 were men and 5367 women. AGK, NTN, 134 (Auschwitz trial vol. 52), pp. 279, 282.
- ¹³ On April 30, 1943, the total strength of the camp was 53,436 detainees, of whom 34,777 were men and 18,659 women. AGK, NTN, 134 (Auschwitz trial, vol. 52), pp. 281, 285.
- ¹⁴ Situation map of PoW camp Auschwitz of June 6, 1942, in: J.-C. Pressac in: *Auschwitz: ..., op. cit.* (note 5), p. 195.
- ¹⁵ GARF, 7021-108-32, p. 37.
- ¹⁶ RGVA, 502-1-313, p. 159.
- ¹⁷ The figures are based on a statistical analysis of the data contained in the Death Books of Auschwitz, cf. *Die Sterbebücher von Auschwitz*, Saur, Munich 1995.
- ¹⁸ Plan published by J.-C. Pressac, *Auschwitz: ..., op. cit.* (note 5), p. 393.
- ¹⁹ *Aktenvermerk* by Bischoff dated May 9, 1943. RGVA, 502-1-233, pp. 36-37.
- ²⁰ RGVA, 502-1-83, p. 339.
- ²¹ RGVA, 502-1-83, p. 320.
- ²² Cf. in this respect my study “*Sonderbehandlung*” ..., *op. cit.* (note 2), pp. 73-81.
- ²³ *Aktenvermerk* von Jothann dated October 5, 1943. RGVA, 502-1-83, p. 77.
- ²⁴ RGVA, 502-1-83, p. 338.
- ²⁵ APMO, BW 30/34, p. 40.
- ²⁶ RGVA, 502-1-83, p. 311.
- ²⁷ RGVA, 502-1-336, p. 104.
- ²⁸ The furnaces with 8 muffles of crematoria IV and V were considered to consist of 4 furnaces
- ²⁹ RGVA, 502-1-312, p. 8.
- ³⁰ RGVA, 502-1-336, p. 107.
- ³¹ Inventory of transfer negotiation of “*Desinfektions- und Entwesungsanlage*” (central sauna) dated January 22, 1944. RGVA, 532-1-335, p. 3.
- ³² RGVA, 502-2-54, page number illegible
- ³³ RGVA, 502-2-54, pp. 77f.
- ³⁴ Transfer negotiation of building 5a, delousing facility, inventory. RGVA, 502-2-58, p. 129. Plan Nr. 2948 of delousing facility FL Bw. 5a dated October 6, 1943. RGVA, 502-1-230, p. 174. Cf. also drawing of Central Construction Office 2540 dated July 5, 1943 in: J.-C. Pressac, *Auschwitz: ..., op. cit.* (note 5), p. 58.
- ³⁵ RGVA, 502-1-83, p. 281.
- ³⁶ RGVA, 502-1-83, p. 119.
- ³⁷ RGVA, 502-1-332, p. 10.
- ³⁸ Letter from SS garrison physician to head of *Bauinspektion der Waffen-SS und Polizei* “*Schlesien*” dated December 9, 1943. RGVA, 502-1-336, p. 84.
- ³⁹ Transfer negotiation of this plant is dated January 22, 1944. RGVA, 502-1-335, p. 1.
- ⁴⁰ RGVA, 502-1-313, p. 11.
- ⁴¹ APMO, BW 30/34, p. 47.
- ⁴² RGVA, 502-1-316, p. 431 e 502-1-323, p. 137.
- ⁴³ Final invoicing of Central Construction Office for Topf Co. dated October 19, 1943 concerning “*Einrichtung einer Entwesungsanlage im K.Z.L. (Mas-sivbau) BW 32 bestehend aus 2 Öfen und 4 Kammern.*” RGVA, 502-2-27, p. 24
- ⁴⁴ RGVA, 502-1-316, p. 430.
- ⁴⁵ J.-C. Pressac, *Auschwitz: ..., op. cit.* (note 5), p. 512.

II. The Use of the Morgues of the Crematoria at Birkenau in 1943 – 1944

1. Jean-Claude Pressac's Thesis

As is well known, Jean-Claude Pressac's fundamental thesis on Auschwitz is the assumed transformation of the two morgues no. 1 of crematoria II and III into homicidal gas chambers from the end of 1942 onwards. He also claims that the morgues of crematoria IV and V initially served as corpse storage facilities for the bodies of those gassed in the so-called "Bunkers" of Birkenau, and later as corpse storage facilities for the bodies of those gassed in the homicidal gas chambers installed in these crematoria themselves.

One of the major arguments of this thesis is based upon drawing 2003 of the Central Construction Office, dated December 19, 1942, which is a re-issue of the preceding drawings 932 and 933 and which addresses the "relocation of basement access to the roadside."¹ Pressac notes that in the design of the basement of this building, a corpse chute – an inclined cement plane which allowed the corpses to be slid down from the outside into the basements of crematoria II and III – is now missing, and he comments:¹

"Replacing a chute designed to take corpses by an ordinary stairway defies all logic – unless the future corpses entered while they were still alive and were able to walk down the stairs."

Later Pressac came back to this argument with the same claim:²

"On December 19, Dejaco produced a new drawing – Nr. 2003 – for the basement, and made a major 'architectural blunder' at the same time. If we follow the indications on the new drawing, the northern stairway was now the only possible access to the morgues, which meant that the dead would have had to walk down those stairs!"

Robert Jan van Pelt and Deborah Dwork later took over Pressac's argument with the following comment:³

"He [Dejaco] canceled the planned corpse chute, which in the earlier plans had been the main access to the basement morgues. Live human beings descend staircases. Dead bodies are dropped through a chute. The victims would walk to their death."

Of course, the chute for the corpses was not eliminated,⁴ but the assumed transformation of the morgues in the crematoria into "undressing rooms" and homicidal "gas chambers" implied an important effect: the absence, within the crematoria, of morgues for the corpses of the registered detainees who died a "normal" death in the camp.

Robert Jan van Pelt has noted this and stated:⁵

"In fact, the situation was much worse,^[6] because in February 1943 all the morgues in crematoria 2 and 3 had been redesigned and were being equipped to function as undressing rooms and gas chambers, while the morgues in crematoria 4 and 5 were to be destined [sic] as undressing rooms. By the time the crematoria were finished, Auschwitz had virtually no permanently dedicated morgue capacity." (emph. in original)

This would have entailed serious problems of sanitation and hygiene, because one could not have scheduled in advance the cremation of registered detainees who had died in the camp and

TOPF J. A. TOPF & SÖHNE ERFURT

IAG 13.4.1943 BLATT

EMPFANGER Zentralbauleitung der Waffen SS und Polizei, Auschwitz O.S. 47

Aufstellung.

Betr.: Nr. 24678/43/Ro-Pru/Pa.
Be- und Entlüftungsanlage des Krema. II im K.G.L., Auschwitz
30,2 kg Cu, 0,7 kg Zn, 6,8 kg Alu, 1,4 kg Zn-Al

Betr.: Nr. 24676/43/Ro-Pru/Pa.
Saugzuganlage des Krematoriums II im K.G.L., Auschwitz
88,5 kg Cu, 4,8 kg Ms, 0,3 kg Sn-Bz, 0,3 kg Zn
3,0 kg Zn-Al, 6,0 kg Cu-Leg, 5,0 kg Alu

Betr.: Nr. 24674/43/Ro-Pru/Pa.
2 Topf Entwesungsöfen für das Krema II im Kriegsgefangenenlager, Auschwitz.
25,-kg Al, 15,-kg Zn-Al, 8,-kg Ms.

Betr.: 24679/43/Ro-Pru/Pa.
Erweiterung der Be- und Entlüftungsanlage (Warmluftzuführung) des Krema II im K.G.L. Auschwitz.
5,5 kg Cu, 0,1 kg Zn, 1,4 kg Al, 0,6 kg Zn-Al

Erfurt, den 13.4.1943

16. APR. 1943

J. A. Topf & Söhne
Erfurt
Kriegsmaschinenfabrik

ppa. J. A. TOPF & SÖHNE

Listing of metal requirements for, i.a., two disinfection ovens for Krematorium II of PoW camp Auschwitz; APMO, BW 30/34, p. 47

SS administration and to request immediately the means of construction as well as GB-permission.^[14]

As justification, letter from SS-Main office of Economic Administration dated May 12, 1944, – copy attached – is to be annexed at top of request.

On account of urgency of execution, works are allowed to be started as of now.”

On May 22, a meeting was held at Auschwitz grouping SS Obersturmbannführer Höß, SS Sturmbannführer Bischoff, SS Hauptsturmführer Baer, who had been appointed Kommandant of Auschwitz I on May 11, 1944, SS Sturmbannführer Bischoff, head of Construction Inspectorate of the Waffen-SS and Police Schlesien, and SS Obersturmführer Jothann, head of Central Construction Office. The latter wrote a file memo, in which he summarized the results as follows:¹⁵

“The meeting was called in order to define the location and the size of the c[orps]e-halls requested. It became evident that an inclusion into the present layout is problematic. If enough space for the construction of the c[orps]e-halls is to be made available, at least part of the toilet and washing barracks would have to be dismantled. It is however difficult to do without these barracks under the present circumstances.

SS Obersturmbannführer Höß points out that in accordance with a presently valid order, the daily load of c. [corpses] is to be removed daily in the morning by means of a dedicated truck; if this order is carried out, an accumulation of c. cannot arise and therefore the construction of the above-mentioned halls is not imperative. SS Ostuf. Höß therefore demands not to undertake the construction of the halls under discussion.”

But Dr. Wirths does not stop there and on May 25 comes back with a letter addressed to the senior garrison SS officer:¹⁶

“On July 20, 1943, I brought to the attention of the Central Construction Office of the Waffen-SS and Police Auschwitz the fact that in the women’s camp of Auschwitz II and in the camps of construction section II concrete and brick morgues are still missing and that their construction is urgently required in view of the fact that the available wooden sheds are absolutely unsuitable for the conservation of corpses because of the danger of epidemics and because of rat attacks. Improperly stocked corpses will always attract many rats.

In the sick-bays of the camps at cc Auschwitz II a certain number of corpses accumulate daily on a regular basis. While their transportation to the crematoria has been organized and takes place twice a day, in the morning and in the evening, it does

happen that on account of the scarcity of vehicles and/or fuel the corpses are not taken care of for 24 hours.

For reasons of hygiene and as a prevention of epidemics, any hospital has a corpse chamber for the short-term storage of bodies as they accumulate. Normally, in common hospitals the number of beds does not exceed 500, whereas in the various sick-bays for the detainees the number of beds amounts to 3-4,000 on average. In my opinion it is therefore patently evident that proper storage space for the numerous bodies must be available.

In my note of July 20, 1943, and in all preceding notes to the Central Construction Office of the Waffen-SS and Police Auschwitz I have requested only the provision of corpse chambers, never the construction of corpse halls in dedicated buildings or sheds; I request steps for the provision of such corpse chambers to be undertaken immediately on account of the urgency of the matter. Otherwise I shall have to

Auschwitz, den 22. Mai 1944

Befgh.Nr. 50913 /44/Ja/Go

A k t e n v e r z e i c h n i s

Betr.: Errichtung von Leichenhallen im Bauabschnitt II, Lager II Birkenau.

Besug: Schreiben des SS-WVHA. v.12.5.44, Az.: C VI/So.-2/3/EI/W-Befgh.Nr. u.Schr.d.Bauinspektion "Schlesien" v.15.5.44, Az.: BI-Sch/Allg 65/e/7434/44/Ka/Go

Besprechung am 22.5.44 in Gegenwart von
 SS-Obersturmbannführer H ü s s
 SS-Sturmbannführer B i s c h o f f
 SS-Hauptsturmführer B a e r
 SS-Obersturmführer (P) J o t h a n n

Vorgenannte Besprechung wurde angesetzt, um die Lage und Größe der geforderten L.-Hallen festzulegen. Hierbei zeigte sich, dass eine Einfügung in den Lageplan nicht ohne weiteres gegeben ist. Es müsste zur Schaffung eines geeigneten Platzes zur Errichtung der L.-Hallen zu mindestens ein Teil der Abort- bzw. Waschbaracken abgebrochen werden. Auf die Baracken kann jedoch nach Lage der Dinge schwer verzichtet werden.

SS-Obersturmbannführer H ü s s weist darauf hin, dass nach einer bestehenden Anweisung der tägliche Anfall von L. durch einen eigens hierfür bestimmten Lastwagen in den Morgenstunden eines jeden Tages abzuholen sind, bei Einhaltung dieses Befehls somit ein Anammeln von L. garnicht erfolgen kann und daher eine zwingende Notwendigkeit für die Errichtung der vorgenannten Hallen nicht erforderlich ist. SS-Ostuf. H ü s s bittet daher, von dem Bau der zur Erröderung stehenden Hallen vorerst Abstand nehmen zu wollen.

Der Leiter der Zentralbauleitung
der Waffen-SS und Polizei Auschwitz

SS-Obersturmführer (P)

Verteiler:
 2 x Bauinspektion
 1 x Registratur
 1 x Handakte
 1 x SS-Standortarzt mit der Bitte um Kenntnisnahme
 1 x Sonderbeauftragter für Schädlingbekämpfung SS-Stuf. Pflaum
 4 x mit der Bitte um Kenntnisnahme
 1 x Kommandant des Lagers II Birkenau
 1 x Kommandant des Lagers I
 1 x SS-Standortältester SS-Ostuf. H ü s s

“Erection of corpse halls in construction sections II, camp II Birkenau”; RGVA, 502-1-170, p. 260

advise my superior commander in order to avoid a most serious risk of epidemics for the whole camp caused by the present hygienically unsatisfactory storage of the corpses.

I enclose a sketch showing a corpse chamber. Such chambers are urgently required in the inmate sick-bay of the women's camp, of building section II, subcamps a, b, e and f. These chambers can be either built within the outpatient barracks or attached to them on the outside."

This letter, even though it was addressed to the camp commander, concerned also the head of Central Construction Office who wrote to the head of Construction Inspectorate of the Waffen-SS and Polizei Schlesien on June 12, attaching his own file memo of May 23, postdating it May 30, as well as the letter from Dr. Wirths of May 15 with the sketch of a corpse chamber attached to the letter of May 25. Jothann declared himself ready to undertake immediately – upon their approval – the construction of the corpse chambers in the form requested.¹⁷

3. The Significance of these Documents

The documents presented in the preceding section refute totally and radically Pressac's interpretation of the transformation of the Birkenau crematoria in a criminal sense.

There is not even the slightest hint of an improper (criminal) use of the morgues in the crematoria in the letters of the SS garrison physician. Such improper use would have raised immensely the hygienic and sanitary problems that he evoked. The morgues of all crematoria, on the contrary, appear to be available at any time and unconditionally. I say *at any time*, because there is no mention whatsoever, in any of the known documents, of a temporary unavailability of the morgues on account of a reason other than the temporary storage of the bodies of registered detainees. I add *unconditionally*, because the use of a morgue for the purpose of storing corpses is never subject to a different use in any of the known documents.

And if Pressac's thesis were true, it is obvious that the authorities of the Auschwitz camp would at least have organized the cremations by assigning one of the smaller crematories – or one or several of the morgues in the smaller crematories – to the bodies of the registered inmates who died at the camp, which however was not the case.

All this demonstrates that the essential function of the morgues in the crematoria was exactly what morgues normally provide, as results already from the letter of Dr. Wirths dated March 20, 1943, the day of the alleged gassing of 2,191 Jews from Greece,¹⁸ whose cremation would have taken a whole week. The first gassing, of 1,492 victims in crematorium II is said to have taken place on March 14. Their incineration would have ended on March 19 and would thus have made impossible the alleged second gassing operation, said to have occurred on March 16,¹⁹ because there would still have been 900 corpses left in the alleged 'gas chamber' of the crematorium.

Dr. Wirths, for his part, is only concerned with *real dead* and requests two hand carts to take them from the camp hospital to the crematorium.

Dr. Wirths' letter of July 20, 1943, shows how dangerous the storage of corpses of detainees deceased in the camp really was from the point of view of hygiene, all the more with respect to an outbreak of the plague that had been evoked. If

Pressac's thesis were true, the risk of an epidemic would have increased enormously, because the bodies of registered detainees would have been lying around in inadequate morgues within the camp for a much longer time, their number would have been greater, and the rats would have multiplied beyond all measure.

But Dr. Wirths never makes even a veiled reference to this *hypothetical* situation, which could have occurred, if Pressac's thesis were true. Dr. Wirths proposals concern always and exclusively the *real* conditions in the camp, and are not suspect in any way. Bischoff's letter of August 4, 1943, mentions the order given by Dr. Mrugowski on July 31 to transport the corpses "into the morgues of the crematoria" twice a day, in the morning and in the evening. The order concerned *all the crematoria* and had to be carried out twice daily, which implies the *total availability* of the morgues concerned. If Pressac's thesis were true, this order would have been foolish, because on the day it was given, preparations for the transports of the Jews from the ghettos of Bendsburg and Sosnowitz to Auschwitz were being made, and would have resulted in the gassing of 28,000 persons²⁰ in the crematoria of Birkenau between August 1st and 12th. Dr. Mrugowski, who was the head of the hygiene institute of the Waffen-SS, could not have been unaware of such preparations, in the same way as Dr. Wirths could not have been unaware of them, and Jothann could not have been unaware of them either.

Therefore, the *proven and normal fact* that the corpses were taken twice a day to the morgues of the crematoria refutes categorically the *hypothesis* of mass gassings that have allegedly occurred in these crematoria.

And that we are dealing with an *proven fact* results unequivocally from Jothann's file memo of May 23, in which it is said that the camp commander, in the meeting of the previous day, had spoken of the existing order of removing the corpses in the morning by means of a suitable truck. Even more explicitly, Dr. Wirths, in his letter of May 25, 1944, declared that transportation of the corpses to the crematoria was regulated and took place twice a day, in the morning and in the evening. Hence, there is not a shadow of a doubt concerning the fact that, during the second half of May 1944, this order was valid and was observed, within the limits of the availability of trucks and fuel.

However, the second half of May 1944 is also the time of the beginning of the deportation of Hungarian Jews to Auschwitz, something that no one could have been unaware of, least of all Rudolf Höß. The first transports reached Auschwitz on May 17; by May 22, the day of the meeting mentioned above, more than 62,000 Hungarian Jews had already arrived. If we follow the traditional historiography, over two thirds of them, some 41,000 are said to have been gassed and the crematoria at Birkenau,²¹ all of a sudden, had turned out to be so inadequate for this task that several trenches had to be dug for the incineration of the corpses in excess.

If that hypothesis were true, the morgues in the crematoria at Birkenau during that period would have been permanently occupied by victims: but then how could Rudolf Höß have calmly recalled the order we spoke of, namely to take the bodies of the registered inmates who had died in the camp to the morgues in the crematoria twice a day?

Therefore, in this case, too, and I would add, even more strongly, the *proven and ordinary fact* of transporting the bodies twice a day into the morgues of the crematoria, refutes categorically the *hypothesis* of mass gassings of Hungarian Jews allegedly carried out in those crematoria.

In conclusion it can be said that the documentation regarding the utilization of the morgues in the Birkenau crematoria demonstrates that, from their very origin in March 1943 onwards, they were not – nor could they have been – used as ‘undressing rooms’ and ‘gas chambers’ within the framework of an alleged mass exterminations by means of gas. Such a thesis is historically unfounded.

Notes

- ¹ J.-C. Pressac in: *Auschwitz: Technique and operation of the gas chambers*, The Beate Klarsfeld Foundation. New York 1989, p. 302.
- ² Jean-Claude Pressac, *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper Verlag, München-Zürich 1994, p. 81.
- ³ D. Dwork, R.J. van Pelt, *Auschwitz 1270 to the present*. W. W. Norton & Company, New York-London 1996, p. 324.
- ⁴ The *Rutsche* of crematoria II and III, 6.8 m long, was built by Huta – Hoch- und Tiefbau Aktiengesellschaft of Kattowitz at a cost of 37,40 RM. Huta report concerning “*Ausgeführte Bauarbeiten d. Krematoriums 2*” dated 7 May 1943 (APMO, BW 30/26, p. 36) and Rechnung Nr. 2 also dated 7 May 1943 concerning “*Ausgeführte Bauarbeiten des Krematoriums 3 lt. Angebot vom 13.7.42*” (RGVA, 502-1-306, p. 31). The *Rutsche* of crematorium II is moreover clearly visible on drawing 2197(a)(r) E 2197 (b) (r) attached to documentation of Übergabeverhandlung for the crematorium (J.-C. Pressac, *Auschwitz: ..., op. cit.* (note 1), pp. 311-312) and is explicitly described in the corresponding “Gebäudebeschreibung” (RGVA, 502-2-54, p. 78).
- ⁵ The Pelt Report, p. 210. Author’s italics.
- ⁶ The reference is to the reduction of the capacity of the Birkenau morgues asserted by van Pelt a few lines before.
- ⁷ In crematoria II and III, the incineration of a load of 2000 victims would have taken almost one week, in crematoria IV and V about ten days.
- ⁸ Letter from SS garrison physician to commander KL Auschwitz dated March 20, 1943 concerning “*Häftlings-Krankenbau – Kriegsgefangenenlager*.” RGVA, 502-1-261, p. 112.

- ⁹ Letter from SS garrison physician to Central Construction Office dated July 20, 1943 concerning “*Hygienische Sofortmaßnahmen im KL*.” RGVA, 502-1-170, p. 263.
- ¹⁰ Letter from HHB to Central Construction Office of Lublin and of Auschwitz dated 25 November 1941 concerning “*Leichenschuppen*.” RGVA, 502-1-170, p. 249.
- ¹¹ Letter from Bischoff to Wirths dated 4 August 1943 concerning “*Hygienische Sofortmaßnahmen im Kriegsgefangenenlager: Erstellung von Leichenhallen in jedem Unterabschnitt*.” RGVA, 502-1-170, p. 262.
- ¹² Erläuterungsbericht zum Ausbau des Kriegsgefangenenlagers der Waffen-SS in Auschwitz O/S. Errichtung von 1 Leichenbaracke (Effektenkammer) massiv. February 20, 1944. RGVA, 502-1-230, pp. 201-203. Letter from head of *Bauinspektion der Waffen-SS und Polizei “Schlesien”* (Bischoff) dated March 30, 1944, concerning “*Bauantrag zur Errichtung einer Leichenbaracke (Effektenkammer) im Kriegsgefangenenlager Auschwitz*.” RGVA, 502-1-230, pp. 200-200a. The drawing of the barrack and a sketch of its location have been preserved. RGVA, 502-1-230, p. 206.
- ¹³ Letter from Bischoff to Central Construction Office Auschwitz dated May 15, 1944, concerning “*Errichtung einer Leichenhalle im KL II Auschwitz*.” RGVA, 502-1-170, p. 259.
- ¹⁴ GB: *Generalbevollmächtigter für die Regelung der Bauwirtschaft* – plenipotentiary for regulation of construction industry, Albert Speer.
- ¹⁵ *Aktenvermerk* by Jothann dated May 23, 1944, concerning “*Errichtung von Leichenhallen im Bauabschnitt II, Lager II Birkenau*.” RGVA, 502-1-170, p. 260.
- ¹⁶ Letter from SS garrison physician to SS-Standortälteste dated May 25, 1944 concerning “*Bau von Leichenkammern im KL Auschwitz II*.” RGVA, 502-1-170, p. 264; Rudolf Höß was “SS-Standortältester, SS-Obersturnführer und Kommandant.”
- ¹⁷ Letter from head of Central Construction Office to head of Construction Inspectorate of the Waffen-SS and Police Schlesien, dated June 12, 1944 concerning “*Bau von Leichenkammern im KL. Auschwitz II*.” RGVA, 502-1-170, p. 251.
- ¹⁸ D. Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*. Rowohlt Verlag, Reinbeck bei Hamburg 1989, p. 445.
- ¹⁹ *Ibid.*, p. 442.
- ²⁰ *Ibid.*, pp. 560-572.
- ²¹ Cf. in this matter my article “*Die Deportation ungarischer Juden von Mai bis Juli 1944. Eine provisorische Bilanz*,” in: *Vierteljahreshefte für freie Geschichtsforschung*, 5(4) (2001), pp. 381-395.

III. The Undressing Room of Crematorium II at Birkenau: Origin and Function

1. Undressing Room – for the Living or for the Dead?

In section I I mentioned the project to install “showers in the undressing room of crematorium III” discussed in Bischoff’s report of May 13, 1943. In this section, we will explore the origin and the function of the “undressing room” of the Birkenau crematoria. According to the thesis of Jean-Claude Pressac, which was completely adopted by Robert Jan van Pelt, crematorium II of Birkenau was designed and built as a normal hygienic and sanitary installation, however:¹

“*towards the end of October 1942 one hit upon the idea, quite logical, actually, to move the gassings from Bunkers 1 and 2 into a room in the crematorium, where a mechanical ventilation was available, in the very same manner that had been employed in the morgue of crematorium I [of the main camp] in December of 1941.*”

The idea, according to Pressac, took on a concrete form when “the SS construction office decided to set up gas chambers in the crematoria.”²

The first trace of this decision – as we have already seen – is, in Pressac’s view, drawing 2003 of December 19, 1942, “re-

location of basement entrance to roadside,” in which the corpse chute is said to have been removed.

This interpretation, according to which a crematorium, designed and built as a normal hygienic and sanitary installation, would have later been transformed into a mass extermination unit with total abandonment of the possibility to store corpses in its morgues and burn them in its ovens, appears quite unfounded, if we only look at the documents discussed in section II.

What is important in this case, however, is the date: according to Pressac, the decision to carry out the gassings in the crematoria was taken on December 19, 1942, and henceforth put its traces on the projects of the Central Construction Office. As only the morgue no. 1 was equipped with a ventilation system having aeration and de-aeration equipment, it is clear that this room was to become the homicidal gas chamber. And as it was intended to carry out mass exterminations, it is also clear that morgue no. 2 was destined to become the undressing room of the future victims, in keeping with the procedure already tested – according to Pressac – in crematorium I.

Hence, the decision to transform morgue no. 1 into a homicidal gas chamber implied the decision to transform morgue no. 2 into an undressing room, and the two decisions were taken at the same time. It is correct that in certain documents morgue no. 2 of crematorium II is labeled "undressing room" or "undressing cellar," and for Pressac this designation is a "criminal trace" in favor of the thesis about alleged extermination activity of this cremation unit, which appears for the first time in Bischoff's letter to Topf of March 6, 1943, in which he writes, with reference to morgue no. 2:³

"Furthermore, request is made for the supply of a supplemental offer regarding the changes in the de-aeration installation for the undressing room."

But did this "undressing room" really designate an undressing room for the victims of the gas chambers?

2. Origin and Function of the Undressing Room in Crematorium II at Birkenau

Two documents unknown to Pressac, concerning the origin of the decision to create an "undressing room" in the basement of crematorium II allow this question to be answered once and for all.

On January 21, 1943, the SS garrison physician wrote the following letter to the camp commander:⁴

"1. SS garrison physician Auschwitz requests the dissecting room, planned for the new construction of the crematorium at Birkenau, to be split into two rooms of equal size by means of a partition and to have 1 or 2 wash basins installed in the first one, because it is to be used as dissecting room proper whereas the second room is needed for anatomical preparations, the storage of files, writing materials, and books, for the preparation of colored tissue slides and for microscope work.

2. Furthermore, it is requested to provide for an undressing room in the basement rooms."

The most highly important conclusions for our topic result from this letter.

1. The decision to create an "undressing room" in the crematorium was taken neither by the Kommandantur (HöB) nor by the Central Construction Office (Bischoff), but quite simply by the SS garrison physician.
2. The SS garrison physician attributed no particular importance to this matter and presented it as something of an afterthought to the purely hygienic and sanitary request for the dissecting room.
3. The crematorium was attached, from the point of view of hygiene and sanitation as well as in respect of medical-legal matters, to the SS garrison physician who, was fully informed about the relevant projects and, when the occasion arose, intervened with the Central Construction Office demanding modifications. The letter quoted proves that the SS garrison physician was completely unaware of the alleged project to transform the morgue no. 2 into an undressing room for the vic-

tims of gassing actions: he requests the installation of an "undressing room" somewhere "in the basement rooms" without mentioning specifically morgue no. 2 and without excluding, for this purpose, morgue no. 1. But in view of his position, he could not have been unaware of the decision, supposedly taken two months earlier, to make morgue no. 2 into an "undressing room," because if he did not know about it, such a decision could, in fact, not have been taken. What results from the above document is that the idea of an "undressing room" was conceived by the SS garrison physician in January of 1943 and transmitted to the Auschwitz command on January 21.

On February 15, 1943, SS *Untersturmführer* Janisch, Head of the Construction Office of the PoW camp (Birkenau) answered the letter of SS garrison physician by a hand-written note which said:⁵

"Re 1.) has been launched

Re 2.) for undressing a horse-stable barrack has been set up in front of the cellar entrance."

What was the purpose for an "undressing room" in the crematorium? And why was a barrack built for such a purpose?

Pressac has noted that a horse-stable barrack in front of crematorium II, at a location announced by Janisch, i.e. "in front

<u>A b s c h l e s s e</u>	
Der SS-Standortarzt Auschwitz	Auschwitz, den 25.6.43.
Betr.: Bau von Leichenkammern im KL Auschwitz II	
Bezug: Mein Schreiben an die Zentralbauleitung Auschwitz vom 20.7.43, S/Az.: 14 (KL) 7.43/Dr. 4/Ri.	
Anlg.: 1 Skizze	
An den	
SS-Standortältesten	
<u>A u s c h w i t z</u>	
der	
Unter dem 20.7.43 habe ich xxxx Zentralbauleitung der Weissen SS und Polizei Auschwitz mitgeteilt, daß im Frauenlager des KL Auschwitz II und in den Lagern des Bauschnittes II noch betonierte und gemauerte Leichenkammern fehlen, deren Erstellung vordringlich ist, da die bisher zur Verfügung stehenden Holzschuppen für die Aufbewahrung von Leichen aus seuchenhygienischen Gründen und wegen der großen Gefahr des Rattenfraßes völlig ungeeignet sind.	
Nicht einwandfrei aufbewahrte Leichen ziehen immer viel Ratten an. In den Häftlingsrevieren der Lager des KL Auschwitz II fallen naturgemäß täglich eine bestimmte Anzahl von Leichen an, deren Abtransport zu den Krematorien zwar eingestellt ist und täglich 2-mal morgens und abends erfolgt. In Anbetracht des in KL Auschwitz bestehenden Mangel an Fahrzeugen und zeitweise auch Brennstoffmangels aber kommt es vor daß die Leichen bis zu 24 Stunden liegen bleiben. Jedes Krankenhaus verfügt aus seuchenhygienischen Gründen über eine Leichenkammer zum kurzfristigen Aufbewahren anfallender Leichen. Dabei überschreitet die Zahl der Kranken in den allgemeinen Krankenhäusern durchschnittlich die Zahl von 500 Betten nicht, während in den einzelnen Häftlingsrevieren des KL Auschwitz II die Bettenzahl durchschnittlich 7 - 4000 beträgt. Es ist meines Brachtens damit doch nicht mehr als selbst verständlich, daß für die zahlreichen anfallenden Leichen entsprechende Aufbewahrungsräume vorhanden sind.	
Ich habe in meinem Schreiben vom 20.7.43 und in allen übrigen vorher gegangenen Schreiben an die Zentralbauleitung der Weissen SS und Polizei Auschwitz immer nur die Anlage von Leichenkammern, niemals aber den Ausbau von Leichenhallen in eigene zu errichtenden Häusern oder Schuppen verlangt und bitte wegen der Notwendigkeit der Errichtung solcher Leichenkammern, die nötigen Schritte umgehend zu unternehmen, da ich andernfalls gezwungen bin, mich an meine vorgesetzte Dienststelle zu wenden, um durch die bisherige unhygienische Aufbewahrung der Leichen nicht eine schwerste Gefährdung für das ganze Lager in seuchenhygienischer Hinsicht eintreten zu lassen.	
Eine Skizze für eine Leichenkammer füge ich bei. Dringend erforderlich sind Leichenkammern im KLB des Frauenlagers des KL II, Lagerabschnitt e, b, c und f. Diese Leichenkammern können entweder in die Ambulanzbaracken eingebaut oder an diese außen angebaut werden.	
f.d.R.G.A.	Der SS-Standortarzt Auschwitz
	gez. Dr. Wirths
	SS-Hauptsturmführer
SS-Unterschiedsführer	

Dr. Wirths keeps complaining about the lack of appropriate morgues: "Construction of morgues in CC Auschwitz II"; RGVA, 502-1-170, p. 264

of the cellar entrance,” does indeed appear on the “Situation map of the PoW camp Auschwitz O/S.” of March 20, 1943. Pressac writes in this respect:⁶

“The drawing confirms the erection of a hut of the stable type in the north yard of Krematorium II in March 1943. We know little about this hut, except that after serving as an undressing room for the first batch of Jews to be gassed in this Krematorium, it was quickly dismantled – only a week later according to the Sonderkommando witness Henryk Tauber. The first mention of an access stairway through Leichenkeller 2 found in the PMO archives, BW 30/40, page 68e, is dated 26/2/43 (Document 7a). As soon as this entrance was operational, the undressing hut was no longer required.”

Pressac then comes back to this argument but offers a different explanation:⁷

“On Sunday 14th March [1943], Messing continued installing the ventilation of Leichenkeller 2, which he called ‘Ausskleidekeller II/Undressing cellar II.’ In the evening, about 1,500 Jews from the Cracow ghetto were the first victims to be gassed in Krematorium II. They did not undress in Leichenkeller 2, still cluttered with tools and ventilation components, but in a stable-type hut temporarily erected in the north yard of the Krematorium.”

Later, he goes back to his first interpretation:⁸

“This Bauleitung source confirms the erection in mid-March 1943 of a hut running south-north in the north yard of Krematorium II, which was used, according to Henryk Tauber, as an undressing room, apparently because the access stairway to the underground undressing room (Leichenkeller 2) was not yet completed.”

Pressac refers to the following statement by Henryk Tauber:⁹

“These persons [the assumed victims] were herded into a barrack, which at the time stood perpendicularly to the crematorium building on the entrance side of the yard of crematorium II. The persons entered this barrack through a door located on the side of the entrance and descended [into the basement] by means of steps which were to the right of the Mühlverbrennung [sic]. This barrack was used as an undressing room at that time. But it was used for more or less one week and was then dismantled.”

Pressac publishes the complete drawing 2216 of March 20, 1943, but with illegible notes.¹⁰ He refers, though, also to another version of this drawing (from another negative of the Auschwitz museum), in which the notes are clearly visible.¹¹ Here, the barrack in front of the crematorium II is represented by an empty rectangle – a symbol which corresponds neither to a barrack “completed,” which is represented by a dark rectangle, nor to a barrack “under construction,” which is represented by a rectangle with oblique hatching, but to a barrack “planned.” This shows up even more clearly in another detail of the drawing published by Pressac.¹²

There is, by the way, another map of Birkenau, immediately preceding the one referred to by Pressac, in which the barrack in question does not appear at all. That is the “lay-out plan for the construction and enlargement of concentration and PoW camp, drawing no. 2215,” dated March 1943.¹³ As it is num-

bered 2215, it precedes the one numbered 2216 and was therefore established on March 20, 1943 or earlier.

It is not clear why this barrack appears only on drawing 2216. It does not appear at all¹⁴ on drawing 1991 of February 17, 1943, which also shows the barracks planned, under construction and completed in the Birkenau camp, in spite of the fact that it had already been set up on February 15. This obviously results from its stop-gap and temporary character. It is unknown when the barrack was set up. What is certain is that this barrack had nothing to do with the alleged homicidal gassings.

Pressac’s first explanation that the barrack had been set up because the access to morgue no. 2 was not yet ready, does not make much sense. With respect to crematorium III Pressac actually states:¹⁵

“On 10th February [1943], work began on piercing the opening for and building the western access stairway to morgue 2 (future undressing room) of Krematorium III, under the supervision of Huta foreman Kolbe. This was done in six days, being completed on 15th (PMO file BW 30/38, pages 25 to 27). It is not known when this operation was carried out for Krematorium II. The only mention of its realization dates from 26th February, or eleven days after that of Krematorium III was completed.”

On March 20, 1943, the day on which drawing 2216 of the Birkenau camp was done, SS garrison physician for Auschwitz, SS Hauptsturmführer Wirths, as we have already seen, writes in his letter to the commander:¹⁶

“For the removal of the corpses from the detainee sick-bay to the crematoria, 2 covered hand carts must be procured, allowing the transportation of 50 corpses each.”

In this way, the question becomes definitely clear. The SS garrison physician was worried about the poor conditions of hygiene and sanitation, in which the corpses of the detainees were kept, due to the inadequacy of the existing corpse chambers – simple wood sheds that could not prevent the rats from feasting on the bodies – with the risk of an outbreak of the plague. He states this clearly in his letter of July 20, 1943, which describes a situation that obviously existed already in January. The SS garrison physician therefore wanted to deposit the corpses in a hygienically safer place, and the best place was obviously constituted by the two morgues of crematorium II which, at the time, were in an advanced state of construction. On January 21 he asked to set up an “undressing room” for these corpses “in the basement rooms” of the crematorium. On January 29 Bischoff replied that the corpses could not be kept in morgue no. 2, but that this was of no importance because they could be taken to the “Vergasungskeller” (gasification or gassing cellar, see further down).

On February 15, Janisch informed the SS garrison physician that “a horse-stable barrack in front of the basement entrance” of crematorium II had been set up for the undressing of the corpses of the camp. Hence, this barrack was set up some time between January 21 and February 15, and for that very reason it could not have served any criminal purpose.

This is confirmed by the fact that crematorium II went into service on February 20, 1943. A report by Kirschneck, dated March 29, 1943, states, in fact, the following as regards this crematorium:¹⁷

"Brickwork completely finished and put into operation on Feb. 20, 1943."

Hence, the crematorium went into operation even before ventilation was installed in the morgue no. 1, and it received corpses even before this room could theoretically have been used as a homicidal gas chamber.

But why was an outside barrack needed at all? The answer is simple: In January of 1943, morgue no. 2 was unserviceable.

In the "Report no. 1" Bischoff sent to Kammler on January 23, 1943, with reference to "Krematorien PoW camp, state of construction" we read with respect to crematorium II:¹⁸

"Cellar II. Concrete ceiling finished (removal of form-work shuttering dependent on weather conditions)."

In his report dated January 29, 1943, Topf engineer Prüfer confirmed:¹⁹

"Shuttering cannot yet be removed from ceiling of morgue because of frost."

On the same day, SS Obersturmführer Kirschneck confirms in a note for the file:²⁰

"Morgue 2 has been completed except for removal of shuttering from ceiling, which requires temperatures above freezing."

Finally, in the letter addressed to Kammler on January 29, 1943, Bischoff writes:²¹

"Crematorium II has been completed – save for minor constructional work – by the use of all the forces available working day and night shifts, in spite of unspeakable difficulties and freezing temperatures."

The ovens were fired up in the presence of the chief engineer, Mr. Prüfer of Topf & Söhne Co., Erfurt, the contractor, and operate perfectly."

The concrete ceiling of the morgue could not yet be freed from the shuttering because of frost. This is, however, of no consequence, because the gassing cellar can be used for this."

During the first two weeks of February 1943, there were at least 10 days at Birkenau when the morning temperatures were between -1 and -8°C, overnight minima were even lower, and maximum afternoon temperatures varied between -3 and +6°C,²² which makes it highly probable that morgue 2 remained unusable because of the impossibility of removing the shuttering from the concrete ceiling of the room.

The only document on the subject of the realization of an outside access to morgue 2 dates from February 26, 1943²³: the work probably started that day or a few days later and was probably finished within a week, as in the crematorium III. On March 8, 1943, the Topf technician Heinrich Messing began mounting the de-aeration duct in morgue 2, which he regularly calls "undressing cellar" in his weekly reports.²⁴ The work ended on March 31, 1943 ("de-aeration equipment for undressing cellar installed."²⁵

Accordingly, at the latest by March 8 the Central Construction Office, upon the request of the SS garrison physician, had decided to create an "undressing room" in the basement of crematorium II, more specifically in morgue 2. For its part, morgue no. 1 was operational from March 13 ("aeration and de-aeration equipment cellar I went into operation").²⁶

On March 20, the day reported to have seen the gassing of

2,191 Greek Jews,²⁷ the SS garrison physician worried only about the transportation of the corpses of detainees from the camp hospital to crematorium II without even the slightest hint at alleged gassings.

We have thus answered the two questions we asked initially.

1. The "undressing room" was used for the corpses of registered detainees who had died at the camp. During the Bel-sen trial, SS *Hauptsturmführer* Kramer, commander of the Auschwitz II camp (Birkenau) from May 8, 1944, onwards, declared on this subject:²⁸

"Whoever died during the day was put into a special building called the mortuary, and they were carried to the crematorium every evening by lorry. They were loaded on the lorry and off the lorry by prisoners. They were stripped of their clothes by the prisoners in the crematorium before being cremated. The clothes were cleaned and were re-issued where the people had not died through infectious diseases."

2. A barrack in front of the crematorium was built initially as an "undressing room" because morgue 2 was not yet serviceable on January 21, 1943, the day the SS garrison physician requested an "undressing room."

3. The "Gassing Cellar" of Crematorium II at Birkenau

Even before Pressac, the official historiography had taken the term "gassing cellar," which appears for the first time on January 29, 1943, in Bischoff's letter to Kammler, as discussed in the preceding section, to be a trace, if not an outright proof, of the existence of a homicidal gas chamber in crematorium II. What is of interest to us here is, above all, the context, in which this expression appears, and the significance of the entire sentence.

Bischoff says here that it had not yet been possible to remove completely the shuttering from the concrete ceiling of the morgue no. 2 because of frost, but that this was of no consequence because "for this" one could use the "gassing cellar." Practically speaking, the "gassing cellar" could take over the function of morgue no. 2. If we do assume that the function of morgue no. 2 was that of an undressing room for the victims and that the "gassing cellar" functioned as a homicidal gas chamber, how could a homicidal gas chamber function as an undressing room at the same time?

One can argue that the homicidal gas chamber could also be used as an undressing room, but then why – if we follow Tauber and Pressac – did the Central Construction Office allegedly build a barrack in front of the crematorium as an undressing room for the victims?

It is essential to stress here that the matter had a strictly temporary character and was of interest only as long as "morgue" 2 was unavailable: the "gassing cellar" could be used "for this," *i.e.*, as a morgue, on January 29, 1943, and the days immediately thereafter. At a time when, as Bischoff tells us in his letter, the Topf company had not yet shipped "the aeration and de-aeration equipment" due to freight restrictions. Therefore the "gassing cellar" could not be operational as a homicidal gas chamber.

The interpretation by the official historiography – the undressing room for the victims is not operational but that does

not matter because the homicidal gas chamber can be used instead – is therefore all the more nonsensical: considering that the alleged homicidal gas chamber was unserviceable, for what purpose would the victims undress? And the victims of what, if the homicidal gas chamber did not work? In conclusion, the victims could not undress in “morgue 2” because this room was not available; they could undress in the “gassing cellar,” but could be gassed neither in the “morgue 2” nor in the “gassing cellar.”

It is thus evident that the explanation of Bischoff’s letter is quite different: “morgue 2” could not be used as a morgue or undressing room for the bodies of registered detainees who had died in the camp of “natural” causes, because this room was unavailable, but that was of no consequence, because the corpses could be placed into the “gassing cellar.” One last point has to be elucidated: why was “morgue no. 1” called a “gassing cellar”?

The alleged criminal transformations of the basement of crematorium II began at a time, when the typhus epidemic that had broken out at Birkenau in July of 1942 had not yet been brought under control. The death rate among the inmates, though clearly dropping, was still high: some 8,600 deaths in August, some 7,400 in September, some 4,500 in October, some 4,100 in November, some 4,600 in December, and some 4,500²⁹ in January 1943. On January 9, 1943, Bischoff wrote a letter to the head of Office Group C of the SS WVHA, SS *Brigadeführer* Kammler, on the subject of “hygienic installations at CC and PoW camp Auschwitz,” in which he listed all installations of disinfestation and disinfection that existed at the time: five installations at CC Auschwitz and four at PoW camp Birkenau. He ended his letter with the following observation:³⁰

“As can be seen from the foregoing, the need for hygienic installations has largely been fulfilled; once the screening barrack for civilian workers is operational, it will be possible, at any time, to delouse and disinfest a large number of people.”

However, over the following days the hot air unit of block 1 in the main camp (built by Topf & Söhne), the hot air unit “in the men’s and women’s disinfestation barracks at the PoW camp,” i.e. in the delousing barracks 5a and 5b (built by the Hochheim Co.), and finally in the “military disinfestation station” went out of service on account of fires.³¹ These failures occurred at a time when the typhus epidemic that had broken out in July of 1942 had not been reined in.

On December 17, 1942, Bischoff wrote to the “Military registration office, department W” at Bielitz:³²

“Concerning your inquiry of Dec. 8, 1942, Central Construction Office informs that camp quarantine can probably not be lifted over the next three months. While all available means of fighting the epidemic are being put to work, new cases have not yet been completely eradicated.”

The same day, Bischoff wrote as follows to the camp commander:³³

“Pursuant to order of SS garrison physician, the first delousing and/or disinfestation of civilian workers is to be carried out on Saturday, Dec. 19, 1942. On account of this it is necessary that the disinfestation units in CC be made available. The same goes for individual delousings from

Dec. 22, 1942, for the civilian workers. Your approval is requested.”

In the “garrison order no. 1/43” of January 8, 1943, the Auschwitz commander informed:³⁴

“Head of Office D III has informed by radio message that the camp quarantine for CC Auschwitz will remain in force as before.”

On January 5, 1943, several cases of typhus were identified at the Myslowitz jail (a town some twenty kilometers north of Auschwitz) and were rapidly spreading among the inmates. The president of provincial civil administration, whose seat was at Kattowitz, proposed to send the patients to Auschwitz. In a letter addressed to the camp commander, he wrote:³⁵

“I do recognize furthermore that these prisoners may introduce new cases of infection into the Auschwitz camp. On the other hand, as typhus at the Auschwitz camp is still rampant and considerable sanitation measures have been set up there as a countermeasure, I feel entitled to make such a request. [...]”

On January 13, Rudolf Höß replied that while “some cases of typhus” still occurred at the camp, it was no longer an epidemic (“the typhus epidemic no longer exists”), he refused this proposal, because the arrival of these sick inmates would greatly increase the resurgence of the typhus epidemic (“because in this way the risk of a new outbreak of a typhus epidemic would become very great”).³⁶

However the Police President at Kattowitz decided that the bodies of inmates who had died of typhus at Myslowitz would be taken to Auschwitz by hearse for cremation, after having been treated with a delousing agent and placed in a coffin (“for incineration the departed will be transferred to Auschwitz by hearse”).³⁷

Sanitary and hygienic conditions at Auschwitz were not as reassuring as Rudolf Höß had described them. On January 25, in “internal order no. 86,” Bischoff announced the following:³⁸

“On account of an order emanating from the SS garrison physician of CC Auschwitz, all SS personnel of the Central Construction Office billeted at the Construction Office housing barrack will be subject to a 3 week quarantine.”

During the course of January of 1943, a resurgence of the typhus epidemic took place, which culminated in the first ten days of February and prompted SS *Brigadeführer* Glücks, head of office Group D of the SS WVHA, to order drastic measures, as seen from the letter Bischoff wrote to Kammler on February 12, 1943, on the subject of “increase in typhus cases”:³⁹

“In view of the rapid increase in cases of typhus among the members of the guard unit, SS Brigadeführer and Major General of the Waffen-SS Glücks, has ordered a total quarantine for CC Auschwitz. In this connection, starting on Feb. 11, 1943, all detainees are being disinfested and are not allowed to leave the camp. As a consequence, the building projects, to which detainees had predominantly been assigned, had to be stopped. Resumption of work will be announced by the Central Construction Office.”

Let us return to the “gassing cellar.” In the context outlined above, it was most reasonable that at the end of January of 1943, in order to overcome the loss of the disinfestation units that were out of commission due to fire, the SS authorities

planned to utilize as temporary gas chamber employing hydrocyanic acid the morgue 1 of crematorium II. The name “gassing cellar” was evidently taken from the gas chamber employing hydrocyanic acid of buildings Bw 5a and 5b, which was also called “gassing room.”⁴⁰

The initiative came, most probably, from Office Group C of the SS WVHA, because Bischoff's letter of January 29, 1943, addressed precisely to the head of Office Group C, SS *Brigadeführer* Kammler, which uses the term “gassing cellar,” takes for granted that the addressee knew perfectly well what it was all about. This is confirmed by the fact that at the end of January, Office C/III (Technical questions) of SS WVHA had requested from the Hans Kori Co. of Berlin an estimate for a “hot-air disinfection unit” for the Auschwitz camp. The Kori Co. answered on February 2 by a letter to the office in question concerning an “delousing unit for Auschwitz conc. camp,”⁴¹ an “Listing of iron requirements for a hot-air delousing unit, Auschwitz concentration camp” for a total of 4,152 kg of metal,⁴² and a “cost estimate concerning a hot-air delousing unit for the Auschwitz concentration camp” totaling 4,960.40 RM.⁴³

That same day, February 2, 1943, SS *Hauptsturmführer* Kother, head of Office C/VI of SS WVHA (commercial questions) carried out an “Inspection of disinfection and sauna units at CC Auschwitz.” In the corresponding report by SS *Standartenführer* Eirenschmalz, head of Office C/VI of SS WVHA, on the subject of “disinfection units” it is said that the hot-air units had been originally conceived for a disinfection by means of hydrocyanic acid, which required a temperature of 30°C, but had been used for a hot-air disinfection, which necessitated a temperature of 95°C and had therefore been “overloaded.”⁴⁴

“The ever increasing arrival of many detainees leads to a corresponding utilization of the equipment, and the wear of the latter under such constant employment can only be countered by the installation of air-heaters based on coke. In order to counteract impending failures of the units, cast-iron hot-air heaters have been envisioned here for the existing disinfection plants. Having checked with the supplier, these will be made available for supply within three weeks so that the necessary measures against epidemics can be undertaken. The fires having occurred are for the most part attributable to overheating, which makes it imperative to observe the respective directions when such plants are being utilized”

The idea of using the morgue no. 1 of the crematorium II as an emergency disinfection chamber was then extended also to the other crematoria, and the corresponding documentary traces were later interpreted by Jean-Claude Pressac as “traces” or “slip-ups” referring to homicidal gas chambers. After little more than three months of planning at the Central Construction Office, Kammler changed his program of “Special measures for the improvement of hygienic installations” in the Birkenau camp, and suddenly all projects aiming at the use of the crematorium rooms as emergency disinfection chambers were thrown out.

At the end of July 1943, disinfection and disinfection units for 54 000 detainees per day existed or were on order within the complex of Auschwitz-Birkenau.⁴⁵

But as early as May of 1943, the documents of the Central Construction Office stop making any reference to the use of rooms in the crematoria as emergency disinfection units, and thus, according to Pressac, to any kind of “trace” or “slip-up” hinting at an alleged criminal activity going on in the crematoria.

Already in 1994 I had underlined that, as far as the crematorium II at Birkenau is concerned, no “criminal trace” has a date later than March 31, 1943, the day of the official hand-over of the crematorium to the camp administration. Therefore, for the more than 20 months of use of this crematorium for alleged extermination activities there is not even one miserable “trace,” and that goes for the other crematoria as well.⁴⁶ No official historian has ever wondered about the reason for this strange state of affairs, which is certainly not due to a lack of documents: it can be explained only and completely by the fact that the program of improving the normal disinfection and disinfection units, launched in May of 1943, rendered absolutely needless any kind of plan to install emergency disinfection units in the crematoria. From this project one moved, in fact, to the plan of installing emergency showers for the detainees in the crematoria, which was given up in turn because the 100 showers of buildings 5a and 5b functioned regularly and because – as we have seen in section 1.4. – completion of the central sauna was now close.

Notes

¹ J.-C. Pressac, *Die Krematorien von Auschwitz. Die Technik des Massenmordes*, Piper Verlag, München-Zürich 1994, p. 75.

² *Ibidem*, p. 83.

³ J.-C. Pressac, *Technique and operation of the gas chambers*, The Beate Klarsfeld Foundation. New York 1989, pp. 432-433.

⁴ RGVA, 502-1-313, p. 57.

⁵ RGVA, 502-1-313, p. 57a. After having written this article, but before it was published in no. 3&4, December 2003, of the *Vierteljahreshefte für freie Geschichtsforschung* (pp. 357-380), I became aware of a mistake I had made when reading this document. As I had initially come to a wrong conclusion because of this error, I immediately rewrote the paragraph on the origin and the function of the undressing room of crematorium II at Birkenau, but by an unfortunate misunderstanding the new, corrected section was not substituted for the initial text that thus came to be published with the German version of this article. I use this opportunity to rectify the matter and present my excuses to the reader. Carlo Mattogno.

⁶ J.-C. Pressac, *Auschwitz: ..., op. cit.* (note 3), p. 462.

⁷ *Ibidem*, p. 227.

⁸ *Ibidem*, p. 492.

⁹ Deposition by H. Tauber dated 24 May 1945. Höß trial, vol. 11, p. 136.

¹⁰ J.-C. Pressac, *Auschwitz: ..., op. cit.* (note 3), p. 226.

¹¹ *Ibidem*, p. 462.

¹² *Ibidem*, p. 256.

¹³ RGVA, 502-1-93, p. 1.

¹⁴ Cf. reproduction of the drawing in: J.-C. Pressac, *Auschwitz: ..., op. cit.* (note 3), p. 220.

¹⁵ *Ibidem*, p. 217.

¹⁶ Letter from SS garrison physician to commander KL Auschwitz dated March 20, 1943 concerning “Häftlings-Krankenhau – Kriegsgefangenenlager.” RGVA, 502-1-261, p. 112.

¹⁷ “Tätigkeitsbericht (activity report) des SS-Ustuf. (F) Kirschneck, Bauleiter für das Schutzhaftlager und für landwirtschaftliche Bauvorhaben. Zeit 1. Januar 1943 bis 31. März 1943,” dated 29 March 1943. RGVA, 502-1-26, p. 59.

¹⁸ RGVA, 502-1-313, p. 54.

¹⁹ APMO, BW 30/40, p. 101.

²⁰ APMO, BW 30/34, p. 105.

²¹ APMO, BW 30/34, p. 100.

²² “Tagesberichte of W. Riedel & Sohn (Co.), Eisenbeton- und Hochbau, at

- Bielitz;". APMO, BW 30/28, pp. 96-112.
- ²³ APMO, BW 30/34, p. 68d.
- ²⁴ "Arbeitszeit-Bescheinigung" (work hours sheet) of Topf Co. for the period 8-14 March 1943. APMO, D-ZBau/2540, p. 26.
- ²⁵ *Ibidem*, p. 23.
- ²⁶ *Ibidem*, p. 26.
- ²⁷ D. Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*. Rowohlt Verlag, Reinbeck bei Hamburg 1989, p. 445.
- ²⁸ *Trial of Josef Kramer and Forty-Four Others (The Belsen Trial)*. William Hodge and Company, Limited. London, Edinburgh, Glasgow 1949, p. 731.
- ²⁹ Statistical analysis of Sterbebücher (death books) of Auschwitz.
- ³⁰ RGVA, 502-1-332, pp. 46-46a.
- ³¹ Letter from Bischoff "an den Kommandanten des KL Auschwitz – SS-Obersturmbannführer Höß" dated January 18, 1943. RGVA, 502-1-28, pp. 256-258.
- ³² RGVA, 502-1-332, p. 113.
- ³³ RGVA, 502-1-332, p. 47.
- ³⁴ Norbert Frei, Thomas Grotum, Jan Parcer, Sybille Steinbacher, Bernd C. Wagner (ed.), *Standort- und Kommandanturbefehle des Konzentrationslagers Auschwitz 1940-1945*, K.G. Saur, Munich 2000, p. 208.

- ³⁵ Letter from *Regierungspräsident* in Kattowitz to commander of KL Auschwitz dated January 9, 1943. APK, RK 2903, p. 10.
- ³⁶ Letter from commander of Auschwitz to *Polizeipräsident in Kattowitz* dated January 13, 1943. APK, RK 2903, p. 20.
- ³⁷ Letter from *Polizeipräsident in Kattowitz* to *Regierungspräsident in Kattowitz* dated January 21, 1943. APK, RK 2903, p. 22.
- ³⁸ RGVA, 502-1-17, p. 98.
- ³⁹ RGVA, 502-1-332, p. 108.
- ⁴⁰ "Erläuterungsbericht zum Vorentwurf für den Neubau des Kriegsgefangenenlagern der Waffen-SS, Auschwitz O/S," RGVA, 502-1-233, p. 16.
- ⁴¹ RGVA, 502-1-332, pp. 15-15a.
- ⁴² RGVA, 502-1-332, p. 18.
- ⁴³ RGVA, 502-1-332, pp. 20-21.
- ⁴⁴ RGVA, 502-1-332, pp. 37-37a.
- ⁴⁵ "Aufstellung über die im KL. und KGL. Auschwitz eingebauten Entwesungsanlagen, Bäder und Desinfektionsapparate," compiled by civilian employee Jährling on July 30, 1943. RGVA, 502-1-332, pp. 9f.
- ⁴⁶ The latest criminal "trace" dates from April 16, 1943. It concerns the request for "4 gas-tight doors" for crematorium IV.

IV. The Detainee Sick-Bay of Construction Section III at Birkenau

1. The comments of Jean-Claude Pressac

In his first study of Auschwitz, which appeared in 1989, Jean-Claude Pressac has shown a drawing of construction section III of Birkenau (plan no. 2521) drawn in Berlin on June 4, 1943.¹ On this document, which carries the designation "CC Auschwitz – construction section III. Detainee sick-bay a. quarantine sec." Construction section III is subdivided into two quarantine camps, one for men and one for women, for 4,088 persons each and two hospital areas, one for men and one for women, for 3,188 persons each. The two hospital areas contain two barracks for "surgery," 2 barracks for "X-ray and treatment," 2 barracks for "pharmacy," 4 "barracks for freshly operated cases" and 4 "barracks for the seriously ill."¹ Pressac shows, moreover, the drawing (plan no. 2417) of a "sick-bay barrack for detainees" for CC Auschwitz, done the following day, in which we find 6 rooms, 2 for 30 beds, 2 for 24 beds, and 2 for 18 beds.²

The French historian has commented on these documents in the following manner:¹

"The drawing on Photo 20 (that of 4 June 1943) is a real godsend for the revisionists. Concerning the initial arrangement for the third construction stage at Birkenau (PoW camp Bauabschnitt III), it formally states that this was to serve only as a mixed quarantine and hospital camp. There is INCOMPATIBILITY in the creation of a health camp a few hundred yards from four Krematorien where, according to official history, people were exterminated on a large scale. Drawing 2471 of a barracks for sick prisoners planned for BA.III (Photo 21) showing in detail the arrangement of the bunks supports this demonstration. The two drawings date from June 1943, when the Bauleitung was completing the construction of the four new Krematorien, and it is obvious that PoW camp Birkenau cannot have had at one and the same time two opposing functions: health care and extermination. The plan for building a very large hospital section in BA.III thus shows that the Krematorien were built purely for incineration, without any homi-

cidal gassings, because the SS wanted to 'maintain' its concentration camp labour force.

This argument seems logical and is not easy to counter. The drawings exist, and what is more they come from SS Economic Administration Head Office in Berlin, so it was no local humanitarian initiative." (Capitals in the original)

Pressac, however, stated that he had found a document contradicting "this plausible, but theoretical, reasoning":¹

"The decisive argument proving that drawing 2521 was only a PROJECT, is to compare it with an overall plan of Birkenau, drawing 3764 of 23/3/44 (Photo 22), where BA.III no longer has 16,600 occupants as planned, but 60,000, i.e. the occupancy rate of the barracks has increased fourfold, the degree of crowding now being comparable to that of BA.II. Under these circumstances it becomes nonsense to talk of 'hospital barracks.'" (capitals and bold-face in the original)

But is this really a decisive argument? And did the hospital camp really remain only a "project"? Many documents unknown to Pressac allow us to give an exhaustive and unequivocal answer to these questions.

2. Genesis and Realization of the Camp Hospital Project of Construction Section III at Birkenau

As we have seen in section I, SS *Brigadeführer* Kammler officially transmitted the written order to the Auschwitz commander concerning "special measures for the improvement of hygienic installations" in the Birkenau camp on May 14, 1943.

Within the scope of these measures, Kammler ordered construction section III of the Birkenau camp to be turned into a hospital for the detainees on May 17, 1943,³ as can be seen from a letter written by Bischoff to the SS garrison physician on July 15, 1943, which starts with these words:⁴

"On May 17 [1943] the construction of a hospital for detainees in construction section III of the PoW camp was ordered by SS Brigadeführer and Major General of the Waffen-SS Dr.-Ing. Kammler."

The project was entrusted to Office C of the SS WVHA, more specifically to SS *Sturmabführer* Wirtz, head of Office C/III – technical questions, and to SS *Untersturmführer* Birkigt, head of division hospitals and sick-bays, who were also the persons signing the drawing 2521 of June 4, 1943,⁵ in collaboration with *Obersturmführer* Grosch, head of main department C/III/1, civil engineering. In a memo dated May 28, 1943, Birkigt, speaking of himself in the third person, writes:⁶

“As ordered by the head of Office Group C it is urgently required to have SS Ustuf Birkigt start soonest with the elaboration of the total sanitary installations at Auschwitz in cooperation with the Central Construction Office and the garrison physician. The camp is to be equipped with a special quarantine area for 8,000 to 12,000 patients. Within this number, 2,5[00] to 4,000 are to be permanent, the remainder as movable enlargement possibility as already planned for Lublin.”

On June 1, Bischoff sent Kammler a letter concerning “Immediate measures in PoW camp for improvement of hygienic installations,” in which he requested the approval of the projects so far elaborated, among them:⁷

“Planning of construction section III as hospital section for 8 – 10,000 detainees, complete with isolation section and quarantine, separately for men and women.”

Between May 31 and June 2, Birkigt was at Auschwitz to discuss with the local staff the “special measures in PoW camp Auschwitz.” In a note dated June 4 he writes:⁸

“As ordered by Head of Office Group C, SS Ustuf (F) Birkigt held local discussions with Head of Central Construction Auschwitz, SS Stubaf Bischoff, and the engineer in charge, SS-Ustuf Janisch, in order to clarify the basis for the special measures planned for PoW camp-Auschwitz”

Birkigt then lists the decisions taken with respect to the camp hospital:

“Detainee Hospital

The lay-out of construction section 3 was discussed, and was sketched out by myself.

An inspection on-site yielded that the first three rows of barracks and part of the fourth have already been set up.

According to the Central Construction Office, only 89 barracks are available for the hospital area. Therefore, Head of Central Construction wishes that at least the 16 special barracks be taken from the 1000-bed hospitals east. These will then have to be adapted to the standard size of 42 x 50 (There is a problem in that, for transportation of these barracks, some 120 – 140 freight cars will be needed. It appears possible to revamp the RLM⁹ barracks. This will be taken care of by C II.

A sketched proposal for the revamping of an RLM barrack was handed over to Central Construction Office; number of beds 150 in case of double bunks”

On June 1, the Polish detainee Stefan Millauer (ID no. 63003) had already prepared for Central Construction Office the drawing of a “wooden housing barrack (Luftwaffe type) sick-bay barrack” for construction section III.¹⁰

As we have seen above, on June 4 Wirtz and Birkigt prepared drawing no. 2521 “CC Auschwitz, construction section III, detainee hospital and quarantine area,” and on June 5 they

did drawing no. 2471 “sick-bay barrack for detainees.”

Drawing 2637 of Central Construction Office – undated, but no doubt done in June of 1943 – represents the lay-out of the men’s area “detainee sick-bay in Construction section 3 of PoW camp.” It shows in detail the barracks for freshly operated patients (6a) and for the seriously ill (6b).¹¹

An “listing of the barracks needed for carrying out the special measures in the PoW camp,” dated June 11, 1943, mentions a total of 183 barracks for “construction section III (detainee hospital)” 183 barracks, (plus another two for the “guard hospital”) among which:

- 4 special barracks¹² 6a (freshly operated patients)
- 4 special barracks 6b (seriously ill)
- 2 special barracks 2 (X-ray and treatment)
- 2 special barracks 1 (surgery)
- 111 barracks for normal patients¹³

Construction work started at the end of June. By July 13th 26 barracks were already erected, and the work on the circular sewer as well as on a temporary settling basin¹⁴ had started.

On July 19 Bischoff protested because the firm Deutsche Ausrüstungswerke had taken over two barracks of construction section III without authorization.¹⁵

“In order to carry out the erection of a detainee hospital in construction section III as ordered by SS Brigadeführer and Major General of the Waffen-SS Dr.-Ing. Kammler on May 15, a utilization during the construction phase is not possible. The erection of the hospital has already started and, as is known, each barrack shall be equipped with sanitary installations (washing and toilet facilities).”

By July 31 another 6 barracks had been set up. Furthermore, two circular sewers had been dug and work on the enclosure had started.¹⁶ On the same day, the SS garrison physician complained to Bischoff that “individual drawings” of 8 types of barracks were still missing “in the general plan of the detainee hospital and the quarantine section.”¹⁷ In his “Explanatory report on the enlargement of the PoW camp of Waffen-SS at Auschwitz, Upper Silesia” which Bischoff wrote on September 30, 1943, the sector of construction section III of the camp was described as follows:¹⁸

“Construction section III

- BW 3e 114 barracks for patients
- BW 4c 5 utility barracks
- BW 4e 2 utility barracks type 260/9
- BW 4 f 13 storage and laundry barracks type 260/9
- BW 4f 4 storage and laundry barracks type 501/34
- BW 6c 4 disinfection barracks type VII/5
- BW7c 11 barracks for medical staff (Swiss type)
- BW 12b 12 barracks for seriously ill patients 501/34
- BW 12d 2 barracks for block leaders type IV/3

Transformation of an existing house for special measures

- BW 33a 3 barracks for special measures type 260/9”

On September 25, brick work was going on in barracks 68, 70, 71, 74, 89, 91, 92 and 93, carpentry work in barracks 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 94, 128 and 146.¹⁹

On October 1, 1943, Jothann, who had just succeeded Bischoff as head of Central Construction Office,²⁰ elaborated a “cost estimate for the enlargement of the PoW camp of Waffen-

SS at Auschwitz,” in which the estimated cost was calculated for each building, built or planned. For construction section III, designated “detainee hospital,” which comprised the buildings listed in the explanatory report mentioned above, the cost estimates were as follows:²¹

<i>BW 3e 114 barracks for patients</i>	<i>4,542,216 RM</i>
<i>BW 4c 5 utility barracks</i>	<i>138,150 "</i>
<i>BW 4e 2 utility barracks</i>	<i>167,304 "</i>
<i>BW 4f 13 storage and laundry barracks</i>	<i>241,618 "</i>
<i>BW 4f 4 storage and laundry barracks</i>	<i>127,500 "</i>
<i>BW 6c 4 disinfection barracks</i>	<i>80,940 "</i>
<i>BW 7c 11 barracks for medical staff</i>	<i>103,488 "</i>
<i>BW 12b 12 barracks for seriously ill patients</i>	<i>515,625 "</i>
<i>BW 12d 2 barracks for block leaders</i>	<i>16,240 "</i>
<i>Transformation of an existing house</i>	
<i>for special measures</i>	<i>14,242 "</i>
<i>BW 33a 3 barracks for special measures</i>	<i>55,758 "</i>
<i>Total</i>	<i>6,003,081 RM"</i>

On October 5, Jothann wrote as follows about the state of advancement of the work on the “hospital for the detainees”:²²

“As the most urgent items, barrack types 1-2^[23] – 6a and 6b^[24] were erected. In total, there are 12 for the section of seriously ill patients, as well as surgery and X-ray barracks. Except for one, all of these barracks have been erected as a shell. For 9 barracks, all inner walls and the chimneys, to the extent that they had to be erected in addition, have been executed in brick. On 4 of them, plastering has already been started on these walls. The erection of connecting passages between these barracks is complete. Eight barracks of type 7^[25] have been erected as a shell, and brickwork has started on walls and chimneys. Furthermore, since March (sic) 43, 4 laundry barracks of type no. 9, 3 kitchen barracks of type no. 12, and 20 sick-bay barracks of type no. 7, i.e. altogether 47 barracks have been erected as a shell.”

Jothann then mentions the state of advancement for the enclosure, for roadworks (access roads, camp roads, and connections), drainage, leveling, and sewage treatment, for which 4 sedimentation basins had been nearly completed. In a file memo of October 11, Jothann refers to the visit to Auschwitz by Mr. A. Knauth, owner of the Dresden company of the same name, from which the remaining barracks for the camp hospital of Construction section III had been ordered.²⁶

“Mr. Knauth, from Dresden, was introduced to the department head, Obersturmführer (F) Jothann, and an inspection of the works was ordered. On site, it was found that the special barracks (sic) for operated (patients) had been completed and could be commenced right away.

The following was agreed on, among other things:

“For the housing barracks which occur 111 times, prices were reduced considerably, because the order is large and a single one; a new offer thus became necessary.”

In a report of October 30, Jothann announced:²⁷

“So far, 47 barracks came to be erected. On these, the interior works, i.e. brick and plaster works, are being executed at present. Furthermore, the pole gridwork has been completed for another 7 barracks and erection of the barracks is to begin within the next few days.”

The later reports, up to the end of November, mentioned the advancement of erection of the barracks and ancillary works for the construction of the “detainee sick-bay” of construction section III.

On February 24, 1944, Jothann transmitted a request for metal from the Knauth company to the construction inspectorate of the Waffen-SS and Police Schlesien, explaining:²⁸

“This concerns the allotment of 1844.4 kg of zinc-aluminum and 87.8 kg of brass for the valves and other fittings needed for construction section III of the detainee hospital and quarantine camp of the PoW camp. [...]

Justification of the amounts requested is based on the fact that BA III of the PoW camp will comprise a total of 180 barracks including kitchen, operating, treatment, sick-bay and quarantine barracks.”

In his “Report on state of construction works at CC Auschwitz including employment of detainees” dated March 25, 1944, Jothann writes the following:²⁹

“In construction section III of the PoW camp, only the two middle sections have been started for the time being. Almost all barracks have been erected, the internal works have started.”

On March 31, 1944, 700 detainees were working in Construction section III. The sites, as ordered by Kammler, were to stop working for three days, and the detainees were instead to be employed in construction section I and II.³⁰

On the day the Birkenau drawing 3764 was made, to which J.-C. Pressac refers, March 23, 1944, the Central Construction Office was still working on the realization of the planned “detainee sick-bay” of construction section III. Let us examine how the apparent contradiction between the drawings 2521 and 3764, that the French historian has noted, can be explained.

In 1944, the Central Construction Office defined all the bureaucratic practices that applied to the camp hospital. On May 25, Jothann wrote an “Explanatory report regarding the enlargement of the PoW camp of Waffen-SS at Auschwitz O/S. Erection of 111 barracks for patients,” in which we can read:³¹

“The works were started on March 15, 1943.^[32] 37 barracks are finished and the interior work partly done.”

The corresponding cost estimate that Jothann drew up the same day states a total sum of 3,799,000 RM.³³ Both documents show the “preliminary verification” stamp of the construction inspectorate of the Waffen-SS and Police “Schlesien” (dated June 27, 1944) and the “verified” stamp of Office C/II of SS WVHA (dated July 13, 1944). On August 10, 1944, the head of Office C/V (central construction inspectorate) of SS WVHA, who had received the above-mentioned documentation on June 26, emitted retroactively – in keeping with bureaucratic practices – the corresponding construction order:³⁴

“Based on the documents submitted, I hereby give the order to erect 111 barracks for patients in PoW camp, camp II, Auschwitz, BA III, BW e3 and 3f.”

On the subject of the state of the works, the letter, addressed to construction inspectorate of the Waffen-SS and Police “Schlesien” states:

“Because of the urgency, work has already started. Regular reports are requested concerning advancement and state of works.”

The construction request for the “12 barracks for seriously ill patients” was sent by Jothann to construction inspectorate of the Waffen-SS and Police “Schlesien” on August 12, 1944.³⁵ The documentation comprised an “explanatory report [...] Erection of 12 barracks for seriously ill patients,” which said that the works had started on July 15, 1943,³⁶ a “budget estimate” of 373,000 RM,³⁷ and an “attachment to cost estimate for 12 barracks for seriously ill patients”³⁸ on the subject of the labor cost involved. On October 31, Office C/V of SS WVHA gave the corresponding construction order³⁹ and also acknowledges the “construction request for the erection of 11 barracks for medical personnel” submitted by Bischoff on October 9, 1944.⁴⁰

On May 31, 1944, 63 barracks existed in construction section III.⁴¹ The deportation of the Hungarian Jews caught the Central Construction Office completely unprepared and upset the projects regarding the camp hospital.

In early June, construction section III, in spite of the fact that it was still uninhabitable, was transformed (together with camp BIIC and parts of camps BIIa and BIIe) into a “transit camp” for unregistered Jews destined to be moved to other camps. On June 2, Kammler ordered Jothann to relinquish 14 barracks of construction section III to house these Jews, but the head of Central Construction Office refused. Asked by Kammler to state his reasons,⁴² Jothann explained that it could not be done “for reasons of hygiene and sanitation.”⁴³ Jothann obviously had to follow suit, and on June 2, 1944 the commander of CC Auschwitz II, SS *Hauptsturmführer* Kramer, yielded the 14 barracks.⁴⁴

On June 16, 1944, “The hygienist with construction inspectorate “Schlesien,”) SS *Obersturmführer* Weber, sent to the head of this construction inspectorate and, for information, to the “Reich physician SS and Police. Supreme Hygienist” in Berlin a report on the subject “PoW camp – construction section III,” which opens with these words:⁴⁵

“In connection with an inspection of the well gallery at Birkenau, a visit was made on June 15, 1944, to the newly occupied construction section III of PoW camp Birkenau. The first transport of detainees arrived on June 9, 1944. Presently, the construction section is occupied by 7,000 detainees (Jews).

From the point of view of construction as well as hygiene, this construction section is in no way ready for occupancy, because it lacks even the most primitive sanitary installations.”

According to the report, the detainees lived in rather precarious circumstances:

*“The housing barracks, according to information supplied by medical orderly SS *Oberscharführer* Scherpel, are occupied by 800 to 1,000 detainees. Covering of the barracks with roofing felt is still incomplete, and the connecting camp roads are still under construction. In the absence of bedsteads the detainees are sleeping on the floor.”*

After having described the absence of water supply and sewage installations, the report speaks about the quarantine measures:

“As the detainees of construction section III are to be rapidly used for work, a proper quarantine is not carried

out. If major delays with respect to the employment are to be avoided in case of an epidemic, it is necessary to subdivide the camp into 4 separate fields by means of enclosures, in place of the usual quarantine measures. In this way, at least part of the detainees can be continued to be employed or moved away in case of an epidemic.”

Weber concludes his report as follows:

“Due to the occupancy of construction section III before completion of the construction works there is an immediate risk of an epidemic break-out due to the absence of the most basic hygienic conditions.”

As I have explained elsewhere,⁴⁶ the enormous arrival of Hungarian Jews caught the Central Construction Office completely by surprise. The Central Construction Office was not even able to furnish decent housing for a large number of the future forced laborers of the Reich, and this goes all the more for the alleged extermination installations. On September 23, the project of a camp hospital at Birkenau was definitely abandoned, as results from a letter Jothann wrote to the construction inspectorate of the Waffen-SS and Police Schlesien on the subject “Erection of 12 barracks for seriously ill in BA.III-BW 12b” dated December 6, 1944.⁴⁷

“On the occasion of the meeting with Head of Main office, the abandonment of work on BA III of PoW camp was ordered, and dismantling of the 12 barracks for seriously ill patients was begun.”

What remains to be explained is why, in spite of the fact that works were still in progress on the hospital camp of construction section III, the Central Construction Office drawing 3764 of March 23, 1944, shows this part of the camp to be intended for 60,000 detainees. The explanation of this apparent contradiction is quite simple and concerns the working procedures of the construction bureau of the Central Construction Office, where the technical drawings were made – for the most part by engineers, architects, and draftsmen from among the detainees.⁴⁸ To save time and materials, copies were made from each drawing, on which later modifications of the project were marked. This also goes for the “Situation plan of the PoW camp” no. 3764, drawn by Polish detainee Stefan Millauer (ID no. 63003) on March 23, 1944, and countersigned by Jothann the next day. This drawing was done to show the positions of the 111 “barracks for patients” of construction section III, in which the rectangles representing the barracks were shown in red.⁴⁹ According to the procedure, this situation plan shows three stamps: the one – already mentioned – for the preliminary verification by the construction inspectorate of the Waffen-SS and Police Schlesien (dated June 27, 1944), the one of the final verification by Office C/II of SS WVHA (dated July 13, 1944), and then the one showing its registration in the list of drawings “entered in plan distribution book” dated May 22, 1944.

As can be seen from the three stamps, this situation plan was part of the documentation Jothann had sent to the construction inspectorate of the Waffen-SS and Police Schlesien on May 25, 1944,⁵⁰ i.e. the “Explanatory report on the enlargement of the PoW camp of Waffen-SS at Auschwitz, Upper Silesia. Erection of 111 barracks for patients” and the corresponding cost estimate. These three documents – explanatory note, cost estimate, and lay-out – were actually indispensable, if approval

for the construction of any sort of building was to be obtained.⁵¹ The explanatory note, in fact, refers explicitly to this situation plan:⁵²

“The arrangement of buildings in the area available results from the attached situation plan.”

A copy of this situation plan was later used to show the positions of the 6 corpse chambers (BW 3b and 3d), *i.e.*, it was attached as a situation plan for these buildings to the “explanatory report for the enlargement of Lager II of Waffen-SS at Auschwitz O/S. Erection of 6 corpse chambers,” drawn up by Jothann on June 12, 1944, and verified by construction inspectorate of the Waffen-SS and Police Schlesien on August 28, 1944,⁵³ the same date is shown in the stamp “verified” of the construction inspectorate placed on the situation plan no. 3764. The stamp of registration in the “plan distribution book” has the date of July 18, 1944. The 6 corpse chambers were to be built in construction section I and II, and precisely below these, in the situation plan in question, there appears unmistakably:⁵⁴

“The corpse chambers to be included are marked in red on the situation plan.”

Let us look at the copy of situation plan 3764 published by J.-C. Pressac: on this copy we can read “Construction section-3 for 60,000 pris.” The document does not show any verification stamp, only the stamp of registration in the “plan distribution book,” dated Dec. 7, 1944. It is thus clear that it refers to a project later than that of the 111 barracks for patients and to that of the 6 corpse chambers. It thus undoubtedly dates from the autumn of 1944.

In conclusion, because the camp hospital was planned and partly realized and because Pressac’s “decisive argument” to the contrary is worthless, what he has written remains fully valid:

“There is INCOMPATIBILITY in the creation of a health camp a few hundred yards from four Krematorien where, according to official history, people were exterminated on a large scale...”

The plan for building a very large hospital section in BA.III thus shows that the crematoria were built purely for incineration, without any homicidal gassings, because the SS wanted to “maintain” its concentration camp labor force.

Abbreviations

AGK	Archiwum Głównej Komisji Badania Zbrodni Przeciwko Narodowi Polskiemu Instytutu Pamięci Narodowej (Archive of the central commission of inquiry into the crimes committed against the Polish people – national museum)
APK	Archiwum Państwowe w Katowicach (Kattowitz state archive)
APMO	Archiwum Państwowego Muzeum w Oswiecimiu (Archive of the national museum at Auschwitz)
BAK	Bundesarchiv Koblenz (German federal archives)
GARF	Gosudarstvenni Archiv Rossiskoi Federatsii (State archive of the Russian federation), Moscow
RGVA	Rossiiskii Gosudarstvennii Vojennii Archiv (Russian state archive of the war, ex TCIDK – <i>Tsentral’nyi Khronenijia Istoriko-dokumental’nykh Kollektov</i> , Center for the conservation of historico-documentary collections, Moscow)
VHA	Vojensky Historicky Archiv (War history archive), Prague

Notes

- Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas chambers*, Beate-Klarsfeld-Foundation, New York 1989, p. 512.
- Ibidem*, p. 513.
- According to letter from Bischoff dated July 19, 1943, on May 15, 1943. Cf. below.
- RGVA, 502-1-83, p. 115.
- The drawing was countersigned by *SS-Hauptsturmführer* Wirths, *SS garrison physician* of Auschwitz to show his approval of the project.
- Memo by Birkigt dated May 28, 1943. RGVA, 502-1-83, p. 270. On the subject of hygienic installations at the Lublin-Majdanek camp cf. the report by *SS Untersturmführer* Birkigt dated March 20, 1943, published in: J. Graf, C. Mattogno, *Concentration Camp Majdanek, Theses & Dissertations Press*, Chicago 2003, pp. 62f.
- RGVA, 502-1-83, p. 133.
- RGVA, 502-1-83, pp. 267-268.
- RLM = *Reichsluftfahrtministerium*, ministry for air.
- RGVA, 502-2-110, p. 5.
- “Häftlingsrevier im Bauabschnitt ‘3’ des K.G.L. Lageplan des männlichen Teils,” RGVA, 502-2-110, page number illegible.
- Barrack number on drawings 2521 and 2637.
- RGVA, 502-1-79, p. 100.
- “Bericht über den Fortgang der Arbeiten für die Sondermaßnahmen im KGL. und im Stammlager” written by Bischoff on July 13, 1943. RGVA, 502-1-83, p. 119.
- RGVA, 502-1-83, p. 111.
- “Bericht über den Fortgang der Arbeiten für die Sondermaßnahmen im KGL. und im Stammlager” written by Bischoff on July 31, 1943. RGVA, 502-1-83, p. 100.
- RGVA, 502-1-332, p. 196.
- “Erläuterungsbericht zum Ausbau des Kriegsgefangenenlagers der Waffen-SS in Auschwitz/OS,” RGVA, 502-2-60, p. 81.
- “Bericht über den Fortgang der Arbeiten für die Sondermaßnahmen im KGL. und im Stammlager” written by Bischoff on September 25, 1943. RGVA, 502-1-83, pp. 215-216.
- Bischoff became head of Construction Inspectorate of the Waffen-SS and Police Schlesien.
- “Kostenvoranschlag zum Ausbau des Kriegsgefangenenlagers der Waffen-SS in Auschwitz,” RGVA, 502-2-60, pp. 86f.
- “Meldung über den Stand der Bauarbeiten im Häftlingalazarett K.G.L. Bauabschnitt III, Stichtag 1. Oktober 1943,” written by Jothann on October 5, 1943. RGVA, 502-1-83, pp. 396-397.
- Barrack type 1: “Spezialbaracke 1 (Chirurgische)” = surgery; type 2: “Spezialbaracke 2 (Röntgen- und Behandlung)” = x-rays and treatment.
- Barrack type 6a: “Spezialbaracke 6a (Frisch Operierte)” = freshly operated; type 6b: “Spezialbaracke 6b (Schwere Innere)” = serious inner (injuries). Hospital huts.
- File memo by Jothann dated October 11, 1943. RGVA, 502-1-83, p. 395.
- “Bericht über den Fortgang der Bauarbeiten für die Sondermaßnahmen im KGL,” written by Jothann on October 30, 1943. RGVA, 502-1-83, p. 198.
- RGVA, 502-1-83, p. 158.
- RGVA, 502-1-83, p. 38.
- Letter from Bischoff to Jothann dated March 31, 1944. RGVA, 502-1-83, p. 34.
- RGVA, 502-2-110, pp. 1-1a.
- Error for May 15, 1943.
- RGVA, 502-2-110, p. 3.
- RGVA, 502-1-281, p. 49.
- RGVA 502-1-261, p. 117.
- RGVA 502-2-110, pp. 38-38a.
- RGVA, 502-2-110, pp. 40-41.
- RGVA, 502-2-110, pp. 42-43.
- RGVA, 502-1-281, p. 47.
- RGVA, 502-1-281, page number illegible.
- Aerial photograph of Birkenau dated May 31, 1944. National Archives, Washington D.C., Mission 60 PRS/462 60SQ, Can D 1508, Exposure 3056.
- Telex from head of Office C of SS WVHA to Central Construction Office dated June 2, 1944. RGVA, 502-1-83, p. 5.
- Telex from Jothann to Kammler dated June 2, 1944. RGVA, 502-1-83, p. 2.
- Letter from Jothann to Construction Inspectorate of the Waffen-SS and Police Schlesien, dated June 2, 1944. RGVA, 502-1-83, p. 3.
- RGVA, 502-1-168, pp. 6-6a.
- “Die Deportation ungarischer Juden von Mai bis Juli 1944. Eine provisorische

sche Bilanz,” in: *Vierteljahreshefte für freie Geschichtsforschung*, 5(4) (2001), pp. 387f.

⁴⁷ RGVA, 502-1-261, pp. 115-115a.

⁴⁸ In February 1943, there were 96 detainees in the construction office, RGVA, 502-1-256, pp. 171 -173.

⁴⁹ RGVA, 502-2-110, p. 13.

⁵⁰ In the registration stamp of “Planausgabebuch” there is an erroneous entry of “22.5.44” instead of 25.2.44.

⁵¹ Cf. in this respect my study *La “Central Construction Office der Waffen-SS und Polizei Auschwitz.”* Edizioni di Ar, 1998, p. 32; soon to be published by Theses & Dissertations Press in English under *The Central Construction Office.*

⁵² RGVA, 502-2-110, p. 1a.

⁵³ RGVA, 502-2-95, p. 10a.

⁵⁴ RGVA, 502-2-95, p. 14.

1972: A Somewhat Different Auschwitz Trial

Contractors of Auschwitz Tried in Vienna

By Dipl.-Ing. Walter Lüftl

During the years 1964/65, a giant Auschwitz trial took place in Frankfurt, Germany. Almost all defendants accused of having participated in the crimes claimed to have been committed in this camp were eventually sentenced.¹ Even though the Frankfurt court dealt with one of the largest mass murders ever committed in mankind history – if one believes the charges – the judges of this trial did nothing to find out if the claims made by witnesses were based on facts; the court did not investigate the alleged murder weapons, did not try to find any trace of the dead or of its victims, and did not hear experts to critically assess the witnesses’ claims. Not a single forensic expert report was asked for or provided.

The trial against Walter Dejaco and Fritz Ertl was a little different. It took place before the Superior Criminal Court in Vienna between January 1 and March 10, 1972, under the presiding judge Dr. Reisenleitner.² Both defendants were officers of the Waffen-SS during the war and as such were at times involved in the design, construction, and maintenance of the crematoria of the Auschwitz-Birkenau camp. Because according to today’s official historiography these buildings served for the mass murder of European Jews, both were accused by the Austrian public prosecutor of having at least indirectly participated in the planning and execution of this crime.



Walter Dejaco (left) and Fritz Ertl (right): The contractors of the crematoria of Auschwitz-Birkenau. Thanks to an expert report they were acquitted.

The trial files are allegedly no longer accessible in the Vienna courthouse. However, a short review of this trial will be attempted, based on newspaper articles. Judging by these reports, this trial was in line with the other trials about actual or alleged violent NS-crimes regarding external circumstances as described by Köhler:³

- The accused were prejudged as “contractors of the mass murder,”⁴ and the trial against them was called a “a monster trial.”

- The press reported untruthfully:⁵

“A construction drawing by Dejaco of both large gas chambers with his signature exists.”

Plans of the Auschwitz-Birkenau camp were displayed in the courtroom, in which

*“clearly the crematoria, the gas chambers, the barracks and the infamous ramp [...]”*⁵

were allegedly drawn, although no plan has yet been found, on which the words “human gas chamber” are written or from which use as gas chambers could be indirectly construed.

- Several witnesses appeared during the trial to report actual or alleged horrible conditions in the camp. Thus, they spread an atmosphere of horror and prejudice against the accused, but they did not contribute to the clarification of the actual accusations.⁶

- The witness Hermann Langbein, chairman of the International Auschwitz-Committee and plaintiff against the accused, can be shown to have attempted to influence witnesses, based on a letter which he sent to potential witnesses:⁷

“Dr. Obenaus, the defense lawyer for Dejaco, submitted part of a letter, which Langbein allegedly wrote to former inmates of Auschwitz. It says: ‘It is in my opinion unimportant whether an inmate can say anything positive about Dejaco. But when he can say that he participated in the building of the crematorium, this can be perceived as participation in the murder, and his punishment can be achieved.’ The attorney explains that several former inmates were upset since they could only say good things about Dejaco, and several engaged in correspondence with him through letters.”

- The historical expert Dr. Hans Buchheim, who was called by the court, reported about the organization of the SS and

about a possible necessity to obey orders by the accused; however, the expert was evidently not asked how the allegations of witnesses about the alleged crimes committed with the claimed murder weapon purportedly built by the defendants could be in agreement with other types of evidence (documents, physical evidence).⁸

- In his plea the state's attorney made long statements, apropos of nothing, about his view of history and the alleged or actual horror of the NS Jewish persecution in general.⁹
- The accused did not contradict the orthodox historiography about the camp Auschwitz, which should not be surprising in light of the fact that any attempt to do so would have been utterly hopeless and would have led to intensified punishment. However, Walter Dejaco claimed that during the planning and construction of the crematoria¹⁰, he did not know anything of their alleged future utilization as tools of mass murder, while Fritz Ertl stated that he attempted to delay the completion of the crematoria through inner resistance.¹¹

Contrary to many other trials against so-called National Socialist violent crimes, the media's interest in these trials was relatively minor. Thus, the Vienna newspaper *Die Presse* evidently did not report about it, and the trial itself took place before a mostly empty court room.¹²

Several interesting statements by the press, the accused, the witnesses, and the court should be mentioned in addition:

- The number of murder victims of Auschwitz was stated by the press at the time to be 3 million,¹³ contrary to the fact that the historiography at that time accepted a total number of about 1 million.
- According to the indictment¹⁴

"The gassing of the victims [...] were especially cruel. The killing procedure in the gas chambers lasted 10 minutes. During this time the victims had to suffer unspeakable agonies."

*"After the gassing, the victims' gold teeth were pulled and their hair cut in 'Kanada' [correct: in the storage of effects...]."*¹⁵

However, the witnesses mostly agreed in reporting that this was allegedly done directly inside the crematoria, otherwise the murdered would have to be transported to the storage part of the camp from the crematoria, and then afterwards returned to the crematoria to be burned.

- To the notion that four crematoria for 150,000 people in the camp should have caused suspicion, Dejaco answered that at that time there were typhus epidemics. This fact sufficiently explains the capacity of the Birkenau crematoria, but is today mostly neglected.¹⁵
- The witness Langbein had to register 300 deaths every day in day and night shifts. This number agrees with the horrendous documented death rate due to the typhus epidemic in the camp in the summer of 1942.¹⁶
- The accused Fritz Ertl reported that he was among others working on a plan of the "garden layout." This highlights the fact that the alleged "extermination camp" Auschwitz had areas for the recreation of the inmates.
- The "key witness" Kaplonek could not identify Dejaco and admitted to knowing of him only through hearsay.¹⁷

- Although several witnesses accuse Dejaco of murder and mistreatment of inmates,¹² he was acquitted of these accusations based on exonerating testimonies.¹⁸

- A construction expert testified before the court that the plans submitted during the indictment are identical to the original construction plans of the crematoria in Auschwitz from Poland, as submitted to the court.¹⁹

This last piece of information is quite interesting, since it indicates that the revisionist allegation that criminal courts never use material evidence is false. At least in this trial a construction specialist was requested for his expertise. This construction expert who testified during that trial got in touch with the author of this article and informed him that he had explained more than just the identity of the original plans with the copies, which were in the public prosecutor's hands. He had to answer basically two questions put to him by the court:

1. Do the plans indicate that these were gas chambers? His answer was: No.
2. Could the accused infer from the plans that they could be transformed later into gas chambers? Here also was the answer: No.

Walter Dejaco and Fritz Ertl were thus acquitted. The public prosecution did announce an appeal,²⁰ but did not follow through with it. Despite protests no further measures against the two acquitted architects were taken. In the Vienna Auschwitz trial a well known construction specialist prepared an expert opinion. The material evidence did not indicate mass killings with poison gas.

Question: Is this the reason why the files of the trial described here cannot be found?

Notes

First published under pen name Michael Gärtner as "Vor 25 Jahren: Ein anderer Auschwitz-Prozess" in *Vierteljahreshefte für freie Geschichtsforschung* 1(1) (1997), pp. 24f.; translated by Fabian Eschen.

¹ See the verdict by the Frankfurt Jury Court, Ref. 50/4 Ks 2/63, reprinted in I. Sagel-Grande, H. H. Fuchs, C. F. Rüter (eds.), *Justiz und NS-Verbrechen*, vol. 21, University Press, Amsterdam 1979, pp. 361-887.

² Ref. 20 Vr 6575/72 (Hv56/72). Robert Van Pelt quotes in his "Van Pelt Report": 20 Vr 3806/64 and 27 C Vr 3806/64, which however, is a case opened in 1964; *Pelt Report*, p. 135 n. 59; introduced in evidence during the libel case before the Queen's Bench Division, Royal Courts of Justice, Strand, London, David John Cawdell Irving vs. (1) Penguin Books Limited, (2) Deborah E. Lipstadt, ref. 1996 I. No. 113.

³ M. Köhler, "The Value of Testimony and Confessions Concerning the Holocaust" in, E. Gauss (ed.) *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL, 2003, pp 85-131.

⁴ *Kurier*, Jan. 19, 1972.

⁵ *Wiener Zeitung*, Jan. 19, 1972.

⁶ *Kurier*, Jan. 27, 1972, *Wiener Zeitung*, Feb. 4, 1972.

⁷ *Wiener Zeitung*, Jan. 26, 1972.

⁸ *Ibid*, Jan. 29, 1972.

⁹ *Ibid*, March 10, 1972.

¹⁰ *Ibid*, Jan. 19 & 20, 1972.

¹¹ *Ibid*, Jan. 22, 1972.

¹² *Kurier & Wiener Zeitung*, Jan. 19, 1972.

¹³ *Kurier*, Jan. 18, 1972; *Wiener Zeitung*, Jan. 19, 1972.

¹⁴ *Wiener Zeitung*, Jan. 19, 1972.

¹⁵ *Ibid*, Jan. 20, 1972.

¹⁶ Cf. J.-C. Pressac, *Die Krematorien von Auschwitz*, Piper, Munich 1994, Appendix.

¹⁷ *Wiener Zeitung*, Feb. 11, 1972.

¹⁸ *Ibid*, Feb. 10 & 23, 1972.

¹⁹ *Niederösterreichisches Volksblatt*, March 2, 1972.

²⁰ *Wiener Zeitung*, March 11., 1972.

Engineer's Deathbed Confession: We Built Morgues, not Gas Chambers

By Werner Rademacher

Who is Walter Schreiber?

Walter Schreiber was born in 1908 and died in 1999 at the age of 91 in Vienna. He studied civil engineering at the Technical University in Vienna and worked first on the construction of the alpine high altitude road "Großglockner-Hochalpenstraße" as assistant to the construction manager. After an extended period of unemployment he emigrated to the Soviet Union in 1932 and worked on the construction of refrigeration buildings and alcoholic beverage factories in Bryansk, Spassk, and Petrofisk until 1935. In 1936 Schreiber went to Germany, where he worked first for the Tesch Corporation and then, from 1937 to Aug. 31, 1945, for the Huta Corporation. Schreiber was employed as a senior engineer in the branch office in Kattowitz from Jan. 11, 1943, until the evacuation of Upper Silesia in 1945.

After the war Schreiber worked for the Municipal Construction Office Directorate (*Stadtbauamtsdirektion*) Vienna, the Austrian Danube Power Plants Society (*Österreichische Donaukraftwerke AG*), the Jochenstein Danube Power Plant Society (*Donaukraftwerk Jochenstein AG*) and the *Verbundgesellschaft* Vienna. After well-deserved retirement he lived in Vienna, mental capacity fully in tact, until his death.

Why is Schreiber Interesting?

What is so interesting in the professional life of this Austrian civil engineer? He worked as a senior engineer in the branch office in Kattowitz for the construction activities of his firm and was also responsible for constructions in the concentration camp Auschwitz and its sub-camps.

He was interviewed about Auschwitz in the year 1998 by Dipl.-Ing. Walter Lüftl, who had been President of the Austrian Society of Civil Engineers until 1992. Answers that are of interest for historiography are found in the following:

Lüftl: *In which areas were you active?*

Schreiber: *As senior engineer I inspected the civil project of the Huta Corporation and negotiated with the Central Construction office of the SS. I also audited the invoices of our firm.*

L.: *Did you enter the camp? How did that happen?*

S.: *Yes. One could walk everywhere without hindrance on the streets of the camp and was only stopped by the guards upon entering and leaving the camp.*

L.: *Did you see or hear anything about killings or mistreatment of inmates?*

S.: *No. But lines of inmates in a relatively poor general condition could occasionally be seen on the streets of the camp.*

L.: *What did the Huta Corporation build?*

S.: *Among other things, crematoria II and III with the large morgues.*

L.: *The prevalent opinion (considered to be self evident) is that these large morgues were allegedly gas chambers for mass killings.*

S.: *Nothing of that sort could be deduced from the plans made available to us. The detailed plans and provisional invoices drawn up by us refer to these rooms as ordinary cellars.*

L.: *Do you know anything about introduction hatches in the reinforced concrete ceilings?*

S.: *No, not from memory. But since these cellars were also intended to serve as air raid shelters as a secondary purpose, introduction holes would have been counter-productive. I would certainly have objected to such an arrangement.*

L.: *Why were such large cellars built, when the water table in Birkenau was so extremely high?*

S.: *I don't know. Originally, however, above-ground morgues were to be built. The construction of the cellars caused great problems in water retention during the construction time and sealing the walls.*

L.: *Would it be conceivable that you were deceived and that the SS nevertheless had gas chambers built by your firm without your knowledge?*

S.: *Anyone who is familiar with a construction site knows that is impossible.*

L.: *Do you know any gas chambers?*

S.: *Naturally. Everyone in the east knew about disinfection chambers. We also built disinfection chambers, but they looked quite different. We built such installations and knew what they looked like after the installation of the machinery. As a construction firm, we often had to make changes according to the devices to be installed.*

L.: *When did you learn that your firm was supposed to have built gas chambers for industrial mass killing?*

S.: *Only after the end of the war.*

L.: *Weren't you quite surprised about this?*

S.: *Yes! After the war I contacted my former supervisor in Germany and asked him about it.*

L.: *What did you learn?*

S.: *He also only learned about this after the war, but he assured me that the Huta Corporation certainly did not build the cellars in question as gas chambers.*

L.: *Would a building alteration be conceivable after the withdrawal of the Huta Corporation?*

S.: *Conceivable, sure, but I would rule that out on the basis of time factors. After all, they would have needed construction firms again, the SS couldn't do that on their own, even with inmates. Based on the technical requirements for the operation of a gas chamber, which only became known to me later, the building erected by us would have been entirely unsuitable for this purpose with regard to the necessary machinery and the practical operation.*

L.: *Why didn't you publish that?*

S.: *After the war, first, I had other problems. And now it is no longer permitted.*

L.: *Were you ever interrogated as a witness in this matter?*

S.: *No Allied, German, or Austrian agency has ever shown an interest in my knowledge of the construction of crematoria II and III, or my other activities in the former Generalgouvernement [German occupied Poland]. I was never interrogated about this matter, although my services for the Huta Corporation in Kattowitz were known. I mentioned them in all my later CVs and recruitment applications. Since knowledge about these facts is dangerous, however, I never felt any urge to propagate it. But now, as the lies are getting increasingly bolder and contemporary witnesses from that time like myself are slowly but surely dying off, I am glad that someone is willing to listen and to write down the way as it really was. I have serious heart trouble and can die at any moment, it's time now.*

We are grateful to this contemporary witness, who asked us to wait to publish his testimony posthumously.

Other contemporary witnesses, like the SS-leader Höttl who also died in 1999, took their knowledge about the origin of the six million lie with them into the grave, without even caring whether the truth they held would at least be made known posthumously.

We will keep Herrn Dipl.-Ing. Dr. techn. Walter Schreiber in honorable memory.

First published as "In memoriam Dipl.-Ing. Dr. techn. Walter Schreiber" in *Vierteljahreshefte für freie Geschichtsforschung* 4(1) (2000), p. 104f.

The New Face of the "Holocaust"

By Markus Springer

As is generally known, crematoria are designed in such a way that even during intense activity neither smoke nor flames escape from their chimneys, and they also do not produce objectionable smells. Nevertheless, in a book, for which the "Holocaust survivor" Imre Kertész received the Nobel prize for literature, one reads of smoking crematorium chimneys in German concentration camps, from which allegedly a "real firework of flames and sparks" escapes and which spread an unpleasant smell. Kertész also reports untruthfully that poisonous gas came out of shower heads onto the heads of the victims, although such an application with the allegedly used gas (Zyklon B) is technically not possible. And on top of all that it turns out that Kertész possibly plagiarized one of his scenes from a famous "Holocaust" liar. What is the Nobel prize for literature worth when it is awarded to confirmed liars *exactly* for their cock-and-bull stories? And what about a civilization that celebrates such?

On December 10, 2002, the one hundred sixth anniversary of the day Alfred Nobel died, the Hungarian-Jewish author Imre Kertész received the Nobel prize for Literature for his work entitled *Fateless*.¹ As in the novel *Kaddish for a Child Not Born* and the anthology *A Moment of Silence while the Execution Commando Recharges*, the author elaborates about his experiences in the concentration camps Auschwitz and Buchenwald. Kertész depicts his familiar milieu in Budapest on the occasion of his father's conscription to work duty, his arrest in the summer of 1944 by the Hungarian police, his deportation to the concentration camp Auschwitz, and after only four days, further to the camp Buchenwald. The fifteen year old describes his time as a forced laborer in the outstation Zeitz and in the sick bay of the camp. He finishes with a philosophical dialogue after his return to Budapest.

Although Kertész's fate has many parallels with the Nobel peace prize laureate Elie Wiesel's, his literary elaboration is notably different. While Wiesel's work *Night* groans of pathos, Kertész recounts from the perspective of an astounding child, apparently without judgment and without bitterness. Almost none of the narratives of the harassments and molestations of the camp conclude without adding "this I could understand" or "yes, of course." The calculated docility finally culminates in the following sentence at the end of the book:²

"Yes, of this, the bliss in the concentration camps, I should tell you, when you ask me the next time."

The naivety of his narrative style let the author appear free of exaggerations, but behind the mask of innocence Kertész spreads all the familiar horror fantasies of the "Holocaust": the gas chambers, the smoke- and fire-belching chimneys of the crematoria, the selections and murder of those unfit to work, and the planned genocide of the so-called extermination camps.

Kertész's description of the murder of people with gas is vague. Only at the end of his novel does he focus on this crime. However, right from the start he includes narrative elements that belong obviously to the forensic context of the "gas chambers". He frequently mentions an unspecified "chemical", which was allegedly contained in the water and air of the camp Auschwitz:³

"A sign next to it warned with red letters: 'No Drinking Water' – but obviously this could not hold us back at that moment. The soldier was quite patient, and I can say this, that no water had tasted that good to me for quite some time, even though I had a peculiar, sharp and disgusting chemical aftertaste in my mouth."

A little later Kertész returns to this "chemical" that allegedly escapes from the chimneys of the crematoria:⁴

"At this time we became aware of the smell, quite seriously now. It would be difficult to describe it precisely: sweetish and somehow gluey, also with the now known chemical, so that I was almost a little afraid the bread that I mentioned would come up again. It was not difficult for us to determine the source: One chimney was the culprit, on the left hand side in the direction of the highway, but much further away... Actually – as I gradually realized, without knowing how – the chimney was not really a leather factory, but a 'crematorium', i.e. the chimney of a cremation oven, as the term had been described to me. Then I looked at it a little closer: It was a short, rectangular chimney with a wide opening; the top had a chopped-off appearance. Except for a vague unease – and, of course, the smell, in which we were trapped, as if in mud or a swamp – I did not feel much. But then, to our surprise, we could see another in the distance, then another, and then at the edge of the illuminated sky still another chimney from which smoke was escaping as from ours... and maybe those, from which the distant smoke wafts rose behind a puny forest, aroused slow suspicion, and seemed to justify the question, whether the epidemic was of such an extent, that there were so many deaths."

The word "Krematorium" is printed in the text in italics and with quotation marks, probably to suggest to the reader that these buildings were not cremation installations but "gas chambers."

Wiesel did without the smell of chemicals in his description of the "smoking" crematorium chimneys:⁵

"He only asked us: 'In three days I will not live anymore... say Kaddish for me.' We promised: Should there be chimney smoke in three days, we would think of him. We would call up ten of us and hold a special memorial."

The "fire belching" chimneys of the crematoria are a fixed component of the "Holocaust" literature. Writes Kertész:⁶

"And then I also saw for the first time – because the night still found us in the same location – the color of the night and one of its sights: the Bengali fire, a true fire work of flames and sparks over the left side of the sky. Around me many whispered, murmured and repeated: 'The crematoriums!' but, if one wants to say it, somehow with the sense of marvel one has for a phenomenon of nature."

Wiesel also described the "flaming chimneys" of the crematoria with similar emphasis:⁷

"Suddenly we heard terrible screaming: 'Jews, look! Look at the fire! The flames, just look!' The train stopped

and this time we saw the flames that belched into the deep night from a tall chimney. Mrs. Schächter became silent by herself. Silent, apathetic, absently she sat again in her little corner. We looked at the flames in the night. A repugnant smell was in the air."

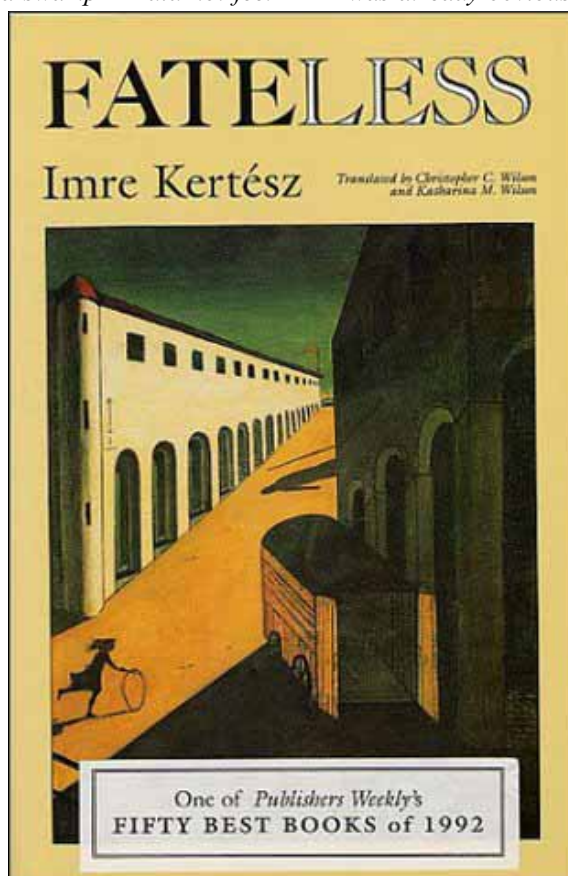
The mass murder in the "gas chambers" is at first a rumor with Kertész. He works skillfully with the instruments of hearsay and the incredulity of a child, which moves the horror into the unimaginable:⁸

"There, on the other side, are burning at this moment our travel companions from the railroad, all of whom wanted to go with us in the car, and all of whom the doctor found unfit because of old age or other reasons, like the children and the mothers and the mothers-to-be, where it was already obvious. They also went from the railroad station

to the bath house. They also were informed about the coat hooks, the numbers, the procedure in the bath, exactly like us. Hair dressers were there also – as was maintained – and also soap was handed to them. And then they were also led into the bathroom, where, as I heard, were also such pipes and shower heads: except that not water but gas was discharged on them. All this I did not learn at one time, but rather gradually, always with new details, of which some were doubted and others confirmed, yes, even supplemented with additional information. In the meantime – I heard – they were quite friendly to them, they were affectionately cared for, the children sang and played ball, and the place where they were gassed was a beautiful location between lawns, trees and flower gardens: therefore I had finally the impression that it was some kind of a practical joke, something like a student trick."

Kertész appears to have been aware of the scarce evidence of the "gas chamber" already during the thirteen years' work of his novel. In the last chapter is the following dialogue between the homecomer and a doubting Hungarian:⁹

"He was curious to know – about which I had to smile – whether I saw the gas chambers. I said: 'Then we would not now be talking to each other.' 'Certainly', he said, but were there really gas chambers, and I said, but yes, among others there were also gas chambers, of course, and it all depended on what the practice was in the particular camp. For example in Auschwitz their existence was certain. But I, on the other hand – I said – came from Buchenwald. 'From where?' he asked, and I had to repeat: 'From Buchenwald.' 'So, from Buchenwald', he said, and nodded, and I answered: 'Yes.' Whereupon he said: 'But, a moment, please',



and this with a rigid, strict, almost schoolmasterly face. 'Therefore you, Sir', and I don't know why, but somehow I was touched by this serious, if not to say somewhat solemn address, 'were told about gas chambers' and I said again: 'But yes.' 'Therefore you did not', he continued still with this rigid face, to create at the same time order and clarity in these things, 'personally, with your own eyes make sure of this', and I had to admit: 'No.' Where-upon he said: 'Aha', and walked on, rigid, straight, upright and, as it appeared to me, somehow also satisfied, unless I was wrong."

Neither did Wiesel make concrete statements about the "gas chambers":¹⁰

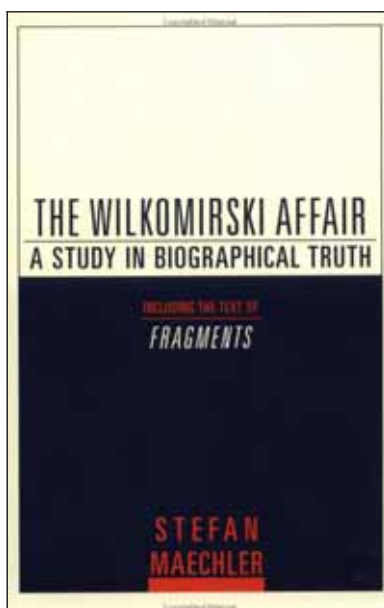
"According to Jewish belief the death of a creature belongs only to him alone. It is better that the gas chambers stay closed from curious eyes. Also the imagination should halt before them. We shall never know what happened behind the steel doors."

Kertész's concoction does not only show parallels to Elie Wiesel's novels, but also to the notorious, freely invented "autobiography" of Benjamin Wilkomirski.¹¹ *Fragments* is similar to *Fateless*, written from the perspective of a child, in the style of a fragmented evolving into awareness of traumatic horrors. Wilkomirski's book, which first appeared in 1995, includes a scene that is so similar to the sequence of the text of *Fateless* that it is possibly plagiarized. In the chapter entitled "The Brothers" Wikomirski writes:¹²

"Soldiers were standing around. One stood next to me, and curious, I checked him. 'What kind of funny rifle do you have here?' I asked him. I pulled at an object hanging from his belt. Lightning fast he turned around, lightning fast his arm was raised with that strange object in his fist, and something so burned my face that I thought it had been cut in two. This way I learned what a whip is and I understood: The grey one lied – Majdanek is not a playground."

It is typical for Kertész not to describe this scene as an act of cruelty, and thus he maintains the illusion of childlike innocence.¹³

"Everyone had a rifle on his side, and that was quite natural, after all they were soldiers, one understands. But as I saw, many also carried a stick in



*Exposure of a Fraud*¹¹

their hand, an ordinary walking cane with a rounded end, and that surprised me some, since they were all men in full possession of their strength and ability to walk. Then, from a closer distance, I could examine this object more accurately. I became suspicious when one man a little further up, with his back half turned towards me, took that thing horizontally behind his hips, holding it at both ends and began to bend it up and down with bored movements. I moved closer to him within the group, closer and closer. And then I saw that the object was not of wood, but of leather, and was not a stick but a whip. That was a strange feeling – but I could not see any sign that it was used... well, there were all the many prisoners around, this I understood."

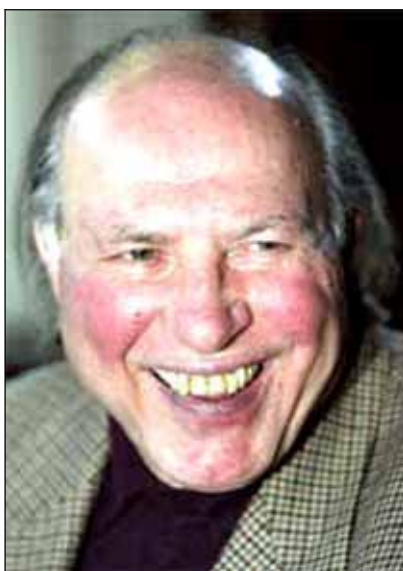
In the first Yiddish edition under the title *Un di velt hot geshvign* Wiesel formulated his urge for revenge: "Early in the morning Jewish boys ran to Weimar to steal clothing and potatoes" and literally: "un tsu fargvaldikn dayshe shiksas." – "and to rape German women." Kertész stays also vague on this question:¹⁴

"'You probably saw a lot, my boy, much horror', he thought, and I said nothing. 'Well', he continued. 'The main thing is that it is over and out.' His face lightened, he pointed to the houses we just passed and asked what I felt to be back home again, looking at the town I had left at that time. I said 'Hate.' He was silent for a while, but then remarked that he unfortunately understands my feelings. Apart from that, 'depending on the circumstances,' he opined, even hatred has its place, its role, 'yes its usefulness,' and he assumes, he added, that we would agree on this, and that he knows well who I hate. I said: 'Everybody.'"

The "Holocaust" is a discursive system that started with propa-

ganda announcements and was established in political show trials, entered into the public consciousness with the help of cinematic concoctions, and has meanwhile become omnipresent by way of the media, education, and cultural establishments.

In Kertész's literature the "Holocaust" receives a new face. He does not come full of anger as Elie Wiesel does, but quietly, reserved, courteous, almost humble. But still, they are the same lies, raised now to the rank of world literature.



*Holocaust Liar Imre Kertész
Nobel Prize Winner
for Literature in 2002*



*Holocaust Liar Bruno Doesseker
aka Benjamin Wilkomirski – ex-
posed and shunned*

Notes

First published in *Vierteljahreshefte für freie Geschichtsforschung* 7(1) (2003), pp. 40-43; translated by Fabian Eschen.

¹ Northwestern University Press, Evanston, IL, 1992. The quotes are translated from the German edition of this book: *Roman eines Schicksallosen*, Rowohlt Verlag, Berlin, 4th ed., 2001.

² *Roman eines Schicksallosen*, p. 287.

³ *Ibid.*, p. 102.

⁴ *Ibid.*, pp. 120 ff.

⁵ Elie Wiesel, *Die Nacht zu begraben, Elischa*, Bechtle Verlag, Munich 1962, p. 88. Engl. edition: *Night*, Bantam Books, 1982.

⁶ I. Kertész, *op. cit.* (note 1), pp. 130f.

⁷ E. Wiesel, *Die Nacht*, *op. cit.* (note 5), p. 42.

⁸ Kertész, *op. cit.* (note 1), pp. 124f.

⁹ I. Kertész, *op. cit.* (note 1), pp. 263f.

¹⁰ Elie Wiesel, *Alle Flüsse fließen ins Meer. Autobiographie*, Hoffmann und Campe, Hamburg 1997, p. 114; Engl.: *All Rivers Run to the Sea: Memoirs*, Schocken Books, 1996.

¹¹ See in this regard Stefan Maechler, *The Wilkomirski Affair: A Study in Biographical Truth*, Schocken Books, New York 2001; cf. also Arthur R. Butz, "Historical Past vs. Political Present," *Journal of Historical Review* 19(6) (2000), pp. 12-25, here esp. 18-23; Steven L. Jacobs, "Benjamin Wilkomirski (Fragments) and Donald Watt (Stoker): When the Holocaust Story Is a Lie," *CCAR Journal*, Spring 2001, <http://ccarnet.org/journal/601sj.html>

¹² Benjamin Wilkomirski, *Bruchstücke. Aus einer Kindheit 1939-1948*, Suhrkamp Taschenbuch Verlag, Baden Baden 1998, p. 37; Engl.: *Fragments: Memories of a Wartime Childhood*, Schocken Books, 1997.

¹³ I. Kertész, *op. cit.* (note 1), p. 96.

¹⁴ *Ibid.*, p. 270.

Weapons Industry: Source of Terrorism

By Charles Mercieca, Ph.D.

At this stage in history, the weapons industry has emerged as the worst source of terrorism that ever existed in the past six thousand years of recorded history. The lethal weapons it has developed over the past fifty years alone have killed more people than were massacred in total over the past 2,500 years, back to the time of the Persian, Greek, and Roman empires. What is amazing is not the fact that such an industry has become the greatest terrorist organization in the world, but that it successfully hypnotizes intelligent people from every walk of life and profession into believing that its product contributes to the protection and security of our respective nations.

Warranty of Death

Such a lethal industry constitutes a warranty of death. Tens of millions of people every year incur cancer because of toxic waste it produces, which poisons our air, our water, and the land where we grow our food. As though this isn't enough, several groups at the grassroots level work constantly like devils to create regional conflicts in order to justify the continued manufacture and sales of weapons of destruction. Their main tactic is creating fear, which has led many people to panic and which has haunted most government officials of the world's leading nations. The weapons industry is determined to survive in its business until the end of time. The only way to assure its survival is the continued creation of local, regional, and global conflicts.

What is the difference between the massacre of 5,000 innocent civilians by a lawless group of virtually unknown origin and the death of 5,000 innocent civilians massacred by a legally-existing agency known as the military? As far as the lives of these innocent people are concerned, it does not make any difference at all. However, as far as our government officials are concerned, there is a great difference. In fact, U.S. government officials referred to the innocent civilians killed in New York and Washington, D.C., as "victims," while they view the innocent civilians killed by American weapons in Afghanistan and Iraq merely as "collateral damage!"

In other words, when the killing of the innocent is the responsibility of an unauthorized group, then we attribute that to an act of terrorism. On the other hand, when the killing of the innocent is the responsibility of an authorized group such as the military, then we call that an act of duty and patriotism! The fact remains that when politicians fail to get what they want through political means, they resort to the military, which is given the green light to perform any act of savagery and terrorism in the most brutal way one can possibly imagine.

What is amazing is the fact that highly-respected and intelligent professionals remain silent in countries where this lethal and satanic industry exists. They hardly ever even dream of raising their voices to defend the helpless and the poor whose lives are being truncated mercilessly by lethal products of the weapons industry. Why are the medical doctors not talking loudly and boldly about the tremendous hazards the weapons industry is causing to the health of countless millions of people?

Abdication of Responsibility

Why are the lawyers not proposing to the courts the condemnation of such weapons of destruction and having those responsible for the manufacture and sales of such weapons declared criminals for their outrageous crimes against humanity? Why are the church and religious leaders not condemning as immoral and sinful the manufacture and sales of military weapons? Why are our teachers at all levels of instruction not bringing to the attention of their students the weapons industry as the greatest source of terrorism in our earthly society? Why is it that the parents of our nation's children do not discuss ways to solve this problem for good?

Why is it that our businessmen, other than those involved in weapons, do not get together and pool funds to educate people from every walk of life and profession about the dangers the weapons industry is imposing on them? These questions need a quick answer followed immediately by positive and constructive actions. The philosophy of the weapons industrial complex has hypnotized intelligent people from every walk of life and

profession. Most of these people carry advanced degrees in almost every branch of knowledge. We are all familiar with the philosophy which most of us, quite unfortunately, hold as the absolute truth:

We need a strong military that is equipped with the most sophisticated weapons available. We need to replace old weapons with new ones. We need to equip our allies with such weapons as well so that they could defend themselves in case they are attacked.

Of course, such statements are a blatant lie. In the first place, the weapons industrial complex, as pointed out by the Center for Defense Information in Washington, D.C., does not exist for the defense of any nation. It exists merely for profit made through the sales of weapons. Salesmen will say anything imaginable, regardless of the truth, to sell their product. After all, that is the only way to make money, which they view as the highest goal of their lives. If we were watching a stage-show in a large auditorium of 5,000 people, which of the following alternatives would make us feel safer:

If each one of us is carrying a loaded gun for "self-protection," or if no one at all is carrying a loaded gun?

The answer is clear and we do not need to elaborate.

If we study the tactics of the weapons industrial complex since the end of World War II in 1945, we will discover something curious which happens regularly and virtually without exception. This demonic industry has always had agents who go from one global area to another for purpose of creating civil strife within the same nation and/or with neighboring countries. The goal is always the same: to instill fear in each faction or group, and then to offer each one of these factions or groups all the weapons needed to "defend themselves" from a possible attack by the enemy.

Making Money as Main Objective

What outrageous lies!. The weapons industry sells weapons to anyone who gives the right price, friends and enemies alike. Such an industry, as stated earlier, does not care about the safety and sacredness of human life. Yet, the people of the nations where weapons are manufactured and sold (above all the United States) cannot see how they themselves are victims of brainwashing and indoctrination that is sponsored, very often, by the government itself. We need to raise a serious question:

How is it that the nations of the world, which manufacture and sell weapons, claim that the military is the only effective means available to solve all the problems of the world?

As we know from history, the military may be described as a brutal organization licensed by legitimate governments to massacre people indiscriminately without any investigation or trial. The policy of the military is not to reach solutions of mutual interest through conversation or dialogue. Its policy is violence, which explains why all soldiers are equipped with weapons of destruction instead of books of learning, food to feed the hungry, and medicine to cure the sick. This is the real picture of the military even though the government tries to hide this reality by presenting the military to the general public performing marches with flags and a band.

We are all familiar nowadays with the way the United

States reacted to the acts of terrorism in New York and Washington, D.C., on September 11, 2001. It did not consult any of its thousands of civic, educational, and religious organizations. It responded by committing similar or even worse acts of terrorism in Afghanistan and Iraq under the guise of getting one man known as Osama bin Laden, who was presumed to be directing these acts of terror. Thousands of innocent people died in New York and in Washington, D.C., and thousands of innocent people died in Afghanistan and Iraq as well. This was the "eye for an eye, tooth for a tooth" philosophy we find in the Old Testament. Ironically, the USA is a predominantly Christian nation whose Master Teacher, Jesus of Nazareth, viewed this philosophy as vicious and evil.

After the United States bombed Afghanistan and Iraq and destroyed virtually their entire infrastructure, it has set as a priority the creation of an Afghan army that will include 60,000 soldiers, 8,000 airmen, and 70,000 personnel in paramilitary roles instead of deciding with most of its self-proclaimed allies to rebuild a *demilitarized* nation. The present government in Afghanistan has already earmarked \$235 million dollars for military spending in 2002 alone.

Groundwork of Future Military Dictatorship

Thus, the United States is setting the groundwork for a future Mobutu of the former Zaire, a future Pinochet of Chile, a future Suharto of Indonesia, a future Abacha of Nigeria, a future Mao of China, a future Stalin of Russia, a future Hitler of Germany. The question that needs to be raised here is this:

Why does the USA contribute systematically toward the creation of dictatorial regimes that prove afterwards to be so brutal and merciless?

To turn insult into injury, nine other nations promised to provide arms and military training to Afghanistan, this war-ravaged country of central Asia. These other nine nations are Britain, Germany, Italy, Pakistan, India, Bangladesh, Iran, China, and Turkey. The whole world needs to write to the embassies of these nations, especially to that of the United States, and demand a reversal of this militaristic policy. What the Afghani people need is not a strong military that will exploit them in due time, but the rebuilding of the infrastructure of the nation. The people need new schools and hospitals equipped with the best of modern technology. They need houses for the homeless as well as food and medicine. They need freedom of worship and the ability to feel safe at home without having to bother about future military coups.

In addition to the nine countries mentioned above and the United States, Japan and Saudi Arabia promised to give financial assistance as well in order to help "build the nation," which simply means to help build "a strong military power." We are all familiar with the concept, *History repeats itself*, as former British prime minister Sir Winston Churchill often stated. If that is the case, this is a vivid example of how the weapons industrial complex uses the U.S. government to plan present and future wars on a constant basis merely to keep its lethal product profitable. This explains why the only thing that really matters to the United States and its self-proclaimed allies is building a strong Afghani military power in order to guarantee the continued destabilization of the region in the future. In view of what

has been stated, we may now fully realize and comprehend why the weapons industry may be viewed as the greatest source of terrorism in the world today.

Charles Mercieca is Executive Vice President of the International Association of Educators for World Peace NGO, which is working together with the United Nations (ECOSOC) UNDPI, UNICEF, UNCED & UNESCO. He edits the *United Nations News* and is professor emeritus of History and Philosophy at the Alabama A&M University in Huntsville, AL.

The Holocaust, the Left, and the Warmongers

Germany's Place in the *Manifesto*, the Popular Front Sellout, and the "Vietnam Syndrome"

By Patrick S. McNally

If one breaks *The Communist Manifesto* of Karl Marx and Frederick Engels down according to its own internal logical flow, one finds two distinct blocks to the pamphlet, each consisting of two chapters, the second block shorter than the first. The first block of two chapters consists of general philosophizing about history and sociology. The second block consists of an attempt to lay down a specific program for the point in time and space at which Marx and Engels were placed.

The first block discusses stages of history, with the declaration:¹

"From the serfs of the Middle Ages sprang the chartered burghers of the earliest towns. From these burgesses the first elements of the bourgeoisie were developed. The discovery of America, the rounding of the Cape, opened up fresh ground for the rising bourgeoisie. The East Indian and Chinese markets, the colonization of America, trade with the colonies, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element in the tottering feudal society, a rapid development."

Here the pamphlet has briefly touched upon questions that would continually rock the later left-wing movements built around it back and forth. To what extent do there exist certain 'natural' stages of history which every society must be able to pass through, in a 'natural' way? To what extent does colonialism, an outgrowth within certain technologically advanced societies of the 'natural' stage which they are passing through, alter the 'natural' stages of other parts of the world that have not yet reached the same 'natural' stage of history? Although these questions would promote many political divergences and splits in the future, the form in which these questions were approached was frequently influenced by the pamphlet's second block.

The most significant conclusion of the second block was:²

"The Communists turn their attention chiefly to Germany, because that country is on the eve of a bourgeois revolution that is bound to be carried out under more advanced conditions of European civilization and with a much more developed proletariat than what existed in England in the 17th and France in the 18th century, and because the bourgeois revolution in Germany will be but the prelude to an immediately following proletarian revolution."

Here the authors have laid out what would later give birth

among the Russian Mensheviks to the Theory of Two-Stage Revolution.³ According to this theory, two revolutions happen consecutively, a bourgeois revolution and a proletarian revolution, with the proximity of these two events being inversely proportional to the degree of technological development already in place under feudalism at the time of the bourgeois revolution. The Russian Mensheviks theorized that there could be a significant time-gap between these two developments in Russia, and a narrower time-gap in Germany in accordance with the *Manifesto*.

However one may assess the general theory presented in the pamphlet, the central conclusion of the second block had already had a wrench thrown into it by the close of the 19th century. Otto von Bismarck's unification of Germany was designed as a highly conservative bourgeois revolution,⁴ one which explicitly set up a constitutional monarchy, and enacted a measure of labor reforms through this procedure of constitutional monarchy, with the aim of achieving a secure bourgeois revolution with royal throne preserved. The picture which had been drawn for many readers of the *Manifesto*, of a German bourgeois revolution superseding the English and French revolutions in its radical development, seemed to be undercut. This triggered a wave of political splinterings, even as many who had stridently believed in the *Manifesto* tried to explain the new context.

Leon Trotsky's Theory of Permanent Revolution was an outgrowth of this, returning to the interaction of colonialism with 'natural' development and posing a new formula. According to this theory, the 'natural' stages of history within a country such as Russia were hopelessly corrupted by the failure of Russia to achieve a bourgeois revolution on the historic timetable would have placed Russia in synchronization with England, France and the USA. Instead, the birth of Russian capital had been altered by the Czar's relations with more developed capitalist societies and the importation of capital from the developed imperial powers to the underdeveloped world. This was then seen as giving birth to a Russian bourgeoisie that was permanently corrupted by its own manner of development, one growing up around the monarchy and unable to fulfill its historic mission because of its dependency on being fed by foreign investment. The conclusions drawn by the Theory of Permanent Revolution were:⁵

a) *"In our view, the Russian Revolution will create conditions in which power can pass into the hands of the work-*

ers – and in the event of the victory of the revolution it must do so – before the politicians of bourgeois liberalism get the chance to display to the full their talent for governing.”

b) *“If the Russian proletariat, having temporarily obtained power, does not on its own initiative carry the revolution on to European soil, it will be compelled to do so by the forces of European feudal-bourgeois reaction.”*

Although this captures the general theme of Trotsky’s concept that a would-be Russian proletarian revolution must spread beyond Russia by virtue of the inability of Russian liberals to serve their theoretical function, one basic theme is blurred here that would arise again and again later. This is that the general phrase of “European soil” which Trotsky uses here does, in his own way of thinking, attach a high priority to Germany specifically. This assessment by Trotsky is determined by the technological development existing in Germany at the time; the geographical proximity of Germany to Russia; and a close reading of the *Manifesto*, read with an awareness that its classical conclusion of a German bourgeois revolution reaching further than any other was then in a state of flux. Only in such a context can one understand a title such as “Germany, the Key to the International Situation.”⁶

In a letter to the Politburo of July 6, 1921, Lenin cites a report from the Jewish Department from Belorussia:

“the Jewish population is gaining the impression that the Soviet government is not capable of defending the civilian population from bandits. [...] Jewish farmers in Kovshits advise that neighboring peasants believe that the attacks and pogroms against the Jews are made with the knowledge of the Soviet government and this contributes to an increase in the number of bandits.”

In response, Lenin asserts:⁷

“the Jewish population is being systematically exterminated and compelled to attend to its self-defense under the leadership of elements that are politically and socially alien to us (Zionists, Tseirei-Tsion [Young Zionists]).”

What should stand out the quickest from this letter (though the Zionist Richard Pipes doesn’t note it) is that Lenin uses the phrases “systematically exterminated” in describing “pogroms against the Jews” which no historian today, regardless of politics, would ever assert did in any way amount to being “systematically exterminated.” Since Lenin quite explicitly notes the Zionists as “politically and socially alien” it would make little sense to say that he is simply parroting this for the ADL, a description that would fit many people today. Rather, a more rational explanation is that the atheistic Communist Lenin has retained some imprint of a religious influence.

From Benjamin Blech, *The Secrets of Hebrew Words*,⁸ we know of an ancient Jewish prophecy which promised the Return to the Promised Land of the Jews after a loss of six million. By June 11, 1900, *The New York Times* was running a speech of Rabbi Wise:

“There are 6,000,000 living, bleeding, suffering arguments in favor of Zionism.”

This story appeared again in WWI and ran as late as October 31, 1919, in *The American Hebrew*:

“From across the sea six million men and women call to us for help.”

Don Heddesheimer, *The First Holocaust*, provides much relevant information on this WWI propaganda.⁹ During this time of WWI, political splits broke out across the political left when the German Social-Democrats voted for war credits in the summer of 1914.¹⁰ Simple revulsion against WWI¹¹ would leave many with an aura of the “worker’s paradise of the Soviet Union” for years thereafter, even as new evidence accumulated which would discredit this new myth. The general propaganda of WWI was viewed by many such as James Patrick Cannon in the way that Cannon would later assert, to Rose Karsner, that WWII propaganda should be viewed. It is then possible to pick out some intriguing signs of the future from this WWI era.

That Lenin would retain some religious influence is in itself hardly surprising for anyone familiar with the Hegelian philosophy that Lenin strongly believed in. The precepts of Hegelianism would, if anything, predict that the “atheistic Communist Lenin” may be able to make a formal break from religion in a way which facilitates a larger historical process, but that in practice he should be ultimately found to have echoed his environment of the time. This raises pertinent flags, however, for anyone who might wish to assess Trotsky’s statement of December 22, 1938, (and others like it):¹²

“It is possible to imagine without difficulty what awaits the Jews at the mere outbreak of the future world war. But even without war the next development of world reaction signifies with certainty the physical extermination of the Jews.”

Does this actually represent a specific insight into the world of the future by Trotsky, or does it reflect an echoing of religious influence similar to Lenin’s “systematically exterminated” (which is recognized as overblown)?

If one temporarily blinds oneself to the factors that would have theoretically influenced someone from Trotsky’s background, it may seem hard at first to grasp in what way Germany would be perceived as such a specific “key” for that time. The Nuremberg Laws enacted policies of racial separatism, but the USA had a fair share of such laws already. Although many members of the USA left (whether Stalinist, Trotskyist, Social-Democrat, or some other form influenced by the early Comintern) campaigned during that era on behalf of black rights,¹³ the response by all sectors of the left to Hitler and the Nuremberg Laws carried a higher ideological content to it. Around the world, the vision of Germany as the place where the proletarian revolution was meant to truly begin allowed many Stalinists to willingly endorse Roosevelt’s campaign of capitalist-preservation-via-social-reform, while being sharply critical of Nazi statements that they were not against capitalism per se but believed that its worst features needed to be tamed.

Though one can make the argument that Nazi initiative in introducing racial laws to Germany caused these to be more fully identified with Hitler than Roosevelt was with the racial laws that already existed in the USA, that argument has its weaknesses as well. The Nuremberg Laws were welcomed and encouraged by Zionists with the planned expectation that this would encourage Jews who had become integrated to instead look towards Palestine.¹⁴ The long term effect certainly worked that way, yet until 1938 many European Jews showed a preference for Germany over Poland. While the stream of immigra-

tion out of Germany in this time was real enough, it is difficult from an abstract perspective to see why anyone would have so sharply re-ordered the emphasis from Poland (where a full campaign to drive Jews out preceded the German campaign) to Germany (which moved in the direction of Poland after 1938).¹⁵ During this time period, as Germany moved in the Polish direction, the only flag that was permitted to be flown side by side with the Swastika was the Star of David.¹⁶

The closest one can come to a parallel in the USA for this would be Roosevelt's taking a flag from Elijah Muhammad and the Nation of Islam and hanging it next to the Stars and Stripes, while seeking to promote Elijah Muhammad's notion of a 'return to Africa.' Although many of the leftists of that era often had well-deserved criticisms of Marcus Garvey and black nationalism, a different attitude was generally taken that is hard to account for outside of the framework set by the second block of the *Manifesto* and the various derivations from it which emphasized the significance of a German revolution. The Stalinist CPUSA willingly endorsed an election campaign for Roosevelt, while still taking up such cases as the "Scottsboro Boys" as a way of upholding a theoretical position that went back to Lenin's "The Right of Nations to Self-Determination."¹⁷

With the Stalinists there is, of course, the added point of their subordination to Stalin's foreign policy in the '30s. Trotsky's perspective deserved some highlighting simply because, as a skilled writer, he more clearly spells out the theoretical reasoning that motivates him. However, from the point of view in Moscow at this time, Stalin was sharply against the idea of foreign Communist parties seizing power in the manner of Mao Tse-Tung and then posing as rivals in the personality-cult.¹⁸ Victor Suvorov and Joachim Hoffmann¹⁹ have confirmed that Stalin was interested in carving out a wider domain that involved invading Germany, and that Hitler was perceived from Stalin's perspective as one who would inadvertently, willingly or not, upset the international order in a way that was meant to play into Moscow's hand. However, Stalin remained sharply suspicious of anyone who might be able to place themselves in a revolutionary role independently of Moscow. As such, the CPUSA was specifically counseled by Moscow away from anything that would upset the political order of things in Washington too far and instead steered towards acting as lobbyists for a Moscow-Washington alliance.

Roosevelt, to be certain, had his own reasons entirely for pushing war ahead. Joseph Kennedy has been noted for attempting to arrange an Anglo-American gold loan of 0.5-1.0 billion dollars to Germany in the spring of 1939, at a time when James Mooney of General Motors was claiming that Hitler was indicating a willingness for disarmament.²⁰ Regardless of how anyone might wish to guess at Hitler's real intent in this offer, it is crucial to understand that Hitler's real crime in the eyes of Washington was that he took Germany away from the gold standard. This measure of capitalistic reform had worked more successfully than Roosevelt's New Deal efforts.

The US Department of the Treasury posts the description of the Fort Knox Bullion Depository:²¹

"The Depository was completed in December 1936 at a cost of \$560,000. It is located approximately 30 miles southwest of Louisville, Kentucky, on a site which was for-

merly a part of the Fort Knox military reservation. The first gold was moved to the Depository by railroad in January 1937. That series of shipments was completed in June 1937."

In this context alone, Roosevelt and others like him were eager to tear Germany apart. The South African economist and gold mining executive Sir Henry Strakosch, in his 1935 study *The Road to Recovery: With Special Reference to the Problem of Exchange Stability and the Restoration of the International Gold Standard*, commented:²²

"Substantial progress in this direction has already been achieved in America. [...] The German situation, on the other hand, remains hopelessly confused, not so much because her problems are fundamentally so very different and so much more difficult, but because of the manner in which they are being faced."

The main historical ambiguity which has been posed in regards to Strakosch is in his biographical background. Arthur Butz traces Strakosch's birthplace back to Hochenau, Austria, on May 9, 1871, with several documentary source citations. Butz also finds little to hold up the reference to Strakosch as Jewish. David Irving simply throws out the comment:²³

"Bracken's South Africa friend Sir Henry Strakosch, the Gold mining millionaire and chairman of Union Corporation Ltd., agreed to pay off Churchill's debts.⁴⁵ Strakosch was a Jew born in Moravia, Czechoslovakia. Chartwell was withdrawn from the market, and Churchill campaigned on."

The specific footnoting of the first sentence and not the small paragraph indicates rather that Irving has no specific source available for either the stated birthplace of "Moravia, Czechoslovakia" or the asserted ethnic-cultural background. As Butz notes:²²

"Thus Strakosch died a nominal Christian. That does not exclude the possibility that he was partially of Jewish descent or converted from Judaism, but neither David Irving nor anybody else has been able to provide hard evidence in that respect. [...] Strakosch should, rather, have been described as 'a South African gold miner campaigning for restoration of the international gold standard.' [...] Irving's treatment of Strakosch, however, has the unintended effect of camouflaging a very important dimension of the background to the Second World War."

The only thing which deserves to be added is that Irving has already been noted as someone who censors revisionists over 9/11.²⁴ For all of these reasons, barring further evidence to the contrary, we will discount Irving's description of Strakosch as sloppy, at a minimum, and potentially deliberate disinformation.

The slogan "No War for Oil," which has appeared at many anti-war rallies since Washington began to occupy Iraq, had a natural analogy in Roosevelt's time, "No War for Gold." It simply wasn't treated in the same way. On this failure, the most immediately relevant factor to the left of that era was the Comintern line from Moscow and its endorsement of Roosevelt as a capitalist reformer seeking to preserve capitalism from internal economic crisis via reform. Also pertinent, however, was the influence which even those expelled from the Comintern such as Trotsky had retained from the final conclusion of the

Manifesto, that Germany should be where the proletarian revolution at last begins to genuinely take root and flower. These political and ideological influences clouded the ability of many who often showed sharp critical capacities when the context was shifted elsewhere. The self-admitted willingness of A. J. P. Taylor to swallow certain propaganda myths in relation to Germany which he openly repudiated later is just one of the better known cases.²⁵

When the US did enter the war, the Smith Act first fell against the Trotskyist Socialist Workers Party, a case which set the legal precedent for later applications of the Smith Act.²⁶ By this time Trotsky had been assassinated under Stalin's orders and the SWP saw itself as upholding the thesis put forward by Trotsky that the war between the capitalist states was inter-imperialist in nature, while any defeat of the Soviet state by any capitalist power was resolutely opposed. This was a sharp enough departure from Roosevelt's push for war alongside Stalin that the Smith Act was brought out. Serving his sentence at Sandstone on 9/21/1944, Cannon wrote back to Rose Karsner about the 9/16/1944 issue of the SWP's newspaper *The Militant*:²⁷

"We read in the The Militant, September 16, that the reports of the slaughter of 1,500,000 persons in one camp at Lublin 'have been confirmed by independent observers.' We have never doubted the inhuman brutality of Nazism, but we don't believe this story – the 1,500,000 part, we mean – and we believe our press not only should treat any story coming from Stalinist sources with the utmost reserve, but also should look for the political implications of their lies. The atrocity propaganda in general must be regarded as the moral and political preparation for a harsh peace whereby the German masses will be indicted for Hitler's crimes. We should not believe anything that is said in the war camps as long as we have no knowledge of the facts. Our task and our duty is to distrust all the propaganda of the enemies of mankind and to teach this distrust to the readers of our press. But what about the 'independent observers'? I'll tell you what about it. To see such a queasy liberal journalist locution in our press just once had a bad effect on our blood pressure."

Though Cannon is frequently cited today among various Trotskyite groups, and his clear rejection of fascism as a nationalistic philosophy to be counter-posed to his view of international communism is frequently emphasized, the most central point is generally buried. The only time Cannon can be found to have put a statement down on record which somehow pertains to 'Nazi death camps' was when he immediately rejected this figure of 1,500,000 for Lublin. Furthermore, this part of Cannon's views has already been 'officially confirmed' in that by 1948 the figure had been changed to 360,000 and by 1992 to 235,000. Though these lower figures are also sharply contested on technical grounds,²⁸ the 'official figures' do themselves already give the lie to the "the 1,500,000 part, we mean," and discredit authors such as Lucy Dawidowicz, who gives a figure of 1,380,000 for Lublin-Majdanek.²⁹ In the abstract, one might very well expect many of the different Trotskyite splinter factions that exist to point to this verification of Cannon's statement as evidence of his foresight. Instead, the mute silence treatment is given.

Further questions are raised by Trotsky's 9/25/1939 comments:³⁰

"If this war provokes, as we firmly believe, a proletarian revolution, it must inevitably lead to the overthrow of the bureaucracy in the USSR and regeneration of Soviet democracy on a far higher economic and cultural basis than in 1918. [...] If, however, it is conceded that the present war will provoke not revolution but a decline of the proletariat, then there remains another alternative: the further decay of monopoly capitalism, its further fusion with the state and the replacement of democracy wherever it still remained by a totalitarian regime. [...] The historic alternative, carried to the end, is as follows: either the Stalin regime is an abhorrent relapse in the process of transforming bourgeois society, or the Stalin regime is the first stage in the development of a new exploiting society. [...] However onerous the second perspective may be, if the world proletariat should actually prove incapable of fulfilling the mission placed upon it by the course of development, nothing else would remain except only to recognize that the socialist program, based on the internal contradictions of capitalist society, ended as a utopia. It is self-evident that a new 'minimum' program would be required – for the defense of the interests of the slaves of the totalitarian bureaucratic society."

The picture that shows through in such a passage is primarily one of a person fighting demoralization in seeking to hold onto his view of the coming proletarian revolution. But also, one is obligated to ask, "how would Trotsky have responded to the same report from Lublin which his protégé Cannon scoffed at?" More fundamentally, "what type of long-term problem might Trotsky have posed for the post-war Holocaust propaganda enterprise which Moscow and Tel Aviv jointly implemented?" Whatever someone's assessment of Trotsky, everything that is known about his personality indicates that over the long run he would have become a troublesome sore for those putting across the story of the 'Holocaust,' if only just out of political rivalry with Stalin.

Victim numbers of German concentration camps have always been a matter of propaganda. Robert Faurisson has published a list of such exaggerated numbers and their inventors for the Auschwitz camp.³¹ How many inmates really died in that camp has yet to be established. Since it is claimed that those victims were incinerated in crematories erected for that purpose, one approach is to determine an upper limit by calculating how many corpses those crematories could have cremated at most. Carlo Mattogno's research is at the cutting edge of science in this regard,³² which is acknowledged even by his adversaries.³³ Based on a thorough study of documents and technical issue, Mattogno concludes that not more than 162,000 corpses could have been cremated in Auschwitz – in contrast to post-war propaganda figures claiming that 4 million or even more inmates were killed and incinerated.

A deeper look into one of the most (in)famous Auschwitz eyewitnesses, Miklos Nyiszli,³⁴ is also worthwhile here, because when reading it carefully, it indirectly confirms Mattogno's assessments, although Mattogno himself went at length – and quite successfully so – to show that Nyiszli's testimony is

a fraud otherwise.³⁵ Miklos Nyiszli's testimony had already been looked at cautiously by Paul Rassinier, who in April 1951 wrote a letter in regards to the early extracts of Nyiszli's writings published in French translation by *Le Temps Modernes*, only to receive an indirect answer the following October in the form of a letter from "Nyiszli" transmitted by Tibère Kremer. Rassinier was later informed that Nyiszli had died well before the initial French translation of his testimony was published, sometime around 1949-50. This did, for a time, set off a wave of speculation as to whether such a person had ever existed.³⁶ Eventually questions shifted to the disappearance of the "real Nyiszli." Also pertinent, though, is the query as to why so little interest was shown in Nyiszli by the official handlers of his book. The difference in style between Yehuda Bauer's foreword to Filip Müller's propaganda³⁷ novel³⁸ *Eyewitness Auschwitz*³⁹ versus Bruno Bettelheim's foreword and Richard Seaver's introduction with regards to Nyiszli is apparent. Bauer presents some brief sketchy outline of Müller's post-war life:⁴⁰

"He returned to his Czechoslovak home after the war. A summary of his testimony was included in a book on Czechoslovakia in 1946 (published in English in 1966 as The Death Factory, by O. Kraus and E. Kulka). He was moved to write again by the effect of his testimony at the 'Auschwitz trial' at Frankfurt, in 1964. Afterwards he began writing up what he had jotted down, had it translated into German, then looked for a publisher."

No similar sketch is provided by Bettelheim or Seaver. Rather, they each combine amateur philosophy with references to Nyiszli's claimed war-time experience. Nor do they refer to any question hanging in the air of unknown post-war details. The closest thing to a biographical detail, produced by Seaver, is the reference to "his city, Oradea-Nagyvarad."⁴¹ This raises some flags, if only just because the final page of a dissertation written under this name of Nyiszli claims that "I, Nicolaus Nyiszli, was born on June 17, 1901 in Simleul-Silvaniei," a locale that is distinctly to the northeast of Oradea-Nagyvarad. In addition, the book's first appearance seems to have been in the Budapest newspaper *World* from February 16 to April 5, 1947, with repeated references to a Hungarian doctor from Nagyvarad.⁴² This blurring of 'where is he from and where did he go?' would normally excite curiosity from purported academics, yet it has clearly been buried as an issue in the various 'introductions' and advertisements.

On July 28, 1945, according to the records of the Nuremberg Tribunal, a deposition entitled "Deposition: Miklof Nyifcli A Physician from Nagyvarod in Hungary" was written by someone.⁴² Though major doubts have been cast on the validity and the source of the Nuremberg Documents, we are generally meant to assume that this "Physician from Nagyvarod in Hungary" was, in fact, the same person with "Place of birth: Simleul, Rumania." Alternatively, if one was to cast dispersion on this early document as a possible fabrication by the Nuremberg Tribunal, then the query would have to be 'At what point did Nyiszli himself become a part of the project leading to the later book that came after the deposition, given that purported friends of his did claim to have witnessed him writing the book personally?' With this in mind, there's no denying that such an origin for the original document would explain much about the

seeming errors in it. This would also explain such testimonial comments as "From the prisoner's doctors, of which we had several ones, I only knew Dr. Niczly by name. He was an imposing presence, a bit fat" by Milton Buki of Poland; and "a companion, who was helping with the carrying of the corpse, commented she had recognized Dr. Nyiszlit Miklos, a deported physician, as she said, she knew Nyiszlit still from Nagyvara" from Mrs. Jozsef Sabo of Hungary. This recurring of "Nagyvara" as a consistently recalled detail, even as the spelling of "Miklos Nyiszli" fluctuates, is highly consistent with a quick manufacture of evidence by a bureaucratic machine such as the Nuremberg Tribunal.

Even so, Nyiszli's book has been held up on many an occasion as a powerful example of "Holocaust testimony" and, as such, deserves to be noted. Some pertinent details to note are the following. When describing an alleged attempt by "860 members of the kommando to try and force their way out of the camp" on October 6, 1944, Nyiszli asserts:⁴³

"The plans seemed all the more feasible to me for the simple reason that the only crematorium working was number one. And even it would knock off work at 6:00 P.M., which meant that the Sonderkommando night shift would not go on duty that evening."

Although made in the manner of an out-of-the-way comment, this would seem to reflect, even in a novel produced for political propaganda purposes, the reality that a 12-hour operating shift had been recommended on March 17, 1943, and that the crematoria were going dead nevertheless. In other words: Matogno's maximized cremation figures are probably too high, because the crematories did not operate 24/7 – with some interruption for cleaning, maintenance, and repairs – as he assumed. According to Nyiszli, there was no need to have the crematories work around the clock...

Charles D. Provan is self-classified as being

"a revisionist and an exterminationist [...] who believes in the gas chambers. [...] Intrigued by the numerous criticisms of Dr. Nyiszli in the revisionist literature, I decided to undertake a study of his book to determine if it could be substantiated. I got more than I bargained for."

Provan can therefore not be called an 'official handler' of Nyiszli. Provan was able to contact his granddaughter Monica and obtain "Information about Nyiszli's subsequent life".⁴²

"Dr. Nyiszli and his wife Margareta had one daughter, Susanna, born in 1929, while Dr. Nyiszli was attending medical school in Breslau. Susanna had indeed married a gentile, a Romanian cavalry officer, in 1952, and their daughter (and Nyiszli's granddaughter) Monica was born in 1955. Miklos Nyiszli passed away on May 5, 1956; his daughter Susanna passed away in 1983. Before his death, the Romanian secret police placed Nyiszli under investigation for 'cosmopolitanism,' perhaps in part because of his correspondence with people in the West. About fifteen years after Nyiszli's death, when Monica was around sixteen, the secret police confiscated some of his papers, including a map he had drawn of Birkenau. It was not returned."

This raises some questions in itself, since Nyiszli's harassment by the Rumanian secret police was never widely publicized in the manner of the Raoul Wallenberg legend,⁴⁴ not even

during the Cold War at a time when Rabbi Meir Kahane received funding from the CIA's Jay Lovestone and the Syndicate's Meyer Lansky.⁴⁵ This was an era when the Holocaust Memorials across the United States were built with falsified versions of the Martin Niemöller quote,⁴⁶ falsifications which served the Cold Warriors and Zionists alike. One might easily have expected a campaign around Nyiszli's fate by Elie Wiesel. Instead, on the contrary, the introduction by Tibère Kremer in March 1951 gave the impression of a Hungarian Jew, not a Rumanian.⁴⁷ Even where the history of territorial shifts in World War I and the possession of what is now northern Rumania by what was until 1918 Austria-Hungary, is taken into account⁴⁸ as a technical point, it doesn't explain the absence of quick elaboration on this query of 'was Nyiszli Hungarian or Rumanian?' One would expect a brief commentary, similar to Bauer's note on Müller, to intersect Nyiszli in Rumania in the foreword and introduction to Nyiszli's assumed book.

Yet one possibly pertinent statement is furnished by the testimony of Grace Pratt, or rather of her friend. The latter has supposedly asserted:⁴⁹

"Six days after Jack Ruby's funeral was publicized in the press, Grace called me very excited and said, 'I was just watching the news. They turned the TV camera on a ramp up to a plane loading for Israel from New York, and who do you think went up the ramp? I screamed to George in the other room, calling him and saying, 'Come quickly! Jack Ruby is boarding that plane!'" At the top of the ramp he stopped, turned around, and looking straight into the camera he tipped his hat and entered the plane."

However one wishes to ultimately assess this story, it points towards at least one plausible explanation in regards to Nyiszli. If Nyiszli really had become alienated from the Jewish community in his region after his record as a war-time collaborator with the enemy of that era, then he certainly would have had incentive to seek redemption. In the general time-frame for Nyiszli's death that was given originally to Rassiner, between the writing of Nyiszli's post-war manuscript and the initial French translation, Stalin was still going through a political motion in regards to his attitude towards Zionism. Starting with a secret Czech arms deal,⁵⁰ which supported the Zionist settlers in Palestine in the 1948 war, Stalin moved towards the "Doctor's Plot."⁵¹ But this political shift did not occur overnight. Although the version of Nyiszli being placed under the watch of the Rumanian Stalinist police for "cosmopolitanism" fits perfectly well within 1956, the image of Nyiszli, or someone writing in his name, being offered around 1949-50 a trip from Eastern Europe to Israel as part of an agreement that his book would support the general popular-frontist line of Moscow, and that Tel Aviv would help to market the book, is just as consistent as many another given explanation. To really answer these two related questions, of what happened to Nyiszli and why did the World Jewish Congress and related organizations treat the matter as they did, will require a much more detailed probing that has not yet been done.

On February 14, 1947, advertisements for the soon-to-be-published serialized book of "Dr. Miklos Nyiszli of Nagyvarad" began appearing in the Budapest *World* newspaper. By April 10, Nyiszli was responding to reader's criticism, "In the

Communist Party, of which I am a member, they call me 'Comrade Doctor,' and that's the way it should be." One would assume here that the Rumanian Communist Party is what is meant, even with the serialization being promoted in Hungary rather than Rumania. Yet again one must ask 'why this specific promotion in Hungary rather than Rumania?' Certainly a plausible conjecture would follow from the hypothesis that "Miklos Nyiszli" had, in fact, been assigned the job of legitimizing something that was originally written in his name by the Nuremberg Tribunal, so that the new task required specifically publicizing the book in those areas that were identified by the earlier deposition statement. On September 30 it was announced by *World* newspaper that the author of "the extremely interesting novel" had been summoned by the Soviet delegate to the Nuremberg Tribunal, E. E. Minskoff. With this summons, the card catalogs of the Nuremberg records now describe Nyiszli as "Dr. Nicolae Nyiszli, born [...] in Simleul-Silvanei, requested [...] by Minskoff."⁴² The difference here between "Miklos" and "Nicolae" is much more along the lines of a translation between languages than some of the other divergences of the name "Miklos Nyiszli" which are very similar to simple typographical errors. Yet, somehow, the effect of this identification of Nyiszli's locale of birth doesn't seem to be reflected in later publications, which relentlessly return to the emphasis on "his city, Oradea-Nagyvarad" without an attempt at biographical detail or explanation. The card listing "Simleul-Silvanei" faded quickly, perhaps, in part, because Nyiszli was not actually called to testify on this summons, despite his taking a trip to Nuremberg.

This hypothesis is in some ways further encouraged by the evidence that there likely were at least two "Lee Harvey Oswalds." The number of selectively consistent yet broadly conflicting reports of Oswald sightings prior to November 22, 1963, has pointed to this as a likely explanation.⁵² If one translates the same phenomenon to Miklos Nyiszli, then many of the apparent inconsistencies between stories of Nyiszli being dead by 1950 versus alive until 1956 could be resolved. With such an assumption made, the question would be posed as to whether both "Nyiszlis" died at the indicated dates, one in 1949 and another in 1956, or whether something else happened with one of them.

Let us now go back to the Trotskyite left and the important issue of what exactly happened with it in the post-war era. Cannon was more of a labor union organizer than a theoretician. When the post-war era made clear that Trotsky's forecast of the imminent collapse of Stalinism under the force of proletarian revolution had not materialized, the Fourth International tended to split organizationally and politically in two directions. The first direction was set early by Max Shachtman, who had already in 1940 been formally expelled from the Fourth International. The second was oriented around Michel Pablo.⁵³ Although one could go through the various theoretical somersaults which the different factions engaged in, the bare essentials of this split were that Shachtman moved increasingly closer towards the CIA and in the '70s campaigned for Richard Nixon, while Pablo headed steadily into uncritical echoing and endorsement of Stalinism. In such a context, the framework for arguments about what form should an 'independent left' take was increasingly guided by this Shachtman-Pablo paradigm.

Political splits which took place among the left in the coming decades were generally about some faction being attacked for either leaning too close to Shachtmanism or too close to Pabloism. In such a context, any serious debate about what actually happened in WWII was effectively buried.

Meanwhile, the policy in Moscow, and among the various Comintern-born parties which still maintained an allegiance to Moscow, was determined by the division of power in the post-war era. While Moscow took over Eastern Europe, Stalin acted to isolate guerillas in Greece who were still fighting the UK and US after WWII;⁵⁴ the French and Italian Communist Parties were directed to give up arms to the occupation forces and work with the occupation governments;⁵⁵ the Vietnamese were pressured by Moscow and Peking into accepting a North-South division of Vietnam after Dien Bien Phu had nearly brought about the collapse of colonialism in Indochina.⁵⁶ This way of seeking to divide up spheres of influence necessitated that the Popular Front strategy of the CPUSA required a continued maintenance of the 'Nazi death camp' legend. The reason for this was that Moscow's efforts to carve out power-splitting deals for its own purposes required that a Comintern member be prepared to accept something like the counter-insurgency campaign in Greece waged by London and Washington without putting on too much of an 'anti-war' air. A safer form of post-war Comintern propaganda was, rather, to place primary stress on the way that 'America and Russia fought together against the Nazis, we can all be friends again,' while being prepared to downplay questions about CIA coups in Iran or Guatemala.

A new wave of political splits began occurring on the Stalinist front after 1956 and Khrushchev's de-Stalinization speech. Some of the splits from the Stalinist left moved instead towards some brand of anarchism, pacifism, or even Trotskyism,⁵⁷ others moved across further to the right and became Zionists. Of course, to go from being a Moscow-oriented Stalinist to a Tel Aviv-oriented Zionist gave no major reason for altering the Moscow-line about 'genocide in the Nazi concentration camps.' It simply involved a political shift in one's present-day leanings. Those elements who moved away from Stalinism but didn't consign their left-wing orientation to the dustbin of history were, instead, quickly drawn into the Shachtman-Pablo paradigm that had overwhelmed the Trotskyist Fourth International. Again, this only inhibited critical inquiry of what actually occurred in WWII.

At the same time, the aura of 'diversity of opinion' which all seemed to willingly accept, on the surface, gave the WWII propaganda a higher credibility than anyone would have assigned to the propaganda of WWI. Yet for the duration of the 1950s, the story of 'six million Jews exterminated by the Nazis' mainly survived within explicitly Stalinist or Zionist sources. Jean Paul Sartre, aligned in the '50s with the French CP,⁵⁸ came out promoting Miklos Nyiszli's variation of an 'Auschwitz memoir,' a book that was sharply critiqued by the French Socialist and former Dachau prisoner Paul Rassinier. When James Cannon spoke on May 30, 1943, of "the betrayal of the proletariat in the Second World War, first to Hitler and then to Roosevelt and Churchill"; on March 9, 1956, of "the Stalin-Hitler pact, which precipitated the Second World War";⁵⁹ and on various occasions in these decades of the '40s and '50s, it was

not to recall any 'Nazi death camps with gas chambers.' The one recorded comment by him about this remains his note to Karsner in 1944 where he rejected the story around Lublin.

Within the strategic planning centers of Washington, the perspective was somewhat parallel, although sharply different in formal political orientation. After a wave of post-war trials based on evidence that would never be considered admissible in any other context, many sectors of the US Establishment (including even Zionist Cold Warriors such as James Jesus Angleton, the CIA head of Counter-Intelligence) were prone to simply shift the language of the 'Good War' into the Cold War framework with a re-aligning of formal enemies and priorities.⁶⁰ However, the historical link between the war-time OSS and the post-war CIA was such that no one among the CIA of the '50s would have felt much inclination to suggest that the forced confessions used at the Nuremberg Trials should be given a serious review. Instead, it was assumed that the matter would quietly fade.

There are several indicators showing that the claim of an industrial extermination of Jews in homicidal gas chambers by National Socialist Germany was not as manifested a dogma in the United States as it is today. For example, in November 1944, George Gallup ran a poll across the US:

"Do you believe the stories that the Germans have murdered many people in concentration camps?"

The response was: 76% Yes, 12% No, 12% No Opinion. Asked for estimates on the numbers which they felt had been murdered in the Nazi concentration camps, the poll response was:

36%: 0 – 100,000

14%: 100,000+ – 1,000,000

16%: 1,000,000+ – 6,000,000+

33%: No Opinion.

A common fallacy is to distinguish WWII atrocity stories from those of WWI by characterizing the latter as being luridly related to a fantasy world, and attempting to contrast this with WWII stories. In fact, the precedent for all of this set by Martin Glynn in 1919, and the religious connotation of the "6,000,000" figure noted in the 1919 context, underscores the relation of WWII propaganda to a fantasy world. On December 9, the captured concentration camp of Natzweiler was inspected by Colonel Paul Kirk and Lt. Colonel Edward J. Gully of the American 6th Army Group. Shown a space "allegedly used as a lethal gas chamber," they characterized it as the "so-called lethal gas chamber."⁶¹ Given that the establishment history of Dawidowicz lists 6 out of 7 of the Polish camps (Auschwitz, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka; Stutthof left out) as the "annihilation camps" with gas chambers, we can see the vindication of the cautious attitude of Kirk and Gully.⁶²

In the type-written portion of his diary, John F. Kennedy wrote on June 30, 1945:⁶³

"General Eisenhower has taken a great hold on the hearts of all the British people. [...] He was heard to say [...] 'To think that I, a boy from Abilene, Kansas, am the Commander of troops like those!' He never lost that humble way and therefore easily won the hearts of those with whom he worked. Montgomery, on the other hand, while holding a unique position himself, won it the other way. Shortly before

he went to take over the Eighth Army in the desert, Montgomery was heard to say, 'A military career is a hard one – you win a battle and you are a hero – you lose one and you are disgraced.' The man with whom he talked said, 'Cheer up, General, you should do well – you have good troops and fine equipment.' 'But,' said Montgomery with some surprise, 'I wasn't thinking about myself, I was thinking of Rommel.' The Duchess said that the slaughter in the first war was extreme. Of seventy-five young men that she had known in 1914, seventy were killed in the war. [...] This tremendous slaughter had its effect on British policy in the 30's when Chamberlain and Baldwin could not bring themselves to subject the young men of Britain to the same horrible slaughter again."

This diary entry betrays an element of sympathy for a defeated enemy, weighed in the context of what suffering allies have gone through. It also shows an early sense of empathy for Eisenhower, who would one day as President be caught in a major political contest with Israel. In a 1960 interview with Hugh Sidey, JFK expressed a general contempt for older military minds against a modern nuclear context, figures such as Carl von Clausewitz, Alfred Thayer Mahan and Basil Henry Liddell Hart, but exempted George Marshall, Douglas MacArthur, and Dwight Eisenhower with the comment:

"It's amazing that this country picked those men to run things. [...] Never underestimate democracy."

At the time of Kennedy's inauguration, Sidey recounts Eisenhower pointing to southeast Asia on a map:

"This is one of the problems I'm leaving you that I'm not happy about. We may have to fight."

Sidey further elaborated:

"As he rode to the Capitol, Kennedy listened to Eisenhower at his side. The retiring president told him that somehow he had felt the Russians never would start a war if this country remained firm enough."

This is of general significance, since one of the consequences of the propaganda film *JFK*, which Warner Brothers and Oliver Stone put out in 1991, was to push the heroic image of JFK as someone in principled conflict with the whole of the US power elite and all its caretakers.⁶⁴ Warner Brothers was acquired in 1967 by Meyer Lansky's Mossad-launders Seven Arts Productions and became Warner-Seven Arts with "major blocks of stock" owned by Bernard Cornfeld's alternate face of the Mossad, Investors Overseas Service. Despite the overinflated image of JFK as a grand new frontier man that is put across in the Mossad-Stone PSYOP film, it is essential to understand the continuity of flow that went from Eisenhower to Kennedy, and the troubles which Eisenhower had already had.⁶⁵

On August 1, the same type-written diary of John F. Kennedy carried:⁶⁶

"After visiting these two places, you can easily understand how that within a few years Hitler will emerge from the hatred that surrounds him now as one of the most significant figures who ever lived. He had boundless ambitions for his country which rendered him a menace to the peace of the world, but he had a mystery about him in the way that he lived and in the manner of his death that will live and

grow after him. He had in him the stuff of which legends are made."

This passage is mainly of significance in illustrating that JFK could easily see through the Holyhoax propaganda that was just in its early stages at this point. Whether or not he actually had any "insider's" knowledge to the Holyhoax is another matter, though at this time his position in the US Government was close enough to the propaganda machine that he very well may have.

Possible hopes by the US intelligence community that their own post-war propaganda stories would eventually fade away were upset by the 1960s. As Moscow's credibility went down after de-Stalinization, while the onset of the Cold War ended the original basis for Moscow ordering its political allies to back Roosevelt, waves of protest against the new war in Vietnam and racial segregation on the homefront began breaking out, especially heavily among college students who had grown with an image that somehow WWII had been a grand fight for high ideals. Elie Wiesel's career was launched in this framework. In 1968, when French students protesting the attempted deportation of Daniel Cohn-Bendit raised the slogan "We are all German Jews," Wiesel quickly labeled this with the mantra of 'Holocaust insensitivity.' It became clear to the upper layers of the power elite in North America that basic measures of propaganda had to involve playing upon the myth of the 'Good War' which was made with the blessings of Dear Old Uncle Joe, yet in such a fashion that Cold War anti-communism would be bound to WWII anti-fascism, while communism, anti-anti-communism, fascism and anti-anti-fascism would all be deliberately tied together.

One of the crudest but earliest efforts in this direction was the late-'60s TV sit-com *Hogan's Heroes*. The biggest weakness in this initial effort was that it too heavily (and honestly) echoed the Nuremberg Tribunal atmosphere. The Nuremberg Tribunal had been able to charge defendants with using atomic bombs so that "20,000 people were eradicated almost instantaneously, and in such a way that there was no trace,"⁶⁷ even as Miklos Nyiszli presented an 'eyewitness testimony' which portrayed temperamentally stupid Germans. *Hogan's Heroes* followed in this path of presenting very stupid Germans who somehow managed to provide sabotage work for prisoners who could have escaped anytime.⁶⁸ This type of imagery could sell easily after WWII, but it was getting stretched by 1971.

The next really major move to rehabilitate the 'Good War' came in April 1978 with NBC and *The Holocaust*.⁶⁹ Although this came in for a ritual denunciation from Elie Wiesel, some of the cruder aspects of *Hogan's Heroes* were cleaned away. At the same time this TV series fell within a sequential pattern that launched the post-Vietnam era with *Star Wars* (overtly non-political, despite comparisons with 'Cowboys and Indians' films), continued on to *The Holocaust* (politics begin to enter, but this is placed in the framework of the 'Good War'), began introducing Vietnam with *The Deer Hunter*, and finally graduated to out-and-out Cold War propaganda with *Rambo*. Out of this sequence, the one that carried some overt politics and was most successful in achieving its propaganda aim was *The Holocaust*.

It was in such a context that Jimmy Carter announced a commission to create a national memorial to "the six million

who were killed in the Holocaust.” From here on the promotion of Holocaust literature, films, and museums became a steadily growing industry, one which many of the various left-wing groups that had grown out of the ‘50s and ‘60s felt very hesitant to challenge in any direct way, as they often had with other branches of American capitalism. This fact alone guaranteed the Holocaust Industry a solid place at the table set by American monopoly capital. It is unavoidable to note that the launching of the Holocaust Industry in the ‘70s, though at times raising the issue of Christian anti-Semitism, did, in fact, also correspond with the growth of the Christian Coalition during the same time-frame of the ‘70s and ‘80s. Yet many groups that formally placed themselves on the left-wing of American politics during this period tended to still buy up to the notion, put across by Stalin in the immediate post-WWII era, that ‘Remembering the Holocaust is a way to fight the right.’

To really grasp this correspondence in the political growth of the Holocaust Industry and the Christian Coalition it is worthwhile to recall Benjamin Blech’s assertion that the Holocaust as a premonition for the re-birth of Israel was a type of ancient religious prophecy. In general, people who leave religion of any type behind and either shift to a different religion or become atheists are influenced in this choice less by any specific sins they may see around them (since almost every religion contains some concept of sin as something that is in some way to be not only expected but even forecast) and more by what seems an apparent failure of prophecy. Although the Holocaust Industry has periodically projected the image of ‘Christian sin,’ the fact that it is possible to align it with a specific prophecy would, if anything, make it into a political magnet for the Christian Coalition.. The actual events square quite well with this hypothesis. Yet as a source of right-wing propaganda, the Holocaust Industry was frequently marketed to the political left under the guise of anti-anti-communism (if Uncle Joe helped to fight this, then he wasn’t all bad).

As a political maneuver in fighting what Norman Podhoretz called the “Vietnam syndrome,” “the sickly inhibitions against the use of military force,”⁷⁰ the Holocaust Industry clearly played a key role. The fact that numerous groups which ‘willingly acknowledged’ the claims of the Holocaust Industry (whether out of a self-perceived ‘honest investigation’ or a reminiscence for Dear Old Uncle Joe or some other reason entirely different) also attempted to resist the rollback of the “Vietnam Syndrome” doesn’t alter the basic direction which was served by this industry. Nor did the end of the Cold War. If anything, the sudden disappearance of the “Evil Empire” and the opportunities for military expansion into the Persian Gulf which it opened up, together with the sudden expectation of a “peace dividend”⁷¹ by large sectors of the US public, only reinforced the stress on the ‘Good War’ by US Establishment propaganda.

Since 1945 there has been a slow steady growth of literature which sheds light on WWII that was once thought impermissible to look at.⁷² Yet the long-term intellectually crippling effects of so-called revolutionary groups being unable to look rationally at this piece of the past have been devastating. At a time when the “Vietnam Syndrome” has shown itself to be very much alive, many remain stuck in the past in ways that only aid

those who would wish to rollback the “Vietnam Syndrome” once and for all.

Notes

- ¹ Karl Marx, Friedrich Engels, *The Communist Manifesto*, pp. 9-10, (New York, New York: International Publishers, 1973).
- ² *Ibid.*, p. 44.
- ³ Georgi Plekhanov, “Socialism and the Political Struggle,” “Second Draft Programme of the Russian Social-Democrats,” *Selected Philosophical Works*, Vol I., p. 44, (Moscow, USSR: Progress Publishers, 1974).
- ⁴ F. Engels, “Bismarck and the German Working Men’s Party,” *Labour Standard*, No. 12, July 23, 1881; A.J.P. Taylor, *The Course of German History*, (New York, New York: Capricorn Books, 1962).
- ⁵ Leon Trotsky, *The Permanent Revolution & Results and Prospects*, pp. 63, 108, (New York, New York: Pathfinder Press, 1970).
- ⁶ L. Trotsky, “Germany, the Key to the International Situation,” November 26, 1931, Ernest Mandel, (ed.), *The Struggle Against Fascism in Germany*, (New York, New York: Pathfinder Press, 1971).
- ⁷ Richard Pipes, (ed.), *The Unknown Lenin: From the Secret Archive*, pp. 128-9, (New Haven, Connecticut: Yale University Press, 1996).
- ⁸ Germar Rudolf, “Holocaust Victims: A Statistical Analysis,” in: Germar Rudolf, (ed.), *Dissecting the Holocaust*, (Chicago, Illinois: Theses & Dissertations Press, 2003).
- ⁹ Don Heddesheimer, *The First Holocaust*, pp. 91, 135, (Chicago, Illinois: Theses & Dissertations Press, 2003).
- ¹⁰ Leon Trotsky, *My Life*, pp. 236-7, (New York, New York: Pathfinder Press, 1973).
- ¹¹ Dalton Trumbo, *Johnny Got His Gun*, (Secaucus, NJ: Citadel Press, 1970).
- ¹² Leon Trotsky, *On the Jewish Question*, p. 29, (New York, New York: Pathfinder Press, 1994).
- ¹³ James P. Cannon, “The Russian Revolution and the American Negro Movement,” *The First Ten Years of American Communism*, (New York, New York: Pathfinder Press, 1980).
- ¹⁴ Lucy Dawidowicz, *The War Against the Jews: 1933-1945*, pp. 84, 236, 258, (New York, New York: Bantam Books, 1981).
- ¹⁵ Germar Rudolf, (preface), in D. Heddesheimer, *op. cit.* (note 9), pp. 11-13.
- ¹⁶ Lenni Brenner, *Zionism in the age of the dictators*, (Westport, CT: Croom Helm, 1983).
- ¹⁷ Vladimir Lenin, “The Right of Nations to Self-Determination,” *Lenin Collected Works*, V. 20, p. 393-454 (London, England: Lawrence & Wishart, 1977).
- ¹⁸ Leon Trotsky, *Leon Trotsky On the Jewish Question*, (New York, New York: Pathfinder Press, 1996).
- ¹⁹ Joachim Hoffmann, *Stalin’s War of Extermination*, (Capshaw, Alabama: Theses & Dissertations Press, 2001).
- ²⁰ Seymour Hersh, *The Dark Side of Camelot*, p. 68, (Boston, Massachusetts, and New York, New York: Little, Brown, and Company, 1998).
- ²¹ www.ustreas.gov/education/fact-sheets/currency/fort-knox.html
- ²² Arthur Butz, “Was Churchill’s Gold Bug Jewish?,” *Journal of Historical Review*, Vol. 21, No. 1, (Costa Mesa, California: Institute for Historical Review, January/February 2002); see also the updated version “Sir Henry Strakosch ‘a Jew’?,” *The Revisionist* 1(4) (2003), p. 412-415.
- ²³ David Irving, *Churchill’s War: The Struggle for Power*, p. 104, (London, England: Arrow Books Limited, 1989).
- ²⁴ Salvador Astucia, “David Irving, Another False Prophet (?),” www.jfkmontreal.com/d_irving_emails.htm.
- ²⁵ A.J.P. Taylor, *The Origins of the Second World War*, (Greenwich, Connecticut: Fawcett Books, 1961).
- ²⁶ James P. Cannon, *Socialism on Trial*, (New York, New York: Pathfinder Press, 1997).
- ²⁷ James P. Cannon, *Letters from Prison: A Revolutionary Party Prepares for Post-WWII Labor Battles*, pp. 172f., (New York, New York: Pathfinder Press, 1994).
- ²⁸ Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek: A Historical and Technical Study*, pp. 11f., (Chicago, Illinois: Theses & Dissertations Press, 2003).
- ²⁹ L. Dawidowicz, *op. cit.* (note 14), p. 200.
- ³⁰ Leon Trotsky, *In Defense of Marxism*, pp. 48-50, (New York, New York: Pathfinder Press, 1995).
- ³¹ Robert Faurisson, “How many deaths at Auschwitz?,” *The Revisionist*, 1(1) (2003), pp. 17-23.
- ³² Carlo Mattogno, “The Crematoria Ovens of Auschwitz,” in G. Rudolf, (ed.),

- op. cit.* (note 8), pp. 373-412, here p. 407.
- ³³ Fritjof Meyer, former chief editor of the Hamburg news magazine *Der Spiegel*, used Mattogno's results in his paper "Die Zahl der Opfer von Auschwitz. Neue Erkenntnisse durch neue Archivfunde" (The Number of Auschwitz Victims: New Revelations Through New Archival Discoveries), *Osteuropa. Zeitschrift für Gegenwartsfragen des Ostens*, No. 5, May 2002, pp. 631-641. The article is available in English online at <http://www.vho.org/GB/c/Meyer.html>; editor's note.
- ³⁴ Miklos Nyiszli, *Auschwitz: A Doctor's Eyewitness Account*, (New York, New York: Arcade Publishing, Co., 1993); original Hungarian edition: *Boncolórovás voltam az Auschwitz-i krematóriumban*, Világ, 1946.
- ³⁵ Carlo Mattogno, "Medico ad Auchwitz": *Anatomia di un falso*, Edizioni La Sfinge, Parma 1988; editor's note.
- ³⁶ Paul Rassinier, *The Holocaust Story and the Lies of Ulysses*, p. 246, (Costa Mesa, California: Institute for Historical Review, 1978), pp. 248f.
- ³⁷ See Jürgen Graf's analysis in *Auschwitz. Tätergeständnisse und Augenzeugen des Holocaust*, Neue Visionen, Würenlos 1994, witness, no. 18; editor's note.
- ³⁸ J.-C. Pressac classified Müller's story as a novel, *Auschwitz: Technique and operation of the gas chambers*, The Beate Klarsfeld Foundation. New York 1989, p. 181; editor's note.
- ³⁹ Filip Müller, *Eyewitness Auschwitz: Three Years in the Gas Chambers*, (Chicago, Illinois: Ivan R. Dee, Publisher, 1979).
- ⁴⁰ Y. Bauer, (foreword), Müller, *op. cit.* (note 39), p. x.
- ⁴¹ Richard Seaver, (introduction), M. Nyiszli, *op. cit.* (note 34), p. 6.
- ⁴² Charles D. Provan, "New Light on Dr. Miklos Nyiszli and His Auschwitz Book," *Journal of Historical Review*, Volume 20, Number I, pp. 20-35, (Newport Beach, California: Institute for Historical Review, January-February, 2001).
- ⁴³ M. Nyiszli, *op. cit.* (note 34), pp. v-xviii, 5-10, 156, 167.
- ⁴⁴ Robert Cherry, "Holocaust Historiography and the Cold War," *Science and Society*, Volume 63, Number 4, pp. 472-4, (New York, New York: The Guilford Press, Winter 1999-2000).
- ⁴⁵ Robert Friedman, *The False Prophet: Rabbi Meir Kahane - From FBI Informant to Knesset Member*, pp. 66-7, 144, (Brooklyn, New York: Lawrence Hill Books, 1990).
- ⁴⁶ Peter Novick, *The Holocaust in American Life*, pp. 221, 337n(58), (Boston, Massachusetts and New York, New York: Houghton Mifflin Company, 1999).
- ⁴⁷ P. Rassinier, *op. cit.* (note 36), p. 244.
- ⁴⁸ Corelli Barnett, *The Great War*, pp. 14, 181, (New York, New York: G.P. Putnam's Sons, 1980).
- ⁴⁹ Michael Collins Piper, *Final Judgment: The Missing Link in the JFK Assassination Conspiracy*, p. 182f., (Washington, D.C.: The Wolfe Press, 1995).
- ⁵⁰ Norman Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering*, p. 25, (New York, New York: Verso, 2000).
- ⁵¹ Roy Medvedev, *Let History Judge*, pp. 802-7 (New York, New York: Columbia University Press, 1989).
- ⁵² Richard Popkin, *The Second Oswald*, (New York, New York: Avon Books, A Division of The Hearst Corporation, 1966).
- ⁵³ James P. Cannon, *Speeches to the Party: The Revolutionary Perspective and the Revolutionary Party*, (New York, New York: Pathfinder Press, 1980).
- ⁵⁴ Gabriel Kolko, *The Politics of War: The World and United States Foreign Policy - 1943-1945*, pp. 53-4, 443-4, (New York, New York: Pantheon Books, 1990).
- ⁵⁵ Joyce and Gabriel Kolko, *The Limits of Power*, pp. 223-4, (New York, New York: Harper & Row, Publishers, 1972).
- ⁵⁶ George McTurnan Kahin, *Intervention: How America Became Involved in Vietnam*, p. 60, (New York, New York: Anchor Books Doubleday, 1986).
- ⁵⁷ Robert Alexander, *International Trotskyism: 1929-1985 - A Documented Analysis of the Movement*, p. 473, (Durham, North Carolina: Duke University Press, 1991).
- ⁵⁸ A. Belden Fields, *Trotskyism and Maoism: Theory and Practice in France and the United States*, p. 48, (Brooklyn, New York: Autonomedia, 1988).
- ⁵⁹ James P. Cannon, *Speeches for Socialism*, pp. 107, 149, (New York, New York: Pathfinder Press, 1971)..
- ⁶⁰ Tom Bower, *Blind Eye to Murder: Britain, America and the Purging of Nazi Germany - A Pledge Betrayed*, (New York, New York: Granada Publishing Limited, 1983); John Loftus and Mark Aarons, *The Secret War Against the Jews*, (New York, New York: St. Martin's Griffin, 1994).
- ⁶¹ Robert H. Abzug, *Inside the Vicious Heart: Americans and the Liberation of Nazi Concentration Camps*, pp. 9-10, 14, (New York, New York: Oxford

University Press, 1987).

⁶² L. Dawidowicz, *op. cit.* (note 14), p. 200.

⁶³ Deirdre Henderson, (ed.), *Prelude to Leadership: The European Diary of John F. Kennedy - Summer 1945*, pp. xxv, 16-7, 92-3, (Washington, District of Columbia: Regnery Publishing, Inc., 1995).

⁶⁴ Noam Chomsky, *Rethinking Camelot: JFK, the Vietnam War, and US Political Culture*, pp. 35-6, (Boston, Massachusetts: South End Press, 1993).

⁶⁵ M.C. Piper, *op. cit.* (note 49), p. 280.

⁶⁶ D. Henderson, (ed.), *op. cit.* (note 63), p. 74.

⁶⁷ Carlos W. Porter, *Made In Russia - The Holocaust*, (Brighton, England: Historical Review Press, 1988).

⁶⁸ www.geocities.com/lrampey/hogan.htm

⁶⁹ P. Novick, *op. cit.* (note 46), pp. 133, 209-11, 216.

⁷⁰ Noam Chomsky, *Deterring Democracy*, p. 148, (New York, New York: Hill and Wang, A Division of Farrar, Straus and Giroux, 1995).

⁷¹ Michael Klare, *Rogue States and Nuclear Outlaws [America's Search for a New Foreign Policy]*, p. 9, (New York, New York: Hill and Wang, A Division of Farrar, Straus and Giroux, 1995).

⁷² Harry Elmer Barnes, (ed.), *Perpetual War for Perpetual Peace*, (Newport Beach, California: Institute for Historical Review, 1993); Robert Stinnett, *Day of Deceit*, (New York, New York: The Free Press, A Division of Simon & Schuster Inc., 2000).

- Do you fancy romantic novels?
- Are you collecting DIY books?
- Do your kids love stories and fairy tales?
- Do you need expert literature for your job?

Castle Hill Publishers now sells

EVERY BOOK
you want!*

For most books we offer

FREE SHIPPING!**

Now, when buying a book you can

1. do it from home
2. save on shipping
3. support our cause

Simply call us toll free
at 1-877-789-0229

Orders of titles we do not have in stock require prepayment and are non-returnable.

* It needs to be available from our wholesalers.

** Inside the United States, provided we get the usual discount from our wholesalers.

Does North Korea have “Nazi Gas Chambers?”

By Paul Grubach

Investor's Business Daily is a widely read and very influential mainstream financial publication in the United States. In the February 11, 2004, issue, p. A 14, there is an editorial about the North Korean Communist regime of Kim Jong-Il. The story it tells is strikingly similar to the “Hitler-Nazi gas chamber” legend of WWII.

The editorial claims that his government has apparently adopted the “Nazi gas chamber” method of mass murder. Supposedly, Kim has a secret “murder camp,” Camp 22, set up in North Korea’s northeastern corner. There also seems to be a somewhat similar North Korean counterpart to the German Rudolf Höß, once commandant of Auschwitz who, according to legend, supervised killings in the Hitler gas chambers. This counterpart goes under the name of “Kwon Hyuk,” and he allegedly was “chief of management” of the camp. He supposedly escaped to the west and told his story to the western media.

In a BBC documentary Kwon Hyuk claimed:

“I witnessed a whole family being tested on suffocating gas and dying in the gas chamber. [...] The parents, son, and a daughter. The parents were vomiting and dying, but till their very last moment they tried to save kids by doing mouth-to-mouth breathing.”

In terminology that vaguely mirrors the “eyewitness” descriptions of the “Nazi gas chambers,” Hyuk explained:

“Normally a family sticks together, and individual prisoners stand separately around the corners [of the gas chamber].”

He added:

“Scientists observe the entire process [the mass gassing] from above, through glass.”

Just like the German scientists and SS men that allegedly looked through the “peepholes” in the Majdanek and Auschwitz “gas chambers”!

The article claims that Kim “gasses to death” opponents of his regime and Christians, as well as their relatives, just as the Nazis “mass gassed” Jews and opponents of National Socialism. The article adds:

“Reports indicate that those political prisoners who aren’t killed by gassings are killed more slowly through forced labor.”

The *Investor's Business Daily* editorial also states that documents smuggled out of the country “show” that prisoners are transferred to “murder Camp 22” for the purpose of human experimentation with liquid gas for chemical weapons. (Another mirror image of the Josef Mengele saga?)

Recently, the ADL has urged the United Nations to take action. Their press release reads as follows:¹

“ADL urged U.N. Secretary General Kofi Annan to take action on recent reports from the head of a North Korean Prison Camp that the North Korean government is using gas chambers to conduct experiments on political prisoners. ‘Sixty years after the Holocaust, it is inconceivable that another totalitarian regime has begun to utilize gas chambers on its political enemies,’ Abraham Foxman wrote to the

Secretary General. ‘The international community cannot remain silent in the face of these reports. We urge you to take the lead at investigating this horrifying report.’”

Aside from the BBC documentary, the *Investor's Business Daily* editorial, and the ADL press release, I have not read or heard any more about this in the U.S. media. Revisionist scholar Dr. Robert Faurisson has informed me that in his native France there is very little press coverage of the whole issue. It is as if journalists do not really believe the story.

In regard to this North Korean “Nazi gas chamber” issue, revisionist publisher and publicist Bradley Smith commented:

“This is a good, dangerous story. Who knows what it might suggest?”

He has “hit the nail on the head,” as there are two ways to look at it.

On the one hand, the Bush administration views this North Korean Stalinist regime as a threat to world peace and security. It very well could be that the CIA and other western intelligence organizations are simply recycling the propaganda myths from WWII that reaped benefits for the Allied powers. That is, this may be part of a “propaganda offensive” before the U.S. and other western nations take diplomatic and/or military action against North Korea. These intelligence organizations may think that if they can make the masses of people believe that the North Koreans are using gas chambers to commit mass murder, then this will help build up public support for diplomatic and/or military action against Kim’s regime.

To cut a long story short, the North Korean “Nazi gas chambers” could indeed be propaganda inventions of western intelligence organizations like the CIA.

But on the other hand, consider this: Holocaust revisionists have shown beyond a reasonable doubt that the WWII homicidal “Hitler gas chambers” are indeed a propaganda myth. Yet, this does not necessarily mean that the story of the North Korean gas chambers is also a myth. The totalitarian regime of Kim seems to be a carbon copy (but in miniature) of the brutal and evil Communist regime of Joseph Stalin. Just as the Soviet dictator Stalin and his murderous cronies killed masses of people in their Gulags, it is certainly conceivable that Kim has copied Stalinist methods and does have some type of program to murder dissidents and opponents. It is indeed possible that the North Korean Communists are murdering their opponents through starvation, forced labor, and exhaustion in their North Korean prison camps, just as Stalin murdered innocents and his opponents in the Soviet concentration camps.

It has never been stated, however, that the North Koreans copied “Nazi gas chamber technology” and are using Zyklon B, hydrogen cyanide, the exhaust from Russian tanks, or bottled carbon monoxide for their “gas chambers.” It could be that the North Koreans are testing some type of new, modern-day military gas that could be used in a future war. It is at least possible that some evil and mad group of North Korean scientists built a gas chamber with modern day technology, and are using it to test some unknown type of gas on dissidents.

My conclusion is this: Since this story has some obvious implications for the revisionist movement, we should follow it closely. It could very well turn out to be a modern-day case study of how atrocity propaganda is created and used for political and military purposes. But then again, maybe there is a kernel of truth to the whole thing. We revisionists should remain very skeptical of this North Korean “Nazi gas chamber” story, but we should also retain an open mind. We should demand hard evidence before we accept any of these atrocity stories. If western governments really do have good reason to believe that

North Korea is guilty of atrocities, then they should show their people the evidence so we may take appropriate action. But they should not embellish the truth with lies for the purpose of drumming up support for their political and military policies. The only thing this does is undermine the people’s confidence in the western democratic system of government.

Note

¹ Online: http://www.adl.org/HEADLINES/headlines_20040212.html

About Vampire Killers and Nincompoop

By Israel Shamir

Vampire Killers

Folk stories about vampires provide readers with various remedies to the calamity of a ghoulish attack. A fistful of graveyard dirt is favored, garlic is beneficial, and the cross is most efficient. But these remedies don’t always work. In Roman Polansky’s hilarious horror comedy *The Fearless Vampire Killers*, the hero tries to scare off a Jewish vampire by a sign of the cross. The Jew smiles at him with a kind, understanding smile straight from Fiddler on the Roof and bares his fangs. The cross does not ward him off. Polansky’s work comes to mind as I follow the new wave of Holocaust controversies.

The revisionist historians, who are considered by their adversaries to be “Holocaust deniers”, meet at conferences in order to compare their notes on Nazi genocide. The American Jewish establishment, including the Zionist Organization of America and the Anti-Defamation League, demands a ban on such conferences, and they were successful with this in Beirut in 2001 and again in Sacramento in 2004. The ZOA is not against revisionism as such. This organization pioneered the art of denying history and published, at the expense of American taxpayers, a booklet called *Deir Yassin: History of a Lie*.

Deir Yassin was a peaceful village the Jewish terrorist groups Etzel and Lehi attacked on the 9th of April 1948, massacring its men, women and children. I do not want to repeat the gory tale of sliced off ears, gutted bellies, raped women, torched men, bodies dumped in stone quarries or the triumphal parade of the murderers. Existentially, all massacres are similar, from Babi Yar to Chain Gang to Deir Yassin.

ZOA revisionists have utilized all the same methods as their adversaries, the “deniers”: they discount the eye-witness accounts of the survivors, the Red Cross, the British police, Jewish scouts and other Jewish observers, who were present at the scene of massacre. They even discount Ben Gurion’s apology, since after all, the commanders of these gangs became in their turn prime ministers of the Jewish state. For ZOA, only the testimony of the murderers has any validity, that is, if the murderers are Jews. If the Jews are the victims, though, these same American Zionist organizations spare no effort in challenging revisionism.

This morally dubious position was no doubt of great comfort to revisionists. By their flawed logic, if the Israelis are telling a tall tale about what happened in 1948, perhaps the Jewish memories of the Holocaust are also flawed. It is misplaced energy. Sure, they scored a few hits, and the tales of soap manufactured from human fat and Wiesel’s fiery furnaces were laid to rest. But these Revisionists also question the actual number of Jewish victims. If only a thousand Jews or Gypsies were murdered by the Nazis, it was a thousand too many. It is hardly an important issue, as the very definition of victim is based on interpretation.

A good example of “victim definition” was provided in last weekend’s *Haaretz*. When the Gulf War ended in 1991, there was *one* reported Israeli victim of the war. Today, there are officially one hundred Israelis who are recognized as victims of the Gulf War, and their dependents receive a pension at Iraqi expense. Some of the victims died of stress, some could not remove their gas masks and suffocated. The *Haaretz* article asserted that many more claims were declined by the Israeli authorities. That is why Michael Elkins, the ex-BBC Jerusalem correspondent and an Israeli citizen, is correct in arguing that the number of victims, whether there were six or three million dead is not an issue.

The revisionists risked their lives and fortunes trying to undermine what they call “the Myth of the Holocaust”. One can understand their interest. Nowadays, one may openly doubt the Immaculate Conception or (maybe) challenge the founding myths of Israel. Yet the cult of the Holocaust retains a unique, court-enforced prohibition against any investigation that might cast a doubt on its sacred dogma. Dogmas have a way of attracting critical minds. Still, behind this red muleta, the charging bull’s horns meet thin air. The arguments on gas chambers and soap production could be very interesting, but they are quite irrelevant. Where then is the matador?

A courageous step was taken by Dr Norman Finkelstein in his best-selling expose *The Holocaust Industry*.¹ There is, however, an important distinction between Dr Finkelstein and the “revisionist historians” gathered in Beirut. Dr Finkelstein, a son of holocaust survivors, stayed away from the possibly illegal

statistical controversy and concentrated on the ideological construct of the Holocaust cult.

A fat lot of good it did him. A Jewish organization called "Lawyers without Borders" has already sued him in France. These lawyers were at perfect peace, when the Israeli legal machine pronounced a six months probationary sentence on a Jewish murderer of a Gentile child. They did not move a finger when a 15-year-old girl, Suad, was placed in solitary confinement, refused legal aid and subjected to mental torture. They are visibly absent from Israeli military courts where a single Jewish officer can mete out a long imprisonment sentence to a Gentile civilian based on undisclosed evidence. Apparently, these lawyers are aware of certain borders.

Finkelstein set out to explore the secret of our discrete Jewish charm, a charm that opens American hearts and the coffers of Swiss bankers. His conclusion is that we do it by appealing to European and American guilt feelings.

"The Holocaust cult^[2] has proven to be an indispensable ideological weapon. Through its deployment, one of the world's most formidable military powers, with a horrendous human rights record, has cast itself as a victim state, and the most successful ethnic group in the US has acquired victim status."

Finkelstein carries out a brilliant analysis of the Holocaust cult, and comes to a startling discovery: it is but a shabby construct of a few clichés stitched together by the sorrowful voice of Elie Wiesel in a limo.

Finkelstein is not aware of the magnitude of his discovery, as he still believes that the Holocaust cult is a great concept, second only to the invention of the wheel. It solved the eternal problem of the rich and influential, warding off the envy and hate of the poor and exploited. It allowed Mark Rich and other swindlers to cheat and steal, it allowed the Israeli army to murder children and starve women with impunity. His opinion is shared by many Israelis. Ari Shavit, a well-known *Haaretz* writer, expressed it best in 1996, when the Israeli Army killed over a hundred civilian refugees in Kana, Lebanon:

"We may murder with impunity, because the Holocaust museum is on our side."

Boaz Evron, Tom Segev and other Israeli writers have articulated the same notion.

One can sum up Dr. Finkelstein's thesis as follows: The Jews succeeded in squaring the circle, solving the problem that has befuddled the aristocracy and run of the mill millionaires. Namely, they disarmed their opponents by appealing to their feelings of compassion and guilt.

I admire Dr Finkelstein for his continued belief in the good heart of his fellow man. I trust he also believes in fairies. In my own estimate, compassion and guilt feelings can maybe get you a free bowl of soup, but not uncounted billions of dollars. Dr. Finkelstein is not blind. He noticed that the Gypsies, also victims of the Nazis, received next to nothing from a "compassionate" Germany. The capacity of Americans to feel collective guilt towards their Vietnamese victims (5 million killed, one million widows, Coventry-style destruction laced with Agent Orange) was recently expressed by Defense Secretary William Cohen:

"There is no place for apology (let alone compensation). A war is a war."

Despite having all the facts at his disposal, Dr. Finkelstein grasps his cross and tries to frighten the vampire away.

What is the source of power that fuels the Holocaust Industry? This is no idle or theoretical question. The making of yet another Palestinian tragedy is now in high gear, with the slow strangulation of its cities. Every day, a tree is uprooted, a house is demolished, a child is murdered. In Jerusalem, the Jews celebrated Purim by a pogrom of Gentiles, and it made page six in the local papers. In Hebron, the Kahane boys celebrated Purim at the tomb of the mass murderer Goldstein. This is no time to pussyfoot.

In the novel *The Sirens*, Bloom expresses the feelings of his creator James Joyce towards the bloody concept of Irish liberation by farting at the epitaph of an Irish freedom fighter. My grandparents and my aunts and uncles died in WWII. But I swear by their memory, if I thought that guilt feelings over the Holocaust cult caused the death of a single Palestinian child, I would turn the Holocaust memorial into a public urinary.

The shabbiness of the Holocaust cult and the ease of its victories in sucking billions is solid proof of the real power behind this industry. This power is obscure, unseen, ineffable, but quite real. It is not a power derived from the Holocaust, but rather, the Holocaust cult is a display of raw muscle by those who wield real power. That is why all efforts of the revisionists are doomed. The people who promote the cult could promote anything, as they dominate all public discourse. The Holocaust cult is just a small manifestation of their abilities. This power would just smile in the face of Dr Finkelstein's revelations.

Nincompoop

"President Bush should be declared a Distinguished Zionist," quipped Tsahi HaNegbi, an Israeli thug-turned-Minister, when the words of the American president ceased to reverberate in the end-of-June heat of Middle East. "No, Bush should be co-opted into Likud caucus," parried the opposition leader Yossi Sarid. Israeli Labor leader Shimon Peres looked sillier than ever when Bush took away his favorite prop, 'a threat of American intervention'. Peres and Sarid have never advocated Palestinian human rights out of sympathy or common humanity, but would rather hoodwink their supporters in the notoriously nationalistic Israeli electorate:

"We would deal with Palestinians and their lands as ruthlessly as [right-wing] Likud, but we treasure our special relations with the US. Americans would not allow it; that is why we are forced to behave like human beings."

Now their forced interpretation collapsed. Americans do not mind. They do not mind anything at all, and now Israel may continue its uninterrupted slide into fascist nightmare.

With a wry smile, I look through emails and articles of yesteryear, when Bush, Jr. was elected President. Many right-wing pundits expressed an opinion that the Jews had lost their stranglehold over American policy. "Jews in Bush's Cabinet? Don't Hold Your Breath" lamented Phillip Weiss of the *Observer*. Justin Raimondo of Antiwar.com was gleefully pleased with what appeared as a Jewish setback. Just a few months later, they learned: the regained Anglo-Saxon supremacy in the United States was but a mirage. By astutely providing funds for both Republicans and Democrats, for practically all candidates

of left and right, the Jewish leadership is able to influence the choice of the candidates they prefer. Maybe they can't order a specific person for this or the other position, but they are able to influence the shortlist, when the final choice wouldn't matter at all. They know what they want: they prefer nincompoops, people of limited intelligence, competence, willpower and doubtful morality, whether they are called Bush or Gore.

"Choosing a weak ruler" is a name of the game for an ethnic or religious minority takeover, applied whenever the populace is not yet ready to accept its true rulers. In Babylon-5 and other SF movies, the aliens prefer a weak-kneed Terran man as their stooge. They learned it from history. In the second half of the first millennium, a large Eurasian state of Khazaria was a subject of a similar takeover.

Indigenous Khazars were governed and protected by Turkic warrior nobility, headed by their elected Khan, the king. In the 6th – 8th centuries they received a few waves of Jewish refugees, at first from Sasanid Persia, later from Abbasid Iraq and Byzantium. Benevolent and tolerant Turkic khans believed they had acquired useful, clever, and diligent subjects, but in no time at all, the new arrivals took over Khazaria.

For a while they preserved the façade of traditional aristocracy rule and enthroned an increasingly weak Khan. In 803, Obadiah the Jew became the real ruler of Khazaria, while Khan the Goy was still shown to people once a year as a proof of legitimacy of Obadiah's power. Eventually, the last Gentile Khan was discarded, and the fiction of Khazar rule came to an end, while a Jewish Beg openly assumed the power in Khazaria.

It is often claimed that the Jewish rulers caused mass conversion of Khazars into Jewish faith. Arthur Koestler, a Jewish novelist, thought modern Jews were the descendents of these Khazar converts,³ but two leading Russian scientists, archaeologist Artamonov and historian Leon Gumilev,⁴ came to the

conclusion that ordinary Khazars haven't been converted into Judaism. The Jews were the ruling class in Khazaria; they didn't share the Covenant or important positions with outsiders, according to Gumilev. Khazars became subjects of an ethnically and religiously alien rule. They had to pay for the army and police, and for adventurous foreign policy. In the end, they had lost their country.

The ruling Jews had it very good but very briefly: within a hundred years after full takeover, the Khazar Empire disintegrated totally. Such setups do not last, as they destroy their own power base. Khazars did not mind: they had no share in the Empire's fabulous wealth. They became Tatars, Kazaks, and other nations of the steppe. The neighbors did not miss the Empire, as it was prone to genocide and slave trade. The Jews wandered out of the devastated Caspian basin into the deep-freeze of Poland and Lithuania and dropped out of history for a thousand year slumber.

The Jews of Khazaria needed a nincompoop for a Khan, because their power was far from complete, and only a nincompoop would surrender to their demands. The Middle Eastern speech of Bush proved that this scion of a wealthy and powerful family behaves like a rabbit caught in the lights of a car. The countdown for the American Empire demise had started.

Notes

Reproduced with friendly permissions by Israel Shamir.

¹ 2nd ed., Verso, New York 2003; available from Castle Hill Publishers.

² Dr. Finkelstein distinguishes between "holocaust", the historical event, and the Holocaust, the ideological construct. I took the liberty to rename it "the Holocaust cult" in the interests of lucidity.

³ Cf. A. Koestler, *The Thirteenth Tribe*, Random House, New York 1976; available from Castle Hill Publishers.

⁴ Leon Gumilev, *Drevniaia Rus' i Velikaia Step'* (Old Russia and the Great Steppe, Russian), 1989; cf. the abundance of sources at www.khazaria.com; editor's note.

Editor's Remarks

In my review of Finkelstein's book on *The Holocaust Industry*¹ I showed that the "Holocaust" – contrary to Finkelstein's opinion – was not discovered as late as the 1960s as a weapon for moral blackmailing, but had already been used during the First World War, as Don Heddesheimer recently demonstrated very thoroughly.² I therefore agree with Israel Shamir that Finkelstein's approach to the "Holocaust" as the explanation of the power of the Jews falls short. However, it is wrong if Shamir assumes the truth regarding the Holocaust to be irrelevant.

Even though it is correct that the Holocaust cult has such a huge influence *because* Jewish lobby groups are so powerful, it should not be overlooked that only those Holocaust claims turned the accusation of anti-Semitism into the lethal weapon it is today. Prior to World War Two, ideological, religious, ethnic or even racial opposition to Jews was still socially acceptable in western societies. Only since the invention of the morally lethal "argument" of the "Holocaust" has every resistance against Jewish claims to power and influence become impossible.

It should also be clear whose reputation is primarily in danger of being tainted, should it turn out that the "Holocaust" is indeed the biggest lie of mankind's history ever to be invented,

enforced, and exploited. This would not only end the moral unassailability of the Jews, but it would discredit them to such a degree that the psychological basis of their current power – the claim to moral superiority – would turn into its opposite. The Holocaust would turn from a hot-air balloon that allows the Jews to do anything and go anywhere, to a millstone around their neck. In this regard it is very important whether or not the "Holocaust" claims are true.

Needless to say, the number of victims is crucial as well. I do not mean in the context of moral statements like "already one victim is one to much" – as morally correct as this statement may be – but in the context of scientific research, which is inevitable, and for which exact numbers are a necessary and desirable goal! If it does not matter whether six million Jewish victims died or only one, why then does almost everybody get upset if revisionists claim there were significantly less victims than six million? It sure does matter to most people. For some it is so important that they are ready to kill revisionists in defense of this symbolic figure, while others are satisfied with milder forms of persecution.

It is furthermore untrue when Shamir claims that revisionists would argue, "if the Israelis are telling a tall tale about what happened in 1948, perhaps the Jewish memories of the Holo-

caust are also flawed.” To my knowledge no revisionist ever claimed that Jewish accounts on the Holocaust are untrue because other Jewish accounts about different historical events are untrue as well. What revisionists do maintain is that if a witness – Jew or Gentile – makes claims in contradiction to superior evidence (logic, forensics, documents), then his credibility is so undermined that any other statement of such a witness needs independent documentary or physical corroboration before it can be accepted as true. This is nothing but common sense, applied in every court of law in the entire world.

Shamir’s comparison of Holocaust revisionists with “Deir Yassin” revisionists is invalid for several reasons:

1. EYEWITNESS STATEMENTS OF SURVIVORS

While survivors of the Deir Yassin massacre had to expect some form of punishment when publicly stating anything that was detrimental to Israel, it has always been the inverse regarding the “Holocaust” where it was those who could not come up with incriminating testimonies or who dared to make exonerating statements about the perpetrators who could expect punishment.

2. THE RED CROSS AND THE BRITISH POLICE

As Arthur R. Butz has shown in his book *The Hoax of the Twentieth Century*,³ omnipresent, independent organizations like the Red Cross, the Catholic Church, diplomatic representatives, and Jewish and other aid organizations did not report *anything* about the “Holocaust” during the war and acted as if nothing like this was happening.

3. JEWISH/GERMAN SPIES AND OTHER OBSERVERS

Let us assume that during World War Two there were German spies equivalent to the Jewish spies at Deir Yassin. Fact is that there are *no* known reports made by any German spies about the “Holocaust” as it was unfolding! I do not mean the occasional reports of German soldiers about reprisal excesses at the eastern front, but reports of systematic extermination in so-called extermination camps. The testimonies penned down by Germans after the war are again not comparable to the Jewish reports after Deir Yassin. While Jews reporting about Jewish atrocities had to (and still have to) expect acts of vengeance from their fellow Jews, Germans had to (and still have to) expect massive punishment if they did or do *not* either “confess”

or at least testify against their former superiors, colleagues, and subordinates, or today against their ancestors. In other words: Germans are punished if they do *not* confirm German atrocities, whereas Jews are punished if they *do* confirm Jewish atrocities. Thus, Germans – and everybody else! – *confirming* German atrocities (summarized as the “Holocaust”) are likely to lie, whereas Jews *denying* Jewish atrocities are likely to lie – a perfectly inverse situation!

4. BEN GURION’S APOLOGY

Shamir’s analogy is flawed, because there are no apologies or confirmations by Hitler or Himmler. To the contrary: All defendants at the International Military Tribunal at Nuremberg, that is, all top politicians of the Third Reich still alive at war’s end, insisted that they did not know and learned about the “Holocaust” only during the trial!

5. DOCUMENTARY AND PHYSICAL EVIDENCE

Shamir’s way of arguing is typical for someone who is not familiar with historical research. If we depended on eyewitness statements to write about history, we could only write the history of the last few generations. Such a historiography would remain on a par with stone-age fairytale tellers. Statements by witnesses must be backed up by documents and physical evidence. It is unknown to me to what extent the claims about the events at Deir Yassin were or could be supported with documentary and physical evidence. But it should be obvious that a gigantic undertaking such as the “Holocaust” purports to have been – spanning an entire continent, lasting four years, and encompassing six million people – must have left behind huge amounts of documentary and forensic evidence. But this approach of exact historical research, which is the main focus of revisionist research, does not even cross the mind of the journalist Shamir.

Germar Rudolf

Notes

¹ Cf. *Vierteljahreshefte für freie Geschichtsforschung* 4(3&4) (2000), pp. 435-438.

² D. Heddesheimer, *The First Holocaust. Jewish Fund Raising Campaigns with Holocaust Claims During and After World War One*, Theses & Dissertations Press, Chicago, IL, 2003; available from Castle Hill Publishers.

³ Theses & Dissertations Press, Chicago, IL, 2003; available from Castle Hill Publishers.

On Anti-Semitism and Superhumans

By Israel Shamir

Children of a Lesser God

In Berlin, the high and mighty, including U.S. Secretary of State Colin Powell, German President Johannes Rau and Israel’s president, Moshe Katsav, gathered for a Conference of the Organization for Security and Co-operation in Europe (OSCE) dedicated to the struggle against anti-Semitism. They

proclaimed that “the Israeli-Palestinian conflict is serving as a cover for worldwide anti-Semitic sentiment” as *Ha’aretz* reported today. I was not invited to this gathering, but if I had been, I would have presented them with the following talk.

Your Excellencies, this conference is indeed an extremely important, historic event, to be compared with Constantine’s

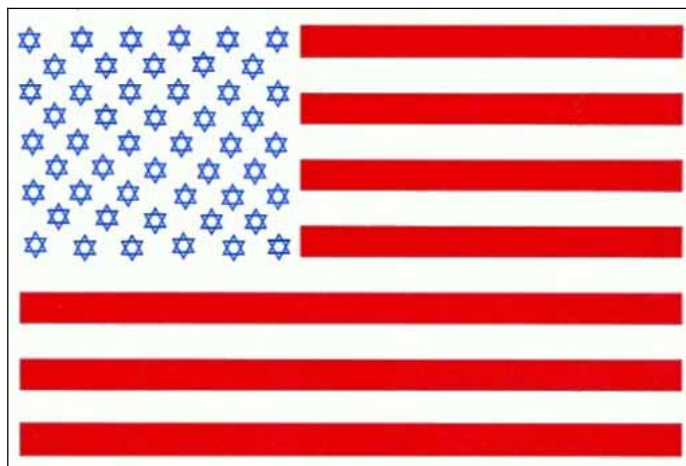
Edict of Milan or with the Nicene Council of the Church. I am not sure that all of you fully understand what you are doing, What is the meaning of the code-words ‘Struggle against anti-Semitism’.

Let us say first what it is *not*. Your “struggle against anti-Semitism” is not a defence for a persecuted small nation; if it were, you would defend the besieged Palestinians. It is not a struggle against racism, for you support racist apartheid in Palestine. It is not a struggle against anti-Jewish discrimination, for there is none, and from Moscow to Paris to New York, Jews occupy the very pinnacle of power.

It is not defence of Jewish life, for the only Jew wounded of late in Europe cut himself with his own kitchen knife in an attempt to incriminate a Muslim. It is not defence of Jewish property, for Jews are the only people on earth who have regained every piece of property their ancestors ever claimed from Berlin to Baghdad. Your “struggle against anti-Semitism” has nothing to do with long-dead historic anti-Semitism or anti-Jewish racial theory. There are Semites and descendants of Jews on both sides of the battle.

Your ‘struggle against anti-Semitism’, theological in concept, relates to the centuries-old dilemma: “Are all people born equal, equally important and equally close to God? Or are Jews a cut above, special in God’s eyes, designating the rest of humanity as the children of a lesser God?” The first alternative was affirmed by St Paul. The second was the banner of Caiaphas. St Paul was ‘anti-Semite’ in the eyes of Caiaphas for he denied Jewish superiority.

Today, Excellencies, you made your choice, and as Pontius Pilate in his time, you preferred to stand by Caiaphas. It does not matter that the Palestinians are being immured alive behind the 25-foot concrete wall or that the olive groves are erased and wells demolished; what is important is that “Israel or its leaders should not be demonized or villainized” in the words of your colleague, Colin Powell. It is not a question of policy anymore, but of theology, for belief in Jewish superiority is the official faith of *Pax Americana*, like Christianity was that of the Roman



The new religion brought over to Europe from across the ocean, with American tanks and dollars and movies, the neo-Judaic religion of a Chosen few, of man-made landscapes, of economic freedom; of alienation and uprooting, of denying solidarity and sacrality to non-Chosen. The Judaic ideas and values are the foundations of the New World Order.

<http://www.israelshamir.net/shamirImages/Shamir/Berlin.htm>

Empire in the days of Constantine the Great. To stress the point, you forbade using Nazi symbols in connection with Israeli policies, but allowed superimposing the swastika onto the Cross of Christ.

In your eyes, it does not matter that the Palestinians are being immured alive behind the 25-foot concrete wall; that the olive groves are erased and wells demolished; what is important that “Israel or its leaders should not be demonized or vilified”.

You submitted to the new religion brought over to Europe from across the ocean, with American tanks and dollars and movies, to the neo-Judaic religion of a Chosen few, of man-made landscapes, of economic freedom; of alienation and uprooting, of denying solidarity and sacrality to non-Chosen. You proclaimed today that the Judaic ideas and values are the foundations of the New World Order you are committed to uphold rather than the Christian ideal of solidarity and equality. You brought Europe back into the Arian heresy defeated at Nicaea, and demeaned Christ. Your excessive and abnormal care for the wellbeing of Jews is a symbol of your submission.

Probably you consider yourselves ‘realists and pragmatists’ who care little for this religious mumbo-jumbo. If you were realists and pragmatists, you would consider what this acceptance of Jewish superiority means for *you*, if you do not care for Palestinians or Iraqis. I open the *Jerusalem Post* of April 22, 2004, and read the words of your new superiors. Matti Golan, former editor-in-chief of the leading Israeli newspaper, *Ha’aretz*, and of the *Globes*, the paper for the Jewish economic elites, writes:

“My problem is not only with Germany. It is with everything German, anywhere. I neither argue nor get upset. I have simply wiped Germany and its people off my globe.”

Matti Golan is not a firebrand; he is not one of the Jewish religious fanatics who deny goyim even descent from Adam. Indeed, I could fill hundreds of pages with similar – and worse – quotes from Khabbad books or Cabbala wizards. But Golan is not a Cabbalist or extremist but one of the sane, non-religious mainstream influential Jewish intellectuals. When this article was discussed on IsraelForum.com on the internet, a typical Jewish response was this:

“Matti Golan is a prominent journalist and columnist. He represents ideas held by the vast majority of Israeli Jews in this subject. My opinion included.”

If I were a German, I would have second thoughts before providing Matti Golan’s country with nuclear-capable submarines lest he ‘simply wipe Germany and its people off our globe.’

In my view, Golan sounded a call for racist hatred and genocide. You could discuss it; but you would rather condemn Mahathir or a peace activist who fights for equality in Palestine. Your colleague, German President Johannes Rau, said:

“Everyone knows that massive anti-Semitism is behind criticism of the Israeli government’s politics over the last decades.”

He said it a week after four-year-old Asma suffocated of Israeli tear gas inside her room in Gaza on April 23, 2004 and a year after Rachel Corrie was crushed by an Israeli bulldozer. Whoever says ‘anti-Semitism’ agrees with the murder of Asma and Rachel?

You cause contempt, and it is dangerous for you. In a mass-circulation Israeli daily *Maariv* (April 24, 2004), Dan Margalit,

a superstar of Israeli journalism, writes of the man who tried to warn you of the grave danger of Israeli nuclear potential:

"Vanunu posed himself as suffering Mel Gibson, a new Jesus, who suffers in jail for his conversion to Christianity. I must admit he was discriminated on religious grounds, but positively discriminated. Vanunu remained alive for his treason, spying and baptism notwithstanding, Israel treated him as a Jew. Everyone knows what the Israeli Mossad would do to him if he were a German nuclear technician on a service of an Arab state - The names of those sorts are carved on gravestones in the cemeteries of Europe."

(Do not look for this sentence on the Maariv English-language website: it is sanitised.)

Its message is clear: blood of a goy, especially of a German goy, is of less value than blood of a Jew. And you brought it upon yourselves.

Israel boasted that her assassins murdered German technicians and scientists – but Germany never complained. A brave and noble American Jew, John Sack, published a book on Jewish atrocities committed against innocent ethnic Germans in late 1940s – but Germany did not investigate the grave accusations and did not demand the trial of the criminals; the first edition of Sack's book in Germany was even destroyed right after it came from the printers as a result of political pressure on the publisher. Jews admitted mass poisoning of German POWs and an attempt to murder millions of German civilians – Germany did not investigate it, but transferred more money and military hardware to Israel.

You accepted your second-class status of children of lesser god. Not today – but when you elevated Auschwitz and disdained the fiery holocaust of Dresden. When you wept over deportations of Jews and ignored deportations of ethnic Germans by the Zionist-ridden governments of Poland and Czechoslovakia. When you pushed for disarmament of Iraq and supplied nuclear equipment to Dimona. When you locked up and extradited Palestinian fighters but did not demand extradition of Israeli citizen Solomon Morel who tortured and killed thousands of Germans. When you tried publishers of Norman Finkelstein's *Holocaust Industry* and allowed agents of ADL (*Anti Defamation League*) to march streets of Berlin with Israeli flags and portraits of Bomber Harris. You agreed that your blood is



German Blood will flow, as soon as the supplies of Palestinian blood stop!

cheap. Do not be surprised if it will flow after the supply of Palestinians will dry up.

Personally, I am rather grateful for what you did. Until now, the struggle for equality in Palestine was hindered by well-meaning women and men who did not question the Jewish supremacy in Europe and the US but were horrified by the genocide of Palestinians. While fighting against the Wall, or against devastation in Gaza, they were worried by accusations of 'anti-Semitism'. They thought the argument against Israeli apartheid was legitimate in the New World Order. Now you have removed this obstacle by proving that what happens in Palestine is not a local aberration but the foundation stone of *Pax Americana*.

Let them both fall together – the local and the global scheme of Judaic supremacy – so Jews and Gentiles will be able once again to live like equals in Palestine and elsewhere.

Dogs and Foxes

When the red-jacketed British gentlemen ride after fox upon green hills of Surrey, they call "yoicks" to encourage their dogs; the Jews cry "anti-Semitism" to encourage theirs. "Yoicks" terrifies the fox; "anti-Semitism" terrifies the opponents of the New World Order. It is their equivalent of a Papal bull proclaiming the crusade against heretics.

Like a contagious disease, their hate spreads farther and farther afield. Iraqis supported Palestinians, and their country was invaded. The Zionists' latest enemy is France, for the French dared to object to their plans of taking over Iraq. On the tree-lined street I live on, a big, parked Chevrolet carries the sticker "After Iraq, Chirac." Israeli newspapers are full to the brim with dozens of anti-French reports and features. And whenever the Jews do not get what they want, they raise the spectre of their adversaries' "anti-Semitism."

Now the riders received an unexpected support from a noted Cuban intellectual, Lisandro Otero.¹ One would expect that a writer from the Island of Freedom would call for solidarity with the people of Palestine, Iraq, and France. He should understand that the talk about French anti-Semitism is orchestrated by the same forces that just a few months ago led their anti-Cuban campaign.

But Otero preferred to pursue with the dogs, rather than run with the foxes. In an article disseminated by Cuban media, the ex-dissident writer repeats the standard accusations of Zionists against France. After paying standard left-Zionist lip service to "the policy of extermination of the Palestinians practiced by bloodthirsty Ariel Sharon," he writes:

"The attacks against the Jews have increased in an alarming way in France. Many of these acts of aggression are carried out by Muslims, of which there are in France between four and five million."

This is not very politically-correct, but a rather outright racist generalisation. Indeed, Noam Chomsky correctly stated:

"Anti-Arab racism is so widespread as to be unnoticeable; it is perhaps the only remaining form of racism to be regarded as legitimate."

So legitimate that Otero uses it without noticing.

Just in case the Cuban writer Otero is a sincere man who was misled by the Zionist media, we shall briefly refer to his charge. No Jew was killed or severely wounded in France over

the past ten years, though in the same period of time Zionist paramilitary gangs of Beitar² established by Mussolini-worshipping Jewish fascist Jabotinsky attacked and wounded dozens of anti-Zionists and Muslims on the streets of Paris and Marseille. In France, hundreds of Muslims were wounded and killed in racist attacks often led by the Zionists' fascist allies.

In the Jewish state, Muslim Palestinians are prevented from worshipping in the holy site of al-Aqsa Mosque in Jerusalem; Christian Palestinians were prevented from coming to the Holy Sepulchre this Easter by the Jewish army. But in France, not only is Jewish worship protected; French Jews even celebrate the bloody 'achievements' of the Israeli army.

The mosques in France and elsewhere in Europe are frequently raided by police and 'anti-terrorist' squads; it would be a bloody miracle if the synagogues would provide total immunity for the Zionists. It could happen if the synagogues would stick to their religious practice and avoid political involvement, but the Jewish community centres and synagogues in France are used by Zionists as their recruiting grounds. There they collect moneys to build the Wall, and there they mobilise the French Jews to fight for the Jewish state and to support the US intervention in Iraq.

Lisandro Otero could read the revealing article *A Happy Compromise* by the Jewish Canadian philosopher Professor Michael Neumann,³ who compares media coverage of attacks on Jewish property and attacks on non-Jews:

"On March 16th, when Jewish homes were spray-painted with slogans. You had to notice because The Globe and Mail put the story on about a third of page one, with a photo taking up over half the space above the fold. The story continued on page 8, where it was tastefully paired with two articles on possible antisemitism at a Toronto golf club. [...]"

On March 25th, a [sic] Islamic centre in the Toronto area was spray-painted with slogans and set on fire. Tables were destroyed and chairs thrown outside. The story (March 26th) made the bottom of page 12. (The top contained a much longer story, with photograph, about a hairdresser who'd won an African-Canadian Achievement Award.) [...]"

On April 6, a front-page story about the start of the Shia revolt in Iraq was utterly dwarfed by another: at 2:30am, the United Talmud Torah elementary school in Montreal had been firebombed, and its library heavily damaged. [...] The two stories and accompanying photograph about this event occupied the entire front page above the fold, and about a quarter of the page below the fold. The headline is a large banner across the whole top, something the Globe and Mail doesn't do very often. It has the Prime Minister proclaiming: 'This is not our Canada'. (If he proclaimed anything about the Pickering arson, we never heard about it.) The stories continue on page 8, occupying the entire print area, about 7/8 of the page above the fold."

Neumann concluded: the reports on hate crimes against Jews and other ethnic groups imply that the Jews are important, the rest are not.

In other words, the hullabaloo of 'French anti-Semitism' is made with mirrors, with the magnifying and distorting mirrors

of the heavily Jewish media. Nothing new about that: a hundred years ago, amidst a storm of 'Russian anti-Semitism' reports, a Russian writer Alexander Kuprin, a friend of Jews, wrote in a letter to his fellow-writer:⁴

"A ten-thousand-strong native tribe in the Far North cut their own throats for their deer died. Peasants of Samara eat earth out of starvation. Poland has been devoured, charming Crimea turned into a whorehouse, the ancient agriculture of Central Asia ruthlessly devastated, but amid this ocean of evil, injustice, violence and sorrow we, the Russian writers, scream about limitations imposed on Jewish dentists".

Lisandro Otero ventures to sum up two thousand years of Jewish-Christian relations according to the Zionist gospel:

"With accent of Christianity, Emperor Constantine prohibited Judaic practices under penalty of death. Justinian prohibited the construction of synagogues. The triumph of Christianity in Europe institutionalised the racial segregation of the Jews".

Be reasonable, Lisandro! The Church squashed in blood Albigenian and Arian heresies, destroyed Druids and other non-Christian cults in Europe, baptized Slavs and Balts by fire and sword; do you think it wouldn't have been able to eliminate the Jews if it wished to do so? The concept of 'racial segregation' was totally foreign to Christianity, and many Jewish converts became bishops and saints of the Church, from Torquemada to St. John of God. On the other hand, racial segregation is a precept of Jewish faith, which forbids its adepts to mingle with non-Jews. We see it in the Jewish state, where non-Jews are walled up beyond Sharon's Wall and intermarriage is not permitted.

The Zionist idea of 'endless persecutions of Jews' was invented in order to subdue the descendants of the medieval Jewish caste and to mobilise them for the goals of the Jewish elites. It caused paranoid tendencies among Jews. If you are a friend of Jews, do not encourage this paranoia. Anti-Semitism does not exist, Lisandro. The Jews are safe everywhere, as safe as anybody else on this unsafe planet; as safe as you are in blockaded Cuba, much more safe than Palestinians in Palestine, Iraqis in Iraq and Arabs in the US or France.

The Jewish fate does not worry me, for it is safe. Cuba's future worries me much more. Your letter is a scary sign of the Cuban intelligentsia's readiness to submit to the New World Order. I saw this in Gorbachov's USSR, where the dismantling of socialism began with talk about 'anti-Semitism'. Promoters of this paradigm had built relations with Israel, with the Jewish establishment in the US, and eventually brought Yeltsin to power. Western journalists based in Moscow had barraged their readers with reports of 'growing anti-Semitism' and of forthcoming pogroms. The Soviets could not even understand the accusation, for the USSR never knew racism of any sort. But the Soviet Jews were scared by the baseless but constantly repeated reports. Over a million of them formed a beeline in front of the Israeli embassy; now they build the wall to imprison the children of Bethany. Their flight facilitated the collapse of the Soviet Union, and gave the national wealth of the Soviet people to the gang of predominantly Jewish Mafiosi in full liaison with their American kin and kith.

The same phenomenon was observed in other East European socialist countries. A Mossad agent of influence, media lord Robert Maxwell, supported their cultural elites. At first, they talked about anti-Semitism, then about the holocaust; in the end their privatised national assets were bought by George Soros, Marc Rich and Vladimir Gusinsky, while their soldiers were sent to kill Iraqis in Faluja.

Anti-Semitism talk is not about Jews at all: it is the dominant ideology of Pax Americana. A Cuban who speaks about anti-Semitism paves the road for the triumphal return of Meyer Lansky's heirs to his island. You, Lisandro, left Cuba for a while as a political émigré and later came back, for you understood the misleading sophistry of Western media campaigns and said:

"From afar, one sees better how things really are: the small things are small, and the big ones are big".

Have you changed your mind again? Do you wish your country to become another Haiti or Guatemala, a floating bordello off the shores of Miami? Visit the former Soviet republics, and you will find the end of the road that begins with talk of anti-Semitism. Even if you do not care much for the fate of workers and peasants and care only about intellectuals, you will learn that in these impoverished countries, writers and filmmakers can't survive unless they obtain a grant from the Soros Corporation.

The life of intellectuals in the socialist states is much better than that of their brethren in the 'privatised' Third World. A good hairdresser, masseur, car repair mechanic or indeed a whore may look forward with hope towards post-Castro Cuba. For a writer, scientist, thinker in the Pax Americana there is no hope – you will queue for American visa or sell bootlegged cigars. Instead of being called a dissident, you will be called 'a terrorist.'

Your misplaced concern for the Meyer Lansky and Mort Zuckerman, Bernard-Henri Levy and Cuban Zionist Jacobo Machover friends of Ariel Sharon and Shimon Peres will bring a new Batista to your island, unless stopped by some latter-day Barbudos.

The time will come, rather sooner than later, when the American Empire will be defeated and dismantled, and with it, the paranoid talk of anti-Semitism will be gone for good. Then the descendants of Jews will live in peace and harmony with descendants of Spanish hidalgo, American rednecks and Palestinian fellahin. Your task, and the task of the Cuban intelligentsia, is to bring the good ship of independent socialist Cuba into the safe harbour of future. For this purpose, steer clear of Zionist rocks.

Son of Dogs & Foxes

With great anticipation I waited for a response from Lisandro Otero. I waited for a clear answer to why the Cuban writer repeated accusations against France and French people voiced by enemies of Palestine and Cuba, from President Bush to the head of ADL, Abe Foxman. Why did he subscribe to Zionist-led pro-American discourse of 'growing anti-Semitism'? And he replied, but, alas, Socrates would dismiss Otero from his feast for lack of logic in his reply.⁵

1. I told him there is no anti-Semitism and that Jews are safe everywhere. He replied that Jews suffered in the days of Caligula. In a similar way, if I would tell him there is no slavery in Cuba, he could reply that there were thousands of slaves just two hundred years ago.

2. Otero rolled out familiar Jewish martyrologue from Roman days to Isabel the Catholic to Hitler. It is truth, but not the whole truth; and half truth is as bad as a lie. Jews knew hard days, yes; for being human, Jews lived on this earth and suffered as much as anybody. Less than natives of Cuba and other Caribbean islands who were exterminated. Probably less than their neighbors, ordinary Spaniards or Poles, for Jews were always free, usually prosperous and never knew slavery or bondage; but certainly they suffered too. Just take it in proportion: Jews did not suffer more than any comparable group of people.

Jews as a rule belonged to the exploiting classes; that is why Jewish Quarters are located next to the Royal palace in Seville and Paris. From time to time they suffered from the fury of exploited classes or their competitors. So did aristocracy. Thousands of French aristocrats were slaughtered during the peasant wars or the Great Terror of 1793. Russian aristocrats were killed or expelled during the October Revolution of 1917. Many of them were innocent, for class war can be as cruel as any war. Why does not Otero bewail them?

Jews fought wars like anybody else. If Jews were killed in Alexandria, in the same time Jews massacred non-Jews in Jaffa and Antioch. Friends of Jews were often fiends for the rest of population: Cromwell brought Jews to England, but in the same time he massacred Irish peasants and enslaved Ireland.

Jews were expelled from Spain in 1492, but Moors were expelled too at the same occasion. Why does Otero not lament the bitter fate of Alhambra and Giralda's

builders? Jews actually fared much better: those that remained were fully integrated, married into the best Spanish families and occupied positions of prestige and power in Spain.

And now to the capital H. During World War Two, millions of Russians, Germans, Poles, Japanese perished. Among them, there were Jews, civilians and soldiers, too. Thus my Jewish uncle Abraham was killed by a German bomb during the defense of Leningrad next to his Russian buddy Ivan. Auschwitz was inhuman, indeed, but so was Hiroshima. But for a Jewish ideologist such a comparison is sacrilege for it compares the divine people of Israel with subhuman Japanese.

3. The Jewish discourse of unique martyrdom and victimhood is based on a racist denial of the full and equal humanity of non-Jews; that is why Jewish ideologists are obsessed with counting Jewish victims and discounting suffering of non-Jews. We see the result of this approach in Palestine, where every Jewish victim of war receives a place of honor on the front page of newspapers, while non-Jewish victims are hardly mentioned at all. Everybody, including Otero, knows and refers to Jewish victims; but hardly anybody – and again it includes Otero – has heard, for instance, the names of Mona and Chris-



Israel Shamir

tina, two little Palestinian girls murdered recently by Jewish soldiers.

Dorothy Naor, an enlightened Israeli woman, writes:

"Today's killing of a 34 year old Israeli woman and her 4 daughters is indeed tragic. Of the English language newspapers that I have checked, it has been reported widely--in the USA by the NY Times, the Washington Post, the SF Chronicle, the Chicago Tribune, the Herald Tribune; in England by the Independent, and the Guardian; in Australia by the Sidney Morning Herald (May 3); and in Toronto by the Globe and Mail. By contrast, of the above newspapers, only today's New York Times reported yesterday's killing of an 8 year old Palestinian boy by the IOF. Every such death is tragic. But today's killing of an Israeli woman and her children has to be seen within the context of the Palestinian child killed yesterday, of the Palestinian mother of 10 killed last week and of the statistics that I cited a few days ago: i.e., April saw 59 Palestinians killed and 345 injured."

The US fully adopted the Judaic discourse; that is why American Jewish-dominated media exploded with fury when four American professional killers were killed by people of Faluja and ignored the killing of thousands of Iraqis. In full agreement with Judaic doctrine of massive retaliation Americans massacred six hundred civilians of Faluja. Judaic inspiration is very dangerous for us.

On the other hand, during the Crusades, the Muslim warriors and Christian knights made friends between the battles and actually liked each other. Don Rodrigo was called by the Moorish name of El Sid; Torquato Tasso made a beautiful Muslim woman, Clorinda, a heroine of his *Gerusalemme liberata*. At the siege of Kerak, Saladin ordered a cease fire during the wedding in the castle; while the queen mother sent him a slice of wedding cake. Thus Muslim and Christian attitudes are very different from the Judaic: people may fight, it is human; but they should treat each other as fully human and equal.

Otero's problem is that he swallowed the Jewish discourse hook, line and rod and took it for a true description of reality instead of what it is: an ideological propaganda tool aimed at stopping and reversing the normal process of Jewish assimilation and keeping descendants of Jews in fear of the goyim and subservient to Jewish elites. He even adopted the racist Jewish point of view, and calls Marx, Mendelsohn and Heine – Jews (though born of Jewish parents, they were baptized, did not consider themselves Jews and would not be allowed to settle in Israel, by Zionist laws). Indeed, Lisandro: if Marx were a Jew, would he have said:⁶

"What is the worldly reason of Jewry? The practical need, self-interest.

What is the worldly cult of the Jew? Haggling. What is his worldly God? Money.

Well then! Emancipation from haggling and from money, that is, from practical, real Jewry would be the self-emancipation of our times.

An organization of society, which dissolves the prerequisites and the possibility of haggling, would have rendered the Jew impossible. His religious awareness would dissolve like a stale mist in the reality of the air of life of the

society. On the other hand: if the Jew recognizes this his practical nature as invalid and would work on its dissolution, he works from within his past development for human emancipation itself and turns against the highest practical expression of human self-alienation.

Thus, in Jewry we recognize a general present anti-social element, which was driven to its current height by a historical development, to which the Jews have diligently contributed in this bad relation, onto a height, where it has to dissolve itself inevitably.

The emancipation of the Jews in their last meaning is the emancipation of humanity from Jewry."

Rosa Luxembourg equally hated to be considered Jewish.

This misunderstanding of the Cuban writer is revealed when he writes "old plague of mankind, anti-Semitic racism". Far from being 'an old plague' it did not exist until the second half of the 19th century, and lasted considerably less than hundred years. Paradoxically, it was caused by the proliferation of Jewish racist discourse. Now, Jewish attitudes were and remain racist, for Jews – like Indian Brahmins - believe in their in-born high qualities. Until Jewish influence emerged as a powerful keynote of modernity in the mid-19th century, the racial approach was quite foreign to Europeans. The Church was never racist towards Jews; and every descendant of Jews could become a Christian and a full member of society.

The Church's fight against the Jews was a fight between the ideology of equality versus the ideology of racism. The Jews fought the Church, too, but when they had an upper hand – for instance in AD 128 and in AD 614 in Palestine – they were not satisfied with expulsion but slaughtered every Christian they could get their hands on. But Otero does not understand this and claims that anti-Judaic attitudes were 'racist.' He says there are good and bad Jews; little he knows that even this trite statement is considered anti-Semitic in present climate. A Jewish American journalist, Klinghoffer wrote in Forward:⁷

"A writer who wants to divide us [Jews] in half, some for praise, others for scorn, may not be an antisemite – but he's not our friend either."

Beware, Lisandro!⁸

About the Author

Israel Shamir (50) is a Russian-Israeli intellectual, writer, translator, and journalist, and a father of two sons.

A native of Novosibirsk, Siberia, a grandson of a professor of mathematics and a descendant of a Rabbi from Tiberias, Palestine, he studied at the prestigious School of the Academy of Sciences and read Math and Law at Novosibirsk University. In 1969, he moved to Israel, served as paratrooper in the army and fought in the 1973 war. After his military service he resumed his study of Law at the Hebrew University of Jerusalem, but abandoned the legal profession in pursuit of a career as a journalist and writer.

He got his first taste of journalism with Israel Radio, and later went freelance. His varied assignments included covering Vietnam, Laos and Cambodia in the last stages of the war in South East Asia. In 1975, Shamir joined the BBC and moved to London. In 1977-79 he wrote for the Israeli daily *Maariv* and other papers from Japan. While in Tokyo, he wrote *Travels*

with *My Son*, his first book, and translated a number of Japanese classics.

After returning to Israel in 1980, Shamir wrote for the Israeli daily newspaper *Haaretz* and the newspaper *Al Hamishmar*, and worked in the Knesset as the spokesman for the Israel Socialist Party (*Mapam*). He translated the works of S.Y. Agnon, the only Hebrew Nobel Prize winning writer, from the original Hebrew to Russian.

As the first Palestinian Intifada began, Shamir had left Israel for Russia, where he covered the eventful years 1989-1993. While in Moscow, he reported for *Haaretz*, but was sacked for publishing an article calling for the return the Palestinian refugees and the rebuilding of their ruined villages.

In response to the second Palestinian Intifada, Shamir has abandoned his literary occupation and resumed his work as a

journalist. In the midst of the endless talk of a "Two State solution", Shamir, along with Edward Said, has become a leading champion of the "One Man, One Vote, One State" solution in all of Palestine/Israel.

Notes

Reproduced with friendly permissions by Israel Shamir.

¹ Cf. www.israelshamir.net/shamirImages/Shamir/Lisandro.htm.

² Beitar was founded by Mussolini-fan Jabotinsky.

³ www.counterpunch.org/neumann04152004.html

⁴ www.pyeckie.com/word/kuprin.htm

⁵ www.rebellion.org/palestina/040502lis.htm

⁶ Karl Marx, Friedrich Engels, *Werke*, Dietz, Berlin, 1976, vol. 1, pp. 372f.; www.mlwerke.de/me/me01/me01_347.htm

⁷ www.forward.com/issues/2002/02.12.27/oped3.html

⁸ The last two points of Shamir's response were not reproduced here, because they do not add much to what has already been said.

Pyrrhic Victory over Revisionism

The International Revisionist Conference in Sacramento was not permitted to take place

By Claus Nordbruch, Ph.D.

In April 2004 the *European-American Culture Council* (EACC) had planned to hold a conference in Sacramento, the capital of California. It was going to be the most impressive conference of recent years. The gathering was sponsored by the Australian *Adelaide Institute*, conducted by Dr. Fredrick Toben. Aside from some well-known historians, all of whom were representatives of historical revisionism, some notable figures from politics, law, journalism, and economics were announced. The courageous as well as prestigious assembly of speakers promised a release from fixed and inflexible mental attitudes and a new way of thinking. In total, no fewer than 16 speakers from all over the world had been invited. Among them were Dr. Fredrick Toben (Australia), attorney-at-law Horst Mahler (Germany), author Gerhoch Reisegger (Austria), historian Dr. Dariusz Ratajszak (Poland), leading German revisionist Germar Rudolf (USA), director of the *Institute for Historical Review* Mark Weber (USA), politician Dr. Tom Sunic (Croatia), author Barry Chamish (Israel), and the writer of this article from South Africa¹. The presentations' breadth of topic was promising: the latest discoveries and developments in research on the so-called Holocaust; historiography of German colonialism; the putative and real global danger of terrorism; the circumstances of the attacks on the World Trade Center in September 2001; and legal action against thought crimes in the alleged "free world." Furthermore, a charity auction was scheduled to take place in order to raise funds for political prisoner Ernst Zündel, who has been detained in a Canadian prison for more than 15 months at the time of this writing.

From the very beginning the responsible organizers did not work in secret, but indeed made their planning of this international scientific assembly public, above all via the internet. In doing so, they were, however, so conscientious in updating their webpage and releasing newsletters they even announced some internal information not really meant for the eyes of the

general public. This slip delighted both envious colleagues and bitter opponents of the conference. Among the latter, the infamous *Jewish Defense League* (JDL) needs to be mentioned. This organization left no doubt about its intentions and methods of action. As early as November 25, 2003 the conference organizers informed their readership:

"The JDL is considered a terrorist organization, after two of its leaders were arrested for conspiracy to bomb Muslim mosques and the offices of California congressman Darrell Issa."

One might have expected this in the Federal Republic of Germany, but definitely not in the "country of unlimited possibilities," the haven of free speech. Shortly before the conference actually began, it had to be canceled! The organizers then had the sad obligation of informing as quickly as possible the invited speakers and guests, many of them already on their way to Sacramento, that the lessor of the book conference site unconditionally gave in to the demands of Jewish agitators. He simply withdrew the rental contract on short notice, leaving the organizers without the necessary location to hold the conference:²

"The Sacramento Turnverein caved in to the massive pressure of the Jewish community and cancelled our facility."

The historic German *Turnverein* in Sacramento is one of the oldest buildings in the town. In a press release signed by an Ira L. Jacobson on April 19, he claims in a politically correct manner of supposed civil courage:

"We are relieved that we were able to act in time to thwart this unseemly attempt to use our space as a platform for hate. Hate and historical 'revisionism' have no place in our community, our State, or our Country."

According to the press release, the reason for this abrupt decision was that the organizers had hidden their "genuine iden-

tity.” This allegation, however, quickly proved to be just a cowardly protective statement since the organizers, in fact, did everything but hide and pretend. They mentioned who they were, whom they invited, and what subjects they were supposed to talk about. In fact, the organizers from the EACC were honest and frank from the very beginning. In various announcements and interviews, they left no doubt about what they intended to hold. And since the American press was tremendously interested in the event, a couple of forthcoming press conferences had been planned, too.

Furthermore, the pathetic statement by the *Turnverein* was also shown to be a lie in a “confession” by the *Jewish Defense League*. On April 20, in a malicious letter to the organizer of the conference, the chairman of the JDL, Bill Maniaci, acknowledged:

“I cannot describe the joy that I felt in my heart when I read today’s press release from the Sacramento Turn Verein advising that they had canceled your meeting. [...] Just to let you know, we had been diligently working behind the scenes to facilitate just such an event. Today has been a very good day for the Jewish Community of Sacramento who will not be forced to live with your insults during Yom Ha Shoah, and for the Jewish Defense League who can add another battle star to our banner. Once again, good has triumphed over evil.”

Quod erat demonstrandum.

No doubt exists that the conference would have been a highly interesting mental contention led by international intellectuals. Barry Chamish, Israeli journalist and author of *Who Murdered Yitzhak Rabin* and *The Last Days Of Israel*, for instance, admitted:³

“I was supposed to be flying in two days to the Sacramento Holocaust Deniers’ Conference. I was going to deny the deniers and maybe do my little part in stanching the phenomenon.”

According to Chamish, neither the financial loss nor the waste of time was the biggest tragedy caused by the cancellation, but rather the missed chance to argue with philosophical opponents:

“But the biggest loss of all was the off chance that I could contribute to the diminishing of anti-Semitism. It was a tricky act but it was worth trying.”

Without considering here whether it is reasonable to assume “anti-Semitism” would have had a chance to sprout during a scientific gathering, it is a fact that the Adelaide Institute, which was sponsoring the conference, had been publishing Chamish’s contrary points of view on their internet site for many years. This is especially worth mentioning because Chamish represents a viewpoint “which totally undermines the beliefs of the deniers,” as he claims. The Institute’s head, Dr. Frederick Toben, considered Chamish’s findings challenging and invited the Israeli to speak at the conference in Sacramento. Dr. Toben insisted that dialogue is the only way to approach truth and knowledge (*Erkenntnis*). It is hard to cast serious doubt on this perspective, especially if one keeps in mind that Dr. Toben means what he says. Owing to his intellectual convictions, Dr. Toben was persecuted by the Federal German authorities a couple of years ago.⁴ He held, and still holds, a dif-

ferent opinion of the criminal yet legally-secure German laws claiming that certain “historical facts” are considered to be self-evident (*offenkundig*) and, thus, need not be proven any longer. In fact, to achieve the elementary aim of truth and knowledge, the only viable approach is to follow the scholastic axiom of *audiat et altera pars*. This is exactly what the conference was going to do.

To the advocates of censorship and the apologists of thought prohibition (*Denkverbote*), this attitude is obviously much too elaborate. Not so for the Israeli author Chamish, who clearly understood the profound meaning of this basic assumption and consequently admitted:

“The organizers of the Sacramento conference, Frederick Toben and Walter Mueller, were honest to me. They invited me because they believe in dialog. They invited a proud Jew and Israeli to address their people knowing I would be giving a message of opposition.”

This circumstance very nicely demonstrates that both the organizers and this orator evinced the courage of their convictions in the true meaning of *Zivilcourage*. In times dominated by political correctness, however, this term is permanently misused and reversed to an opposite meaning.

Finally, what is the effect of the conference’s cancellation, beside the tremendous financial loss for guests and speakers, sponsors and organizers? Well, at least one question emerges: What influence do Jewish organizations, or rather, organizations pretending to represent Jewish interests, actually enjoy? If it is possible for an organization with a questionable reputation, like the *Jewish Defense League*, to terminate an academic conference that was scheduled in a sovereign nation, and to do so just on the grounds that it does not like the participants or the assumed content of the scheduled speeches, what could those people achieve who possess real power? There are many organizations who belong to this powerful category. It is not hard to imagine a list as diverse as Jewish Central Councils, Committees, and Leagues, not to forget B’nai B’rith, Shin Beth, and Mossad.

And still another question comes to mind: How many people now ponder to what extent the conference must have threatened the powers that be? What was wrong, i.e., dangerous, in the accomplishments and arguments of those – mainly academic! – speakers who were prohibited to speak? Factually, there is no doubt that the cancellation of the conference turns out to be only a Pyrrhic victory for the opponents of freedom of speech and freedom of research. Just like the campaign against Mel Gibson’s movie epic, *The Passion of the Christ* (which campaign, by the way, was also led by another influential Jewish organization, the *Anti-Defamation League*), sooner or later their actions and their methods of will ultimately backfire on these opponents. And this will be for freedom’s sake.

© 6/2004 www.nordbruch.org

Notes

¹ To read the planned speech by Dr. Claus Nordbruch, please consult www.nordbruch.org/artikel/Sacramento.pdf

² Newsletter by the organizers April 20, 2004.

³ <http://www.barrychamish.com>

⁴ Consider Claus Nordbruch, *Sind Gedanken noch frei? Zensur in Deutschland*, Munich, 2nd ed. 2001, pp. 279.

Neo-Nazi Go to the Dogs!

By Yoke Satyr

13 Months Imprisonment for Being Feeble-minded

Roland T. suffered severe brain damage during an accident in 1995. Ever since, he has been provoking his environment with wild but harmless threats, running around in Berlin, Germany, with his right arm stretched out, shouting “Sieg Heil” and “Heil Hitler.” He even taught his dog Adolf to lift his right paw when he shouts the command “make the salute!” Now he has been sentenced to 13 months imprisonment on probation by the County Court of Berlin-Tiergarten. Being feeble-minded is no excuse for the use of symbols to which German society reacts like a Pavlovian dog, the court argued (*Tagesspiegel*, February 6, 2004).

German Republic authorities in Berlin have released an explosive report that exposes a neo-Nazi plot to resurrect the Third Reich of Adolf Hitler.

According to the German State Attorney’s office in Berlin, a powerful Nazi underground based in Switzerland has been secretly training what the authorities termed a “huge army” of German Shepard dogs to give the dreaded and forbidden Nazi salute!

This is known as “Unternehmen Blondi” or Operation Blondi, a clever reference to Hitler’s own dog, and has been tracked by German law enforcement officers for nearly two years.

These brainwashed Nazi dogs have also been trained to urinate on synagogues and campaign posters for Chancellor Schröder as well as defecating in copious amounts on the steps of Israeli diplomatic offices throughout the Republic. German officials have also not discounted persistent rumors that parrots

are now being trained in a secret Westerwald camp to shout out Hitler slogans, while innocent-appearing songbirds are being instructed in whistling the opening bars of the forbidden Nazi hymn, the Horst Wessel song. Our sources indicate that special American-trained democratic cats will be imported into Germany to counter the bird menace.

The year-long investigation has uncovered the fact that the leaders of this new and militant National Socialist movement are Guido K., a respected television director; Lothar M., a high level member of the Bundestag; Karl R., an evangelical bishop from the Reeperbahn District in Hamburg; Marta G., writer of children’s sex-education books; and Manfred Z., an assistant attorney general and a director of a major Swiss bank.

German authorities have promised swift arrests in the Nazi-dog scandal and announced that many of the brain-washed animals that have been captured while giving the forbidden Hitler salute in public places will either be euthanized (by gas, of course! Not Zyklon B, though, as its expiration date is over) or retrained for what Berlin has called “Special Actions” against Turkish workers.

The rebels now have their own internet site called “Adolf-bleibtreu” and keep in touch with their clandestine membership via so-called sex implement advertisements placed in *Stern* magazine.

EDITOR’S REMARK

Of course, this is a satire – although the newspaper report about the poor feeble-minded guy, who got 13 months for threatening the German constitutional order, and his dog with the loose right paw are REAL! Poor Germany!

The “Mommy” Mommsen Show

By David Brockschmidt

Starring

- Professor Hans Mommsen of Bochum University, Germany, as *himself*
- Peter Monteith as the *Grimacing Clown*
- David Brockschmidt as the *Crusading Revisionist*
- Plus
- Peter Monteith’s *Overweight Bodyguard*
- Peter’s two *Goons* with clubs and handcuffs
- The *Mystery Screamer*
- Twenty intelligent students (rumor has it, they exist)

It was 10:55 a.m. on the crisp Adelaide winter morning of 12 July, 1999. Lecture room number 723 at Adelaide University was filling fast. Germany’s second most-famous historian was rehearsing his lines. Today’s show was “The Holocaust and German National Identity” – both terms being interchangeable.

Scene 1

Peter Monteith, locally-famous historian, wheels into the room a certain Professor Hans (Mommy) Mommsen, Germany’s second most-famous historian. Suddenly Monteith sees the dreaded face of revisionist crusader David Brockschmidt, who is holding the even more dreaded Adelaide Institute pamphlets. The dignified local historian grabs the elderly Professor (Mommy) Mommsen, wheels him into a side room, and slams the door. Then Peter Monteith, thinking the old boy forgot his hearing aid in Germany, shouts:

“Professor Mommsen, that is David Brockschmidt in the lecture room. He is a Holocaust Denier.”

A loud, piercing, womanish shriek emits from a unidentified throat. The Professor is not familiar with the Brockschmidt name. Monteith shouts again,

"You must have heard of the Toben case?"

Germany's second most-famous historian replies,

"Yes, indeed, I am familiar with the Toben Case."

The locally-famous historian begs,

"Is it possible to defer your lecture to another time and room?"

He adds that Security has been called.

Professor (Mommy) Mommsen, not wanting to return another time, creeps back into the lecture room. I introduce myself by handing him my Adelaide Institute business card and some revisionist material. I tell Professor Mommsen I came to see if he will bridge the gap between historical fact and public belief. I add that the locally-famous historian lied when he said I was a holocaust denier. I invite him to my home for a private conversation. He does not accept my offer.

I begin passing out historical material to the students, much to the chagrin of Peter Monteith's overweight bodyguard, who is squeezed into an Adelaide University shirt and tie. He vainly tries to block the students from accepting our material and gasps:

"This is not university material. This is not our material."

But the receptive students accept the material and respond with comments like:

"I've never heard about this before"

and

"This is from official historical sources, not just revisionists."

I advise the students to maintain their right to question official versions of history and to protect this right as laid down in

the Magna Charta and the Imperial Bill of Rights.

"Don't let Talmudic law take away your right to freedom of speech in Australia. Dr Toben's imprisonment in Germany is a warning to all that the enemies of freedom of speech are active in Europe and Australia."

Scene 2

As I leave the building, two university security guards head up. They are outfitted with police clubs, handcuffs, and what appears to be poison capsicum gas. I can't resist mocking them and say that six big neo-Nazis are up there with baseball bats and one of them is reading from Adolf Hitler's *Mein Kampf*.

"Shit, they told us it's only one Nazi." – says one guard.

I add that the intruders are hiding in the women's toilets. I say the fellow with the Adelaide University shirt and tie is the gang leader.

The point of my joking is that one can say anything about valid historical revisionists, and many people unquestionably believe it. But the tide is turning. The intelligent students were receptive to our material. They are seeing through the absurdity of the politically-correct Holocaust History as promoted by government historians such as Peter Monteith and Professor Hans (Mommy) Mommsen.

It is 11:20 a.m. and I walk out into the sun. It is a beautiful morning in Adelaide. The sun shines into my eyes and into my heart. But I feel pity; pity for the burnt-out University professors who publicly trot out a "Holocaust History" which in private they admit is untrue.

Research News

Jews in the NKVD of Stalin's Soviet Union

By Germar Rudolf

In celebration of the Golden Calf called political correctness, a "No-No word of the year" is chosen in Germany at the beginning of each new year (*Unwort des Jahres*). In 2003, the word chosen was "Tätervolk", which means "perpetrator people" or "perpetrator nation". This term is usually used to refer to the German people as the perpetrators of 'the Holocaust'. Using this word in this context does not normally lead to reactions in Germany, since many Germans feel morally superior when they collectively accuse their own people. However, when this word was used in the context of Jews as the main perpetrators of Bolshevik crimes in the early Soviet Union, all hell broke loose.

This happened in October of 2003, when German Member of Parliament Martin Hohmann, during a speech entitled "Justice for Germany" (*Gerechtigkeit für Deutschland*), pondered the question, whether it was justified that Germany is still today treated like a criminal among nations for what happened two generations earlier.¹ He stated that this special treatment is based upon a concept of hereditary guilt, which is in opposition to all Christian and modern Western values. He rejected the no-

tion that Germans are a "perpetrator people" just as he rejected the notion that Jews should be held collectively responsible for what some ancestors of Jews did during the Soviet revolution. Neither the Germans nor the Jews, he summarized, are *Tätervölker*.

That comparison was enough for him to get publicly ostracized, thrown out of Parliament and out of his political party (the Christian Socialist CDU), and vilified by the media. However, a criminal prosecution against him for "inciting to hatred" had to be stopped after it turned out that he really didn't say anything wrong. As a result of this, Hohmann's infamous use of the word "Tätervolk" led to this word being the No-No-word of 2003 chosen by an obscure, non-democratic prize committee.²

This event may be taken as an opportunity to investigate the issue of disproportionately high Jewish involvement in the Soviet terror apparatus a little more thoroughly.

In 2001, Nikita Petrov published an article that sheds some light into this topic. Petrov investigated the "Tendencies of Change in the Consistency of the Cadre of the Organs of the Soviet State Security during the Stalin Era."³ Although the time

Table 1: Number of Leading NKVD Staff Members – by Nationality
(absolute numbers and percentage of total, listed by dates)

Nationality	10. July 34	1. Oct. 36	1. March .37	1. July .37	1. Jan. 38	1. Sept. 38	1. July 39	1. Jan. 40	26. Feb. 41
Russians	30 (31.25%)	33 (30.00%)	35 (31.53%)	38 (33.63%)	58 (45.31%)	85 (56.67%)	102 (56.67%)	111(64.53%)	118 (64.84%)
Jews	37 (38.54%)	43 (39.09%)	42 (37.84%)	36 (31.86%)	35 (27.34%)	32 (21.33%)	6 (3.92%)	6 (3.49%)	10 (5.49%)
Ukrainians	5 (5.21%)	6 (5.45%)	6 (5.41%)	5 (4.42%)	4 (3.13%)	10 (6.67%)	19 (12.42%)	29 (16.86%)	28 (15.38%)
Poles	4 (4.17%)	5 (4.55%)	5 (4.50%)	4 (3.54%)	1 (0.78%)	1 (0.67%)	-	-	-
Latvians	7 (7.29%)	9 (8.18%)	8 (7.21%)	7 (6.19%)	5 (3.91%)	-	-	-	1 (0.55%)
Germans	2 (2.08%)	2 (1.82%)	2 (1.80%)	2 (1.77%)	2 (1.56%)	1 (0.67%)	-	-	-
Georgians	3 (3.13%)	4 (3.64%)	5 (4.50%)	4 (3.54%)	4 (3.13%)	5 (3.33%)	12 (7.84%)	12 (6.98%)	12 (6.59%)
Armenians	1 (1.04%)	1 (0.91%)	1 (0.90%)	1 (0.88%)	1 (0.78%)	1 (0.67%)	2 (1.31%)	2 (1.16%)	2 (1.10%)
Aserbajjanians	1 (1.04%)	1 (0.91%)	1 (0.90%)	1 (0.88%)	-	-	-	-	-
Belorussians	3 (3.13%)	2 (1.82%)	3 (2.70%)	3 (2.65%)	2 (1.56%)	3 (2.00%)	1 (0.65%)	3 (1.74%)	4 (2.20%)
Others	1 (1.04%)	1 (0.91%)	-	1 (0.88%)	1 (0.78%)	3 (2.00%)	1 (0.65%)	1 (0.58%)	3 (1.65%)
No data	2 (2.08%)	2 (1.82%)	3 (2.70%)	11 (9.73%)	15 (11.72%)	9 (6.00%)	10 (6.54%)	8 (4.65%)	4 (2.20%)

period covered by Petrov, as far as it is of interest here, covers only the years from 1934 to 1941, the data obtainable from documents stored in Soviet archives still allows us to come to some definite conclusions.

Table 1, as taken from Petrov's paper, lists the number of leading staff members of the Soviet People's Commissariat for Internal Affairs (NKVD, predecessor of the later KGB) according to their nationality. Until the outbreak of the Great Purges in 1937/38, Jews apparently had a huge proportion in the leading positions of the Soviet terror machinery. Petrov explains in this regard:

"Of course, the presence of so many Latvians, Poles, and especially Jews in the leadership of the NKVD is explained by the nature of restrictions prior to 1917, to which they were subjected. With its romanticism of blurring national borders, the bolshevist regime opened all venues to numerous representatives of these nationalities. They justly viewed the new state order as 'theirs,' as one to which they belonged unconditionally. Many representatives of the nationalities mentioned became active in political and social life and successfully pursued their careers after October 1917. The leading cadre of the NKVD reflects this tendency in concentrated form."

Although Jews were not a larger majority in the Soviet Union than, for example, Germans, Poles, or the Baltic people, their dominance in the Leadership of the NKVD is tremendous: They represented the biggest single group, even before the Russians, who numbered more than 30-times as many people as the Jews. It can be assumed that the over-representation of Jews in leading positions of the USSR in general and the NKVD or its predecessors in particular may have been even greater in the years prior to Stalin's rule; at least it can be assumed that the initial enthusiasm of members of ethnic or religious minorities for the new Soviet regime, as it was described by Petrov, decreased with the years between 1918 and 1934, that is, during 17 years of uninterrupted terror. Such a reduction of the Jewish portion will have resulted only for statistical reasons, simply because of the sheer numbers of Russians, it was more likely that a Russian would occupy an available position rather than a Jew.

One should keep in mind, however, that this applies only to leading positions of the NKVD. Petrov relates in this regard:⁵

"Jews were not as strongly represented when considering all staff members of the state security. On March 1, 1937, 7% of all employees of the state security system were Jews, and on January 1, 1941, this percentage shrank to 4%. During the years before the war, the principle used to select the cadre members for the nomenklatura lead to a massive change of the ethnic make-up of the NKVD apparatus. At that time, no specific politics to remove especially Jews from the state security existed as yet. That changed between 1950-1953, when the persecution of the MGB system was directed exclusively against Jews. Already in 1950, Jews made up only 1.5% of the entire strength of the operating cadre."

To illustrate this, Table 2 shows the various nationality percentages of all employees of the state security system. Although even here Jews were still overrepresented in early 1937, it is not nearly as drastic as in the leading positions.

Thus, if at the times of the Red Terror members of an ethnic group representing 80% of the population (Russians) were re-

Table 2: Nationality of all members of the State Security Services of the USSR⁴

Nationality	1. March 37	1. Jan. 41	30. Nov. 50
Russian	65%	66%	77.1%
Ukrainian	11%	16%	11%
Belorussian	4%	2.7%	1.9%
Georgian	1.2%	1.3%	1.0%
Armenian	1.8%	1.8%	1.3%
Aserbajjanian			0.4%
Kasakhian			0.8%
Usbekian			0.3%
Latvian	1%		0.3%
Lithuanian			0.3%
Estonian			0.2%
Turkmen			0.1%
Tajikian			0.1%
Kirgisian			0.1%
Karelian and Finish			0.1%
Moldavian			0.1%
Jews	7%	4%	1.5%
Other Nationalities			3.3%
"Foreign" Nationalities	1.2%		0.1%

sponsible for 30% of the terror, and in turn members of a group representing 1.8% of the population (Jews) were responsibly for almost 40% of the Terror, then the following relation results:

$$\frac{0.4}{0.018} \div \frac{0.3}{0.8} = 22.2 \div 0.375 = 59.26$$

This means that *statistically*, the Jews of the Soviet Union bear 59 times as much responsibility for the Red Terror *per capita* than the Russian population. Even that does not justify demands for collective guilt, collective responsibility, collective shame, or accusations of being a “perpetrator people” as are often and unjustly imposed on the German people. But it makes understandable, why a German Member of Parliament might touch upon this issue in his speech.

Whoever claims that Martin Hohmann made false statements when he explained that Jews bore a disproportionately

huge responsibility for the Red Terror can only claim ignorance of the facts as an excuse.

Notes

¹ Hohmann referred to the book by Rogalla von Bieberstein as reviewed in this issue of *TR*. For a complete reproduction of his speech and a discussion of the subsequent “scandal”, see *Vierteljahreshefte für freie Geschichtsforschung* 7(3&4) (2003), pp. 417-421; online: www.vho.org/VffG/2003/3/Hohmann417-421.html

² *Süddeutsche Zeitung*, 20 Jan. 2004.

³ Nikita Petrov, “Veränderungstendenzen im Kaderbestand der Organe der sowjetischen Staatssicherheit in der Stalin-Zeit”, *Forum für osteuropäische Ideen- und Zeitgeschichte*, 5(2) (2001), www1.ku-eichstaett.de/ZIMOS/forum/docs/petrow.htm

⁴ Petrov gives as sources: “This table was compiled using archival material: GARF, holding 9401, IL. 8, file 43, sheets 33-34; *ibid.*, file 64, sheet 24; CA FSB, holding 4-os., IL. 8, file 11, sheets 310-341.”

⁵ *Ibid.*, footnote 16.

From the Records of the Frankfurt Auschwitz Trial, Part 6

By Germar Rudolf

Unfit for Labor in Auschwitz¹

“Since I now was no longer fit to work, I feared that I would be gassed. It had become general knowledge that all those unfit for work were gassed.”

This is from the statement by witness Rajzla Sadowska (p. 657), who thus follows the usual claims. Auschwitz inmate Mrs. Sadowska had been injured during a working accident, but instead of being gassed after she had been picked out during the selection that followed her accident, she was transferred to the sick-bay of the camp, where she was nursed back to health. After seven days she was subjected to another selection, this time by the notorious Dr. Mengele. She claims that Dr. Mengele subsequently subjected her to various rather painful experiments. Even though she claims to have been a human wreck after this – there is no trace in the investigation files about a forensic examination of the traces these alleged medical experiments must have left – and although she claims that she was utterly unfit for any labor after this, she again was not only not gassed, but once more nursed back to health (p. 684). Despite these gruesome experiences by Germans in Germany, Mrs. Sadowska preferred to settle in Germany after the war, because she could not cope with the climate in Israel (p. 676).

Another selection that Mrs. Sadowska claims to have witnessed right after her admission to the camp fits into the same scheme: Mrs. Sadowska and all the other inmates deported with her to Auschwitz were kept for three months in quarantine. After this effort was made by the SS to make sure they carried no infectious diseases, but were of good health, all women unfit for labor were selected out, relocated to other inmate huts and later loaded on trucks and driven away, at which time those women are supposed to have sung a “final song”. From this and from the fact that she did not see these women anymore thereafter, Mrs. Sadowska concluded that these women had been killed (p. 678f.). However, if the SS really intended to kill those

unfit for labor, they would have spared themselves the effort of feeding them through three months of quarantine.

Similarly paradoxical is the account by witness Hugo Breiden, who claimed during his second interrogation that an eleven year old boy – who despite his young age was apparently not gassed on arrival in the camp, contrary to the generally held view – was nursed back to health after he contracted a dangerous typhus infection, only to be selected afterwards, allegedly in order to be killed with a lethal injection (p. 701).

Hugo Breiden, Second Installment

The credibility of this witness can be assessed by considering what he claimed during his second interrogation: because of a derogatory remark about the Western Wall – Germany’s defence structure in the West prior to WWII – he claims to have been arrested and thrown into a concentration camp. He thus claimed to have been a political prisoner, although the files of the German prosecution clearly show that Breiden had committed an uninterrupted series of crimes since 1928, his last prison term of 18 months resulting from criminal pimping.² Whereas he gave the impression, during his first interrogation, to know from his own experience, which activities the inmate Jakob performed during the shooting of inmates at the infamous “Black Wall,” during his second interrogation he stated this:

“I cannot describe his activities. But the stories had it [...]” (p. 695)

Thus, knowledge and hearsay are mixed. What, then, is to be thought of Breiden’s story that an SS man had forced an inmate

“to climb on a high fir tree. His two sons subsequently had to saw down the tree, so that the father fell down with it.” (p. 698)

This is truly a time-consuming, material-wasting way of killing somebody. In such a manner the SS would still be work-

ing today to carry out their “duty” of killing six million by slowly de-foresting the forests of Europe; time and material to wage a war and produce weapons would not have been left over either ...

Or how about the radio singer from Sofia, who, according to Breiden, was forced to go swimming in a pond, where her breasts were torn to pieces by a dog (as if swimming dogs could do such a thing), followed by a stone-throwing SS man, who finally managed to sink the lady (p. 689f.). Such stories are called “Holo porn.”

Rögner and his Friend

Sheets 703 to 732 of the files contain the protocol of another interrogation of the witness Adolf Rögner, who I characterized earlier as the “greatest liar in all the land.”³ In this interrogation Rögner listed more than 50⁴ alleged crimes that he claims to have witnessed himself and about which he claims to be able to testify in detail. I’ll spare myself and the reader the time to analyze the web of lies told by this congenital liar, but I must state that it is not the witness Rögner who is the primary problem here; the much greater problem lies with the German prosecutors (collectively the German “Nazi hunter” authority *Zentrale Stelle der Justizverwaltungen*), who interrogated this witness once again, without showing the slightest capability of a critical approach.

In this context, the statement by witness Emil Behr, who stated on March 21, 1959, that he worked in Auschwitz in the electricians unit under the Kapo (inmate foreman) Adolf Rögner, is of interest. He related:

“After I was told about several incidents, which are claimed to have been committed by the political department and partly by Boger, I cannot tell more details. I did not hear about these events.

[...] After I had been told that experiments were made with women in this Block 10, I must say that I did not know this.

It was known in the camp that shootings were performed in large amounts and almost daily by the political department at the Black Wall. But I do not anything more specific about it. Individual events are unknown to me. [...]

[...] I sure did see how inmates were mistreated by SS men.” (p. 756)

“However, I cannot remember obvious killings. I also do not know about particular cases, where inmates died after their mistreatment by members of the SS.” (p. 756f.)

“I was never present during selections of newly arrived transports. I have only heard and thus assume, that selections were performed at all transports. I have never seen the crematoria and the gas chambers. I do not know either, which SS man were on duty there.” (p. 758)

Here we have a witness with a similar horizon of experiences as the witness Rögner, who worked in the same unit. In contrast to Rögner, however, Behr was not a “professional witness” after the war, did not work for an association of former inmates, did not stockpile files and literature about German wartime camps, and was also not sentenced for perjury or other similar crimes, as was Rögner. Accordingly Behr has some knowledge about occasional mistreatments of inmates, but any-

thing else is either totally unknown to him, or he “knows” it only from hearsay (“known in the camp”, “only heard”). He exaggerates his insistence on his lack of knowledge, however, when he claims that he never saw the crematoria, since they really could not be missed. Perhaps he meant that he never saw the crematoria from the inside.

Such a degree of ignorance was expected to provoke a reaction from the interrogating officer, who was used to much better performances by other witnesses. Even though the merely summary protocol does not mention any skeptical remarks or questions by the officer, Behr’s defensiveness indicates that his statement had been met with disbelief:

“I must admit that it appears almost incredible that I can say so little, even though I had been rather independent as an electrician and got around a lot in the camp. About this I must state that we could walk freely without guards only within the main camp.” (p. 758)

Of course, this is true also for Rögner, but that did not prevent him from “remembering” everything and everybody. All in all, the documentation of Emil Behr’s testimony is a slip-up that shows in a crystal clear way the difference between an uninfluenced witness, who is asked to remember certain events after 20 years, and a witness who has manipulated his own memory in an outright pathological way.⁵

Boger’s Confessions

On April 8, 1959, the main defendant Wilhelm Boger was interrogated a second time by the German public prosecution. Some of the more interesting points of his statement are summarized in the following:

- All inmates admitted to the camp were registered by the political department and entered into a registry. Only non-German inmates had their inmate number tattooed (p. 790).
- Every member of the SS had to sign a declaration of honor that prohibited them from physically mistreating prisoners (p. 796). Boger was in charge of investigating both SS men and inmates, who had committed crimes against inmates or had otherwise broken the law; among his cases was also one where an SS man had a dog attack an inmate (pp. 787, 791, 794f.).
- Punishments of inmates included corporal punishment (up to 25 beatings), incarceration (simple, severe, special labor unit, standing bunker), or penal transfer (to be ordered by the WVHA). Aggravated interrogations (torture) had to be authorized by the RSHA. They were performed by beating with a rod or whip, partly on the “swing,” the effect of which had been tested by Boger and Broad during self-experiments:

“Once Rottenführer Perry Broad and I hung ourselves onto the swing and did not perceive the mere hanging as a particular ordeal.” (p. 798).⁶

He claims that bleeding injuries had never been the result of such mistreatments. (pp. 796ff.)

- Killings never occurred arbitrarily, but a) at attempts of escape, b) following verdicts by a court of law, or c) by order from higher up (mostly RSHA). Executions were performed partly by shooting into the neck with a Mauser small-bore rifle at the “Black Wall” (capital punishment due to crimes

committed outside the camp) or by hanging (crimes committed within the camp). (pp. 798-801.)

- Auschwitz was the execution site of all death penalties handed down in the Government General (occupied Poland). Prisoners on death row were transferred to Auschwitz but executed only after all legal recourses were exhausted, including an appeal for mercy with the General Governor Hans Frank. As a result, these inmates were often in Auschwitz for more than a year before they were executed. Inmates unaware of these death penalties might have believed these executions were arbitrary (p. 809).
- SS members could enter the camp only with special permits (p. 795). Boger had no permit to enter the crematoria (p. 803).

It goes without saying that Boger's statements about the alleged homicidal gas chambers are of special interest here, so I will quote his statements in this regard more thoroughly:

"After I had been at the political department of Auschwitz for some 4 to 6 weeks, I heard for the first time that gassings were performed. These gassings must either have been conducted in the small crematorium and [sic] in Birkenau. I do not know anything more specific, because I never participated in a gassing. I heard for the first time from a newspaper article that gassings or gassing experiments are said to have been conducted in Block 11. This was in December 1958, when reports about the memoirs of Hoess were published in the context of my prosecution.

Generally every inmate had to work. Whoever was unable to work due to sickness, malnourishment and similar thing, was transferred to the inmates' sick-bay. I do not know what happened next with them. In any case, I have no knowledge that inmates were sent into the gas chamber just because of their unfitness to work. Of course many came to Birkenau, but that was due to the fact that the inmates' sick-bay in Birkenau was much larger than the one in the main camp." (p. 801)

"Those fit for labor were registered, those unfit for labor were brought to Birkenau, and I assume that they were gassed there immediately. I am not sure about that, because I was never present there. [...] To my knowledge, women and children went directly to the gassings. [...] Never did I myself go with inmates, who were at the ramp and intended to be gassed, to the gas chamber. Thus, I also know nothing from my own knowledge about what happened there. It was, however, known to the inmates and also to me that the inmates intended to be gassed had to undress, allegedly in order to be bathed and deloused, that they then had to walk into a room equipped as a shower room, that it was then locked tight. I do not know what kind of gas was used. Every crematorium, at the end there were four – had its respective gassing rooms. [...]" (p. 802)

"I cannot give very exact details about the events, because the crematoria including the gassing rooms were fenced in and particularly guarded, and even we SS members were not allowed to enter these areas. Not even my special permit allowed me to enter the crematorium."

Before analyzing his statements, I want to mention Boger's response to the interrogator's quoting of the statement of wit-

ness Filip Müller,⁷ according to which Boger had ordered and attended executions in the crematoria II and III of Birkenau. Boger responded to that as follows:

"In Birkenau no executions were conducted." (p. 806)

One may ask what mass gassings are to be called, if not executions, which Boger admitted just a page earlier had taken place in Birkenau?

Furthermore, I would like to briefly examine a statement made by Boger during an interrogation conducted by U.S. occupational forces on July 5, 1945, in Ludwigsburg. Boger had been arrested on June 19, 1945, by the Americans and after several stops was finally brought to Dachau, from where he was supposed to be extradited to Polish authorities on Nov. 22, 1946. However, Boger managed to flee (p. 786). It is not known if Boger was a defendant or a forced witness during the show trials staged by the Americans in Dachau during those times, but it seems likely that Boger, as a former Gestapo officer active in Auschwitz, wasn't treated any better by the Americans than the majority of other Germans who ended up in this American torture machine.⁸

The interrogation protocol on July 1945 is interesting for two reasons: first, because Boger refers to one of his inmate secretaries as a witness for his defense (p. 823), and secondly he reports the following – in a rather disconnected way:

"When the mass dying of Au.[schwitz] – the Auschwitz SS staff itself had, allegedly due to epidemics, but in reality for transparent reasons, a camp quarantine for over 1½ years! The grey inmates before the wire [fence]! – came to the knowledge of the world over the heads of the clueless German people during the fall of 1943, suddenly the leading positions in the camp and at the State Police Kattowitz (criminal police) were restaffed by the Reich Criminal Police Office, on behalf of the Highest SS and Police Court, on order of Reich Leader SS Himmler an investigation was initiated! A ridiculous theater, which thus had according success! Under strictest secrecy [...] the special commission of the infamous Highest Judge (on special request) and representative of the prosecution, SS-Stubaf. Dr. Morgen with 6-8 manned [sic...] 4 months in Au. active to investigate 'cases of corruption and murder.'" (p. 824)

Boger claims that the head of the political department of Auschwitz Grabner had been put on trial on Oct. 13 and 14, 1944, because of unauthorized killings of inmates. Boger claims that he appeared during this trial as a witness for the prosecution (p. 825).

Regarding homicidal gassings, Boger declared this summarily:

"The total of all inmates killed in Auschwitz by means of gassings, shootings, hangings, and epidemics and also of members of the SS will never be determined exactly, but certainly exceeds the cautious estimate degrees [sic] by SS Oberscharführer Erber (former Houstek), who was active in the 'registry,' four (4) millions by far!"

Thus, not even two weeks after he was captured by the Americans, Boger already parroted the propaganda lie of four million victims as spread by the Allies since early 1945. What should one think about the independence and trustworthiness of such a witness? And what about the methods of his interroga-

tors, not to mention the utterly incoherent language, which indicates he must have suffered mentally under his interrogators.

Let us keep in mind: According to Boger's statement, his department was in charge of registering all inmates admitted to the camp; it was illegal to mistreat these inmates; severe punishments and in particular killings occurred only following orders from higher up and were administered by Boger's department; Boger was responsible for investigating transgressions of law and order in the camp.

The question thus arises, how can he at the same time seriously claim he had either no knowledge about gassings (that is, mass executions) or knew about them only from hearsay? We know how the Frankfurt Jury Court answered this question: Boger did not tell the truth, because he must have known more about those gassings than he admitted.

I agree with the court that Boger did not testify truthfully, but from a different perspective: From his first interrogation right after the war, we can clearly see that the Americans subjected him to a treatment, after which he willingly parroted the lie of four million Auschwitz victims, a number which is today generally rejected as atrocity propaganda. His entire statement of 1945 reads as if it was written by a person not involved in the claimed events of Auschwitz, by someone who accuses the Gestapo and SS of terrible crimes in a style that is to be expected by a victim or prosecutor of such crimes! Such a dramatic and theatrical prosecutorial style against himself and written in the third person is typical for "confessions" made by defendants in Stalinist show trials.

Brainwashed in such a way, Boger managed to flee his captors, but as a consequence of the steady and steadily increasing exposure to Holocaust propaganda without any antidote, he started to believe and consider as his own knowledge what was suggested to him in 1945-1946. But how do we distinguish his own knowledge from alien knowledge?

There is, first of all, the internal coherence of Boger's later statement, which can also be proven to be correct by war-time documents: As Gestapo officer he investigated crimes (however that was defined in those times); he tortured, punished and executed on the demand of court orders; he accurately describes the structure of his department, the names, ranks and responsibilities of superiors, colleagues, and subordinates; he describes the treatment of sick inmates and those unfit for labor properly and reports about the terrible typhus epidemic leading to a total quarantine of the entire camp. All this can be proven with documents and results in a consistent picture.

The only thing that does not fit into this image are those ominous gas chambers – unsupported by documentary evidence – which he claims he never saw and about which he has no exact knowledge, even though his department was responsible for executions, for investigations of transgressions, for registering inmates, and even though the concept of gassing inmates unfit for labor contradict his statement – which is supported by

documents – that inmates unfit for labor were nursed back to health in the inmates' sick-bay at Birkenau.

What is the truth? It is clearly visible in front of our eyes, yet the Frankfurt judges were apparently blind.

Pery S. Broad

One of the more often quoted witnesses for alleged homicidal gassings in the old crematorium of the main camp Auschwitz is Pery S. Broad. Broad was Boger's assistant (p. 791), and several witnesses accused him of crimes similar to the ones they accused Boger of committing.⁹ J.-C. Pressac has pointed out that Broad's "confession", which he is claimed to have made voluntarily in July 1945 while in British captivity, is even more riddled with theatrical accusations against the SS – that is, against himself – than Boger's "confession" of the same month.¹⁰ This fact in and of itself speaks volumes. Apparently due to his donkey-work as an "assistant prosecutor" after the war, he was neither prosecuted nor extradited to Poland, but he nevertheless ended up in pretrial detention in 1959 – probably indirectly as a result of his own post-war statements – and then in front of the Frankfurt judges. (How did that saying go? Frankfurt loves treason, but not the traitor?) We will discuss Broad in more detail in a later installment of this series.

Notes

¹ If not indicated otherwise, all volume and page references refer to: Public Prosecution at the District Court of Frankfurt (Main), "Strafsache beim Schwurgericht Frankfurt (Main) gegen Baer und Andere wegen Mordes," Ref. 4 Js 444/59; vol. 5, pp. 651-835, and vol. 6, pp. 836-986.

² File memo of the interrogating police office Haug, vol. 2, p. 221; regarding the first interrogation of H. Breiden see. *TR* 1(3) (2003), p. 354.

³ *TR* 1(3) (2003), p. 355.

⁴ Only the first 19 pages of this protocol are legible (until p. 721, 52 crimes until then), so that the entire 30 pages of this protocol could very well contain some 75 alleged crimes Rögner claims to have witnessed.

⁵ A similarly untrustworthy witness was interrogated on March 18, 1959, in the German embassy in Paris: Zlata Dounia Wassersztrom. In her statement she repeatedly indicates that she has her knowledge from hearsay, from "experience literature," and through contacts with associations of former inmates, pp. 762, 763-767, esp. 767. Instead of asking more detailed in order to separate first hand experience from hearsay, diplomatic counsel Knatz did the exact opposite:

"The embassy refrained intentionally from asking her for further details [...], since the witness visibly had a hard time to keep control over her excitement. She probably presented the essentials already in her publications and repeatedly referred to the material of the International Auschwitz Committee [...]" (p. 762)

⁶ Boger describes it again as he did before, cf. *TR* 1(3) (2003), p. 353.

⁷ Vol. 4, p. 496.

⁸ For a description of the methods used see m. Köhler, "The Value of Testimony and Confessions Concerning the Holocaust," in G. Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago 2004, pp. 85-131, in particular pp. 91-96.

⁹ E.g. Hugo Breiden, p. 699; Adolf Rögner, p. 705.

¹⁰ Jean-Claude Pressac, *Auschwitz: Technique and Operation of the Gas chambers*, Beate-Klarsfeld-Foundation, New York 1989, p. 128; Pery Broad, "Erinnerungen", in: *Auschwitz in den Augen der SS*, Krajowa Agencja Wydawnicza, Katowice, 1981.

Book Reviews

On the Fate of Gypsies in the Third Reich

By Ilse Schirmer-Vowinckel

State Museum of Auschwitz-Birkenau (ed.), *Memorial Book. The Gypsies at Auschwitz-Birkenau / Gedenkbuch. Die Sinti und Roma im Konzentrationslager Auschwitz-Birkenau / Księga Pamięci. Cyganie w obozie Koncentracyjnym Auschwitz-Birkenau*, in collaboration with the Cultural and Documentation Center for German Sinti and Roma in Heidelberg, trilingual edition English, German, Polish, 2 vols., Saur, Munich, 1993, xlvii+1674 pp., \$265.-

Conflicting Numbers

On December 16, 1992, German newspapers, radio, and television reported on a commemorative ceremony in the Berlin Parliament marking the 50th anniversary of an alleged edict issued by Himmler on December 16, 1942. Various media reports stated that, as a result of this alleged edict, Gypsies from all Europe were deported to the concentration camp Auschwitz-Birkenau, where 30,000 perished by the end of the War. They reported that during the memorial service, a list of names of Gypsies murdered at Auschwitz-Birkenau was presented to Representative Renate Schmidt of the Bavarian Socialist Party. (They intended to say that a copy of the *Memorial Book* was presented.) On the very same day, December 16, 1992, puzzled viewers and listeners in Germany were informed that 500,000 Gypsies had been murdered in "Nazi Concentration Camps."

Since that time, I have been attempting to reconcile this crass self-contradiction. Which number is correct, and what were the sources on which the numbers were based? I have been unable to answer the first question, but I shall now attempt to deal with the second.

After several years had passed, it seemed that an answer to my question might be near. The BBC broadcast a report on the Nuremberg Tribunal, in which the so called "Principal War Criminals" were blamed for murdering 12 millions Jews and 500,000 Gypsies. Radio Television Luxembourg repeated the broadcast on January 18, 1998.

For several years the Reichenbach Publishing Firm has offered undated offset reproductions of the official proceedings of the Nuremberg Tribunal, which were first published in 1947. The title page of my copy has this remark:

"Released under auspices of the International Military Tribunal (IMT), by the Secretariat of the Tribunal, under the authority of the Supreme Control Commission for Germany."

The first of the 23 IMT volumes, the Introductory Volume, contains the entire list of the military tribunal's charges. Under Charge Four are listed "Crimes against Humanity" and under Section B "Persecution for political, racist and religious reasons, in execution of and connection with the 'Common Plan' mentioned in Prosecution Point 1." The IMT goes on to charge that "opponents of the German government were murdered and persecuted. The persecutions were directed at Jews." There is

no mention of Gypsies. Gypsies are mentioned in Charge Three, Group A, where several pages are dedicated to enumerating every conceivable kind of murder. The number of 500,000 is not mentioned, however. Neither Jews nor Gypsies are mentioned under the heading "Auschwitz" – only the estimated number of victims, "around 4,000,000." (p. 51)

I found one source for the extensively reported 500,000 number. That is Simon Wiesenthal's memoirs, *Recht nicht Rache* (Justice not Revenge), published by Ullstein, Frankfurt am Main/Berlin, 1992. On page 272 he writes:

"[...] hardly anyone knows that probably a half million Gypsies also died in the extermination camps of the Third Reich."

He offers no documentation in support of his allegation. Obviously the "Holocaust Industry" is not going to part with that 500,000 number.

The 30,000 number

The 30,000 number was first named in conjunction with the *Memorial Book* which, interestingly, contains around 21,000 names. Gypsies were interned in other camps as well, however. According to Romani Rose/Walter Weiss, smaller collection camps were established exclusively for Gypsies outside the concentration camps, as for example in Frankfurt am Main. Refer to Rose/Weiss, *Sinti und Roma im Dritten Reich. Das Programm zur Vernichtung durch Arbeit* (Sinti and Roma in the Third Reich. The Program of Extermination through Work). Lamuv, Göttingen, 1991. Rose/Weiss mention the number 500,000 on page 7, but they do not elaborate or return to it again.

The number 30,000 appears as well. It is mentioned on page 19 in a neutral context, as the authors are reporting on a conference directed by Heydrich on 30th January 1940:

"At this conference it was decided that 'as part of the last transport, all Jews in the new Eastern regions as well as 30,000 Gypsies from the Reich and Austria should be deported to the General Government [Poland.]'"

The authors name the German Federal Archives as their source, but that is the only identification they give. They make no attempt to identify documents in the archives.

Let us return to the memorial ceremony at the German Federal Parliament. I have before me several reports from various press services which covered the event:

1. Deutsche Presse Agentur Basisdienst Hamburg (German Press Agency, Hamburg)
2. Deutscher Depeschen Dienst (German Dispatch Service) – 2 reports
3. Evangelischer Presse-Dienst (Evangelical Press Service), Frankfurt am Main – 3 reports
4. Katholische Nachrichten Agentur (Catholic News Agency), Bonn – 3 reports.

The Report Written by the German Press Agency (DPA)

The DPA states that the memorial ceremony was dedicated to “the more than 500,000 murdered Sinti and Roma” and that speeches were given by the chairperson of the German Central Council of Sinti and Roma, Romani Rose; by Minister of the Interior Schnoor of the German province of Northrhine-Westphalia; by Mayor Diepgen of Berlin; by German Member of Parliament Renate Schmidt; and by president of the Central Council of Jews in Germany Ignatz Bubis. It describes the presentation of the *Memorial Book* containing the names of 10,849 Gypsy women and 10,094 Gypsy men allegedly murdered at Auschwitz-Birkenau and claims that an edict issued by Himmler provided for the deportations of racial minorities from 11 European countries to Auschwitz-Birkenau, where they were to be murdered. It states that of 22,000 murdered Gypsies, 10,000 had come from Germany, and that preparations for genocide had begun as early as 1939. It concludes with the statement:

“In the course of this racist genocide, over 500,000 members of this ethnic minority lost their lives.”

Reports by the German Dispatch Service (DDD)

In the first report, Renate Schmidt repeats warnings about persecution and reminds us of the 500,000 murdered Gypsies. The second report quotes Romani Rose as saying that violence in the streets (against foreigners) is disquieting, but public applause and political apathy toward violence is terrifying. It quotes an Auschwitz survivor as saying “It is frightening that, 47 years after the end of the terror of the Third Reich, a comparable terror again reigns.” Referring to Himmler’s alleged Auschwitz edict, it states:

“Gypsies from 12 European countries were transported to Auschwitz, where most of them died in the gas chambers.”

Reports by the Evangelical Press Service (EPD)

The first of the EPD reports expresses pronounced remorse because:

“The suffering of the 500,000 Sinti and Roma murdered in the Nazi camps during the Third Reich was ignored for many years.”

In describing the presentation of the *Memorial Book* to Renate Schmidt, it states that the book

“contains the names of almost 21,000 Sinti and Roma murdered at Auschwitz-Birkenau. The original list of names had been hidden by Polish prisoners before the planned demolition of the camp in August of 1944.”

The second EPD report states:

“The background to this was Himmler’s Auschwitz Edict of December 1942, which introduced the final phase of the planned total extermination of the Sinti and Roma. All together, 500,000 members of this minority fell victim to the genocide.”

Reports by the Catholic News Agency (KNA)

The report by the Catholic News Agency in Bonn is more cautious than the others. It qualifies the 500,000 number as “according to Rose” and explains that the *Memorial Book* refers

to families that were deported to Auschwitz, not families that were murdered. In a later report the KNA, like the other agencies, states that approximately 21,000 Sinti and Roma had been “registered in order to subsequently be murdered at Auschwitz-Birkenau.” It does not, however, state that the 21,000 were actually murdered, as this does not necessarily follow.

The KNA is the only agency that quotes a significant part of Berlin Mayor Diepgen’s speech which the others left out. It quotes Diepgen as saying:

“The Germans are obligated to show the surviving Sinti and Roma ‘a sense of our common humanity, a sympathy with our fellow citizens which overcomes those difficulties that are sometimes unavoidable in encounters between differing ways of life.’ He stresses that both sides must practice the conduct and tolerance required by citizens of the same country and he dares to advocate ‘respect for the orderly inclinations of the majority social group.’”

The Memorial Book

Most of the *Memorial Book* presented to Renate Schmidt is written in three languages: German, English, and Polish.

Volume 1 contains introductory chapters along with an eight page overview entitled “The History of the Camp for Sinti and Roma at Auschwitz-Birkenau.” This is followed by the “Principal Book of the Gypsy Camp for Women,” 680 pages long. Volume 2 consists of around 600 pages entitled “The Principal Book of the Gypsy Camp for Men.” It is a register of names, birth places, survivors’ accounts, a calendar of persecutions, and documents. The postscript lists the names of the “SS Members of the Camp for Sinti and Roma at Auschwitz-Birkenau.”

There are several problems concerning prisoner identification numbers. The women’s list is consecutively numbered from 1 to 10,849 while the men’s list likewise begins with 1 and continues to 10,094. It is alleged that these are the prisoners’ ID numbers. To me this seems unlikely, since it means that all the numbers would have to have been issued twice.

Furthermore, the story of the rescue of the principal books is implausible. We are told that a Polish clerk and two prisoners from the Gypsy camp had stolen them near the end of the War, wrapped them in clothing, buried them in a bucket between two barracks in July of 1944, and exhumed them in 1949. Here the authors were quite careless. They give the names of two of the participants as Ireneusz Pietrzyk, ID No. 1701, and Josef Penuzilka. The latter had already died in July of 1943.

Most likely, the story unfolded as follows. The lists do indeed contain the names of former prisoners of Auschwitz-Birkenau, both those who died and those who survived, but the names were not taken from a bucket that had been buried for five years. They probably came from the documents of the Gypsy collection camps where these persons had been registered before deportation, as the KNA reported. The lists presented by the Central Committee of Sinti and Roma were compiled before the 46 death registers of Auschwitz were made available for research, either in 1989 or 1992. The official death rolls had been seized by the Red Army at the end of the War and taken to Moscow. Lead publisher Jan Parcer refers to them on page xxxviii, Volume 1 of the *Memorial Book*.

The Alleged Himmler Edict of 16th December 1941

None of my inquiries with the German Sinti and Roma Center for Documentation and Culture at Heidelberg, the Institute for Contemporary History in Munich, or the Federal Archives of Germany have yielded proof of the existence of such an order. There is simply no "Himmler Edict" in any of these archives. This does not mean that such an edict never existed, of course. I did receive photocopies of a suggestive five-page *Schnellbrief* (priority letter) from the very helpful Institute for Contemporary History. Dated 29th January 1943, it originated with the *Reichssicherheitshauptamt* (Headquarters, Department of Reich Security) in Berlin and contains the heading

"Transfer of Persons of Mixed Gypsy Blood, Roman Gypsies and Balkan Gypsies to a Single Concentration Camp."

The first sentences read as follows:

"By authority of the Reichsführer of the SS: dated 16th December 1942 / Order No. I2652/42 Ad./RF/V. In the coming weeks, Persons of Mixed Gypsy Blood, Gypsies from Rome, and non-German Gypsy tribes from the Balkans are to be segregated according to certain criteria and transported to a single concentration camp: Auschwitz Gypsy Camp."

In contrast to the usual allegations concerning deportation of Gypsies, there is no mention of any order to exterminate Gypsies. Also in contrast to the usual assumptions, many Gypsies were excluded from involuntary transfer. The letter lists ten points as guidelines for excluding detainees from transport, the first four of which are:

- 1. Pure blooded Sinti and Lalleri Gypsies;*
- 2. Mixed-race Gypsies who, within the Gypsy context, are considered to be of good character;*
- 3. Gypsy-like persons who are legally married to Gypsies of German blood;*
- 4. Gypsy-like persons evincing habits of social integration, who were employed on a regular basis and who had a permanent residence before the general detention of Gypsies."*

Point 6 is especially interesting:

"Gypsy-like persons serving in the armed forces, or who in the present war have been disabled or discharged with distinction, are also exempt from deportation."

Point 10 is also of especial interest. It exempts all

"Gypsy-like persons who can prove possession of citizenship in a foreign country."

This is followed by a noteworthy remark:

"Exceptional treatment will not be granted for Gypsies

or Gypsy-like persons who have a severe record of felonies."

The term "Exceptional treatment" (similar to "special treatment") is clearly used here in a positive sense, that of a privilege not granted to convicted felons. The *Schnellbrief* supports conformist assumptions about one aspect of the treatment of Gypsies. Part III directs that, in cases other than 1 and 2 ("pureblooded" and "good" Gypsies), all other Gypsies not deported to Auschwitz-Birkenau will be asked to voluntarily accept sterilization. This includes both adults and their children. The question immediately comes to mind: what if they do not voluntarily submit? In that case, "after consideration of the reasons, the criminal police will make the decision." This sounds very bad, even though we do not know what decision the criminal police would make.

Part IV included long winded and highly detailed instructions regarding preventive custody, that is, detention before deportation. A positive aspect is the instruction that families should remain together and not be separated. It also stipulates that identification papers and food ration cards should be surrendered and all material possessions "left behind and secured in an appropriate manner until further notice." Cash, stocks, and bonds were to be surrendered after being inventoried "by lists, stating all personal details pertinent to the owner. These lists and receipts are to be delivered to the appropriate depository, the central criminal police station." We would like to know whether these lists were returned to the survivors after the war, or whether they are still in existence.

This is followed by two pages of detailed instructions about placing Gypsies under arrest, including three enclosures: Sample patterns for forms and catalog cards. Children's names were to be entered on the catalog card of the mother and a card was to be completed for each child as well. Duplicate receipts for prisoners were to be sent to a special branch of the German national criminal police headquarters, *Reichszentrale zur Bekämpfung des Zigeunerunwesens* (Reich Center for Combating Gypsy Mischief) at Berlin C2, Werderscher Markt 5/6.

Further Reading

- Carlo Mattogno, "The 'Gassing' of Gypsies in Auschwitz on August 2, 1944," *The Revisionist* 1(3) (2003), pp. 330-332.
- Otward Müller, "Sinti and Roma – Yarns, Legends, and Facts," this issue, pp. 254-259.

First published as "Zum Schicksal der Zigeuner im Dritten Reich" in *Vierteljahreshefte für freie Geschichtsforschung* 3(4) (1999), pp. 464-466. Translated by James Damon.

Marshal Zhukov: A Career Built on Corpses

By Dan Michaels

Viktor Suworow, *Marschall Schukow – Lebensweg über Leichen*, Pour-le-Mérite, Selent, Germany, 2002, 350 pp., €25.80

Prologue

Every war produces genuine military strategists and heroes, many of whom die on the battlefield or whose exploits go unrecognized. Decorated “Hero of the Soviet Union” four times, Marshal Georgi Zhukov was indisputably the most honored military figure in the Soviet Union. During World War II he rose to the position of deputy supreme commander and, after Josef Stalin, was the USSR’s most popular figure. Viktor Suvorov, arguably the foremost revisionist of the Russo-German War, attempts in his most recent book¹ to show that Zhukov was neither a genuine hero nor a great strategist. Not only, Suvorov contends, was Zhukov the only general in world history to be honored for losing more than five million of his men in combat, but he was also an unscrupulous commander who squandered the men serving under him through gross incompetence and callousness. As to the character of the man, Suvorov argues that Marshal Zhukov was by no means an honorable soldier, but, as the Russians say, a “soldafon”—a crude, loud-mouthed martinet.

The entire history of the Soviet Union, Viktor Suvorov writes in his latest book, is a fabrication based on lies and propaganda. With the exception of the Russian people themselves, whose courage and stoicism deserve every acknowledgment, there were no genuine Communist heroes during the entire Soviet regime, especially not those designated by the ink and electronic media under the direction of the propaganda directorate (Agitprop). Suvorov takes the case of four-times “Hero of the Soviet Union” Marshal Georgi Zhukov as a prime example of such fabricated heroism.

The legend of Zhukov’s genius, Suvorov states, was an invention of the Communist Party and the marshal himself in his memoirs.² It was propagated throughout the world by Communist political commissars and propagandists like General David Ortenberg, chief editor of the military newspaper *Red Star*, and Boris Poleyov (né Kampov), chief editor of *Pravda*. The legend was echoed and magnified in the Western media by fellow travelers and innocent dupes alike. By 1970 one benighted cleric even proposed that Zhukov be made a saint in the Russian Orthodox Church.

Essentially a crude and unprofessional soldier, Zhukov was held in low regard by his fellow Soviet marshals: Bulganin, Vasilevsky, Yeremenko, Konev, Zakharov, Golikov, Rokossovsky, Timoshenko, Biryuzov, and others. Suvorov cites descriptions of Zhukov by these colleagues, and the adjectives

most frequently used to describe Zhukov are crude, brutal, sadistic, vainglorious, obtuse, morbidly narcissistic, overrated. They also employed the terms butcher, drunk, braggart, careerist, fraud, and the like. Nor were these epithets simply a matter of professional jealousy. Unfortunately for Zhukov, first Stalin and later Khrushchev concurred in this evaluation.

Writing today, Russian military historian Pavel N. Bobylev of the Russian Ministry of Defense Institute of Military History admits that “in his memoirs Marshal Zhukov concocts a mainly self-serving, self-exonerating version of what actually occurred in mid-1941 and on the eve of the war.”³

Marshal Zhukov was not, as the media has depicted him, the master strategist and architect of most of the Soviet battlefield victories. He was, instead, one of Stalin’s brutal executioners—a ruthless individual given plenipotentiary powers to ensure that the military strategies and tactics developed by Stalin and the Supreme High Command (Stavka) were successfully executed, regardless of the cost in men or materiel. At times the marshal used to weep uncontrollably for no apparent reason.

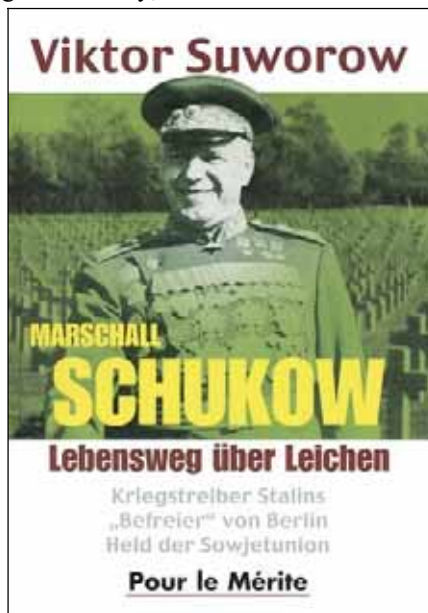
Suvorov compares Zhukov’s role and responsibilities to those of the secret police chief Genrikh Yagoda, who received credit for supervising the building of the Baltic–White Sea Canal in which countless thousands of slave laborers perished. Yagoda was the slave master who ensured the laborers were on the job, but had nothing to do with the planning, engineering, and subsequent operation of the canal. So it was with Zhukov, who drove his men into battle without himself having developed a strategy that would yield victory with the least number of casualties. As to Zhukov’s modus operandi, Marshal Rokossovsky wrote:⁴

“Zhukov much preferred to give orders than to lead his men. At difficult moments no subordinate could expect any support from his side – the support of a comrade, leader, or an encouraging word of friendly counsel.”

Suvorov reviews Zhukov’s career chronologically from his early undeserved “victories” to his final, fully-deserved disgrace.

Battle of Khalkhin-Gol

Zhukov’s first major command, in which he won his first Hero of the Soviet Union award, was in the Battle of Khalkhin-Gol in Mongolia in the summer of 1939, considered by many the dress rehearsal for the planned Soviet attack on Germany in 1941. When the decision was taken by the Kremlin to teach the Japanese a lesson while at the same time trying out the Soviet war machine, General Zhukov was chosen to head the operation and was given a free hand to request as many men and as much military hardware as he wanted. According to Suvorov, General Zhukov did not himself devise the sudden, Soviet



steamroller encirclement operation that was executed with overwhelming forces.

While the accounts of the battle highlight the names of Zhukov, the political commissars assigned to the operation, and even those of individual heroes among the troops, no mention whatsoever is made of the key officers – the chief of staff and the chief of operations – who were most responsible for the conduct and outcome of the battle. In his research Suvorov found that most of the important data on the operation are still classified and inaccessible. He did, however, eventually find the name of Zhukov's chief of staff in the little-publicized memoirs of Marshal Matvei Zakharov. It was Brigade Commander M. A. Bogdanov, the best in the Red Army at the time, who must be credited with developing the strategy used so successfully at Khalkhin-Gol, not General Zhukov.

Admiral of the Fleet Nikolai Kuznetsov, who was later purged by Marshal Zhukov personally, commented on Zhukov's role in the battle:⁵

"After it was over, he [Zhukov] did everything he could to take credit for every success in the battle with the Japanese."

Prelude to World War II

After his return from the successful campaign in Mongolia in late 1940, Zhukov found the map of Europe changed to reflect Stalin's advance into Finland, the Baltic states, and Besarabia, as well as Hitler's invasion of Western Europe. In September 1940 Stalin ordered all his major military commanders and the entire Politburo to attend a ten-day conference in Moscow, beginning on December 23, to discuss possible strategies in the event of war with Germany. Ostensibly, the conference was to address the problem of how best to defend the Soviet Union in the event of an attack by Germany. Actually, Suvorov notes, most of the reports delivered by the attendees discussed methods of how best to attack Germany.⁶

General Zhukov, who was then-commander of the Kiev Military District, was – owing to his unique experience in Mongolia – assigned to deliver the main report, "The Character of a Modern Offensive Operation." Because, he claimed, he was very busy with his other duties, Zhukov delegated the writing of his report to a then little-known but gifted officer, Colonel I. Kh. Bagramyan. Bagramyan, Suvorov notes, later rose to the rank of marshal in World War II and authored the Soviet 1944 summer offensive that broke the German front in the central sector.

Suvorov lists other reports read at the conference, e.g., "The Air Force in an Offensive Operation and in the Fight for Mastery of the Skies" by the head of the Main Air Force Administration, General P. V. Rychagov; and "The Use of Mechanized Units in a Modern Offensive Operation and the Insertion of a Mechanized Corps in a Breakthrough" by General D. G. Pavlov. When General F. N. Remizov, addressing People's Commissar of Defense, Marshal S. K. Timoshenko, made the comment, "Comrade Commissar of Defense, by modern defense we mean..." Timoshenko cut him off sharply: "We are *not* talking about defense."

The reports outlining the offensive deployment procedures to be followed to accomplish a sudden, steamroller attack against Germany similar to that used against the Japanese in

Mongolia, were well received. All participants in the conference were sworn to absolute secrecy about the proceedings. However, in his memoirs published in 1969, Zhukov falsely stated that the conference was concerned with the defense of the Soviet Union in the event of a German attack.

Prewar Maneuvers

In January 1941, immediately following the conference, large-scale strategic operational maneuvers were held to test the theoretical discussions at the conference. Stalin and the entire Politburo observed. The People's Commissar of Defense, Marshal Timoshenko, directed the war games.

According to Marshal Zhukov, he and some twenty-one other generals commanded the "Western (Blue) forces," i.e., the invading German forces, while General D. G. Pavlov with twenty-eight generals commanded the defending "Eastern (Red) Russian forces." Zhukov, by his own account, miraculously deployed his forces in precisely the manner the Germans did in their attack a year later. Writer Ivan Stadnyuk has sarcastically described Zhukov's brilliance:⁷ "His talent was so brilliant that he could merely glance at the map to evaluate the situation. Putting himself in the place of the German command, he almost faultlessly divined the decisions that the Germans would take."

As a youth at the time of these maneuvers, Suvorov had wondered why the Chief of the General Staff, General Kirill Meretskov, had not himself directed the defense, as important as it was to the survival of the state. In reality, but concealed by Marshal Zhukov in his memoirs, there were not one, but two war games conducted in January 1941.⁸ The first ran from 2 through 6 January during which the "Germans" launched their attack from East Prussia, while the second ran from 8 through 11 January, with the "Germans" attacking from Romania and Hungary. In the second war game, Zhukov commanded the Soviet forces, while Pavlov commanded the "Germans." Despite the legend that the Germans attacked in Operation Barbarossa with superior forces, Suvorov points out that even in these maneuvers the Western forces had only 3,512 tanks and 3,336 aircraft, while the Russians had 8,811 tanks and 5,652 aircraft. In the actual war, the Germans had even fewer tanks and aircraft, while the Russian had more.

In these war games, Suvorov continues, the Soviet forces had two options for attack: a direct strike north of Polesya against East Prussia, Königsberg, and Berlin, which would have destroyed the entire German army; or south of Polesya, toward Budapest and the Romanian oilfields. Stalin himself chose the second option.

International Situation

Soon after the January 1941 maneuvers, Zhukov was appointed Chief of the General Staff. In that position, Suvorov asserts, Zhukov should have warned Stalin that the advances made by Soviet forces in Finland, the Baltics, and Romania in the past two years had left Hitler no choice but to attack before Germany was totally cut off from her raw material suppliers.

Germany was fully dependent on Sweden for iron ore and on Finland for nickel and timber. First, the Soviet Union in the preceding years had built up her Baltic Fleet to the point where

it alone had more naval assets than Germany to defend against the combined British and American navies in the Atlantic. (For example, at that time Germany had a total of 57 submarines in its entire navy, while the USSR had 65 subs in the Baltic Sea alone.) Second, the Soviet Union had successfully invaded Finland and could now easily block the Gulf of Bothnia. Third, the Soviet Union had occupied the three Baltic states of Estonia, Latvia, and Lithuania. None of these measures had needed to be taken for defensive reasons. They were obviously taken to cut Germany off from her raw materials supplies.

Similarly, when the Soviet Union occupied Bessarabia and Northern Bukovina and threatened Germany's only major oil source, Zhukov should have known that Germany could not possibly tolerate that situation for long, and warned Stalin of a possible attack. Zhukov did not.

The better strategic course of action on the Soviet side in the case of the Romanian oil fields, in Suvorov's opinion, would have been either to seize the Ploesti oilfields outright or else not do anything in that regard. Most of Germany's military assets at the time were committed to the Western front; the Eastern front was wide open. By taking the halfway action of seizing Bessarabia and Bukovina, the Russians succeeded only in baiting the German tiger and throwing Romania into the German camp. Boxed in a corner, the tiger could only attack. Stalin made those political decisions, but Marshal Zhukov could and should have recommended against them on strategic grounds.

June 22, 1941

When, on June 22, 1941, the German tiger attacked the Soviet Union, stunned indecision paralyzed the Stavka. As Suvorov recounts, it was not because the USSR was unprepared for war: they were armed to the teeth and almost ready to attack in an offensive war of their own design. The code name for the Soviet attack on Germany and Europe was "Groza," or "storm." Very detailed invasion plans had been distributed to all commanders at the front in red packets that were only to be opened when the signal was given. Commenting after the war, Marshal Vasilevsky wrote:⁹

"There were very detailed operational plans, just as there were mobilization plans. Mobilization plans had been given to literally each unit, including the secondary rear units. [...] The calamity was not in the absence of operational plans but in our inability to use them in the situation that had developed."

The Stavka had prepared absolutely no plans for a defensive war. The operational plans in the red packets were never opened. Josef Stalin and Marshal Zhukov were responsible for this.

Moreover, the main thrust of the Germans was north of Polesya, while Zhukov, who had claimed to know precisely what the Germans planned to do, had deployed his main forces somewhat south of Polesya. Because Zhukov's own plans had been upset, his first directives to the Soviet armed forces were impromptu and confused.

On June 22, the day of the German attack, Zhukov distributed Directive No. 1 which ordered Soviet forces not to respond to any provocative actions. Directive No. 2 followed later in the day, after the Germans had already penetrated Soviet defenses. When Directive No. 3 was issued on June 24, it sealed the fate of the front line troops of the Red Army by unrealistically calling upon the Red Army in the Suvalka region to attack, encircle the enemy, and destroy him. The reverse occurred.

Two months later in August, Suvorov recalls, Zhukov was faced with another strategic decision. General Guderian's tank

units had earlier seized the strategically important town of Elnya, situated on a high-ground salient just 300 kilometers from Moscow. In August the German High Command was undecided whether to use Guderian's forces for a push on Moscow or to turn south, meet up with General Kleist's forces, and encircle the Soviet armies around Kiev. Zhukov decided to make a frontal assault on the German salient at Elnya. Zhukov eventually took Elnya, but his losses in men and equipment were so great that it was a Pyrrhic victory.

Unfortunately for Zhukov, Guderian's main forces managed to slip by and elude detection by the Soviets. Before moving south, however, the Germans thoroughly mined the area around Elnya. Zhukov's forces attacked the now abandoned Elnya salient and suffered heavy casualties on the minefields. Meanwhile, Guderian's forces had joined up with Kleist's southern group, encircled six Soviet armies, captured 665,000

Russian prisoners, 884 tanks, 3,178 field guns, and much ammunition and fuel.

The legend of Marshal Zhukov's genius, Suvorov recalls, attributes to him the successful defense of Leningrad, the repulsing of the Germans at the gates of Moscow, the defeat of the Germans at Stalingrad, and the taking of Berlin.

To stabilize the front after the disastrous rout of his armies, Stalin – one week after the German attack – acted quickly by ordering the gifted strategist, General Andrei Yeremenko, who at the time was commander of the Far East Army in Khabarovsk, to take charge of the European theater, restore order, and slow the German advance. This Yeremenko, not Zhukov, accomplished in hard-fought battles around Smolensk and Bryansk.



Marshal Georgi Zhukov: painted fame.

Leningrad

Since tsarist times Leningrad has been so heavily defended on land and at sea as to dissuade any attempt to attack it. With the guns of the Baltic Fleet providing artillery support, the defense of the city was formidable indeed. Only a madman, Suvorov says, would waste forces merely to take the city as a trophy. Not being that madman, Hitler decided to leave the city to its misery and move his now depleted and exhausted forces to a more important objective: Moscow. Consequently, Suvorov comments sarcastically, Zhukov saved a city that the Germans had no intention of storming.

Moscow

While it is true, Suvorov concedes, that the Germans were stopped at the gates of Moscow, Marshal Zhukov had little to do with it. First, the German forces had been depleted and exhausted after five months of uninterrupted combat. They had also exhausted their supplies, especially fuel, and had yet to receive winter clothing. In many cases unit strength was at 40 percent or less of initial authorized strength. Second, Stavka, not Zhukov, had transferred 39 more battle-ready divisions and 42 brigades from Siberia, the Urals, and Kazakhstan to the Western front.

Soviet defenses along the Lama River, running just west and northwest of the Soviet capital, proved particularly difficult to overcome. For the first time in the Russo-German war, Soviet defenses and men were managed with consummate skill. The Russian commander who had accomplished this was given no credit. That general's name was Andrei Vlasov, and he later defected to the German side.

German losses were indeed grave in the battle for Moscow, and in many sectors of the front they were forced to retreat. Marshal Zhukov, according to Suvorov, then falsely exaggerated to Stalin German losses and the extent of the German retreat. Zhukov convinced Stalin that a major offensive along the entire Western front would completely rout the Germans. However, instead of concentrating their forces into a fist and smashing the main German force strength, the Soviets attacked all along the front, like the fingers on a hand. Red Army losses were staggering as the German lines stiffened. Zhukov lost three more armies and two corps. "Nicht kleckern, sondern klotzen" – "Don't piddle away your strength; concentrate it for smashing an important target!" is a famous German adage that Zhukov was apparently not familiar with.

Despite the failure of the Soviets to drive the Germans out of Russia in the first winter of the war (the Russo-German war would last another three-and-a-half years), Stalin praised Zhukov and awarded him new honors. It was the practice of Stalin, Viktor Suvorov observes, to lavish awards on his bloodiest political henchmen. Thus, for example, Stalin also made Lev Mekhlis, Lavrenty Beriia, Nikolai Bulganin, and other political murderers into generals and marshals, praised them, and gave them the highest awards.

Stalingrad

The legend of Marshal Zhukov's genius also gives him credit for the Soviet victory at Stalingrad. Suvorov points out that Zhukov had spent very little time in Stalingrad. His first

visit was on August 31, when he proposed counterattacks. After two weeks he returned to Moscow. His last visit to Stalingrad was on November 16. The main Soviet encircling offensive began on November 19, without Zhukov. The marshal was mostly concerned with launching unsuccessful offensives in other sectors of the front, especially in the direction of Sychevka, Rzhev, and Vyazem. For these failed operations, Zhukov was provided more men and materiel (ten armies, plus five more under Marshal Konev) than were allotted to the successful Stalingrad operation, which initially Zhukov thought of lesser importance.

According to Suvorov, neither the Stavka nor Zhukov believed that the Germans had committed 22 divisions to the Stalingrad operation. Believing that only about 7–8 German divisions were entrapped, Zhukov and the Stavka were planning a broad-front, deep-penetration (600 km) offensive in the direction of Riga, Vitebsk, and Minsk. As it turned out, that major planned offensive advanced only 37 km and suffered very heavy losses.

When the magnitude of the Soviet victory at Stalingrad was realized, Marshal Zhukov was in a position to entrap the entire southern wing of the German advance in the Caucasus. Had the Soviets captured Rostov, which would have cut off the Germans in the Caucasus, the war might have ended that year, Suvorov speculates. However, Zhukov failed to seize the opportunity.

Zhukov had absolutely nothing to do with the Soviet victory in Stalingrad. Most of the credit for the successful Soviet encirclement of the German 6th Army must again, as in the case of the Fall 1941 checking of the German advance on Moscow, go to General Andrei Yeremenko, the strategist who was ordered by Stalin in early August 1942 to establish a Southeast Front that would include Stalingrad and the Caucasus. General Aleksandr Vasilevsky was the responsible commander of the Stalingrad forces. General Vasili Chuykov commanded the famed 62nd Soviet Army in Stalingrad.

Operation Mars

The successful Stalingrad operation surprised both Zhukov and Stalin. When the Stavka planned its Fall 1942 offensive, it had in mind several major offensives named after the planets Mars, Uranus, and Saturn. Operation Mars, also known as the "Rzhev-Sychevka Offensive" and situated about 400 km west of Moscow, was primarily General Zhukov's responsibility; Operation Uranus, the Stalingrad encirclement, was under the command of General Aleksandr Vasilevsky; and, finally, Operation Saturn was intended to be a drive to Rostov. All three simultaneous operations, the Soviets hoped, would result in the total collapse of German Army Group Center.

The forces allotted to Zhukov were about equal to those assigned to Vasilevsky. Mars began on November 29, Uranus on November 19. To Operation Mars Zhukov committed about 670,000 men and 2,000 tanks, while Vasilevsky could commit about 700,000 men and 1,400 tanks to the Stalingrad encirclement. Stalingrad, of course, was a major Soviet success and a turning point in the war. Operation Mars, under Zhukov, was a total failure. Zhukov failed to break the German defense line and lost most of his tanks and 200,000 dead in the attempt. To cover this failure, Stavka later claimed that Mars had only been carried out to divert forces from Stalingrad. In reality, Stavka's

original plan placed its greatest hopes on Zhukov. Because of this failure, the German Army Group Center managed to regroup and hold the line for another eighteen months.

This little known battle has been referred to as “Zhukov’s greatest defeat.” David Glantz, an American military historian specializing in the Russo-German war, has written a solid work on this one battle.¹⁰

Kursk

Precisely the same sequence of events occurred during the great tank battle at Kursk. As Suvorov tells it, Zhukov had almost nothing to do with either the preparations or conduct of the battle. He visited Soviet headquarters on the eve of the battle, after all preparations had been made, and departed for another sector of the front four hours after the battle had begun. Two well-prepared Soviet fronts – the Central Front under General Rokossovsky and the Voronezh Front under General N. F. Vatutin – awaited the German attack. Marshal Vasilevsky supervised from Moscow.

The Soviets had been fully informed of German plans by the English, who by this time were reading Enigma signals and sending a selection to Soviet intelligence. As a backup, Soviet intelligence had their agent John Cairncross working at Bletchley Park to provide more detailed information. After the victory Zhukov paraded about boasting of his new victory. Years later Marshal Rokossovsky recalled:¹¹

“Comrades who had participated in the Kursk battle have come to me with questions: Why has Marshal Zhukov distorted history in his memoirs, claiming credit for things he never did? He shouldn’t be permitted to do that!”

Berlin

Marshal Zhukov’s final claim to fame on the battlefield was the storming of Berlin. Called to Moscow by Stalin in January 1945, Marshal Zhukov was put in charge of the 1st Belorussian Front, Marshal Konev in charge of the 1st Ukrainian Front, and Marshal Rokossovsky of the 2nd Belorussian Front. Stalin encouraged rivalry between Zhukov and Konev to take the German capital; Rokossovsky, being of Polish descent, was shunted somewhat to the sidelines because Stalin wanted a Russian to take the German capital.

In the final battle for Berlin, the city was defended by remnants of various Wehrmacht units, the Volkssturm, and small units of French and German SS. With an advantage of approximately 10:1 in men and arms; with the addition of Polish and Romanian units; and with the U.K. and U.S. air forces pounding Berlin, Dresden, and other cities in the Russian

path, Russian forces finally took Berlin in the first week of May. To take Berlin, Zhukov’s forces suffered a third of a million casualties and lost two tank armies. For him it was a typical victory with Russian casualties far higher than they need have been.

Occupation of Germany

After the war Stalin had ten marshals from whom to choose his military adviser in Moscow. Having little regard for Zhukov’s intelligence, he assigned the popular marshal to Germany to restore order and put an end to the marauding, looting, raping, drunkenness, and general anarchy that was besmirching the image of the Red Army and the Soviet Union. For his personal adviser, Stalin chose Marshal Aleksandr Vasilevsky, perhaps the most talented of Russia’s generals.

In charge of the German occupation, with headquarters in

Wünsdorf, Zhukov gradually restricted the lower ranks to barracks life. He indulged his own greed, however. Of course, to do this he needed accomplices, of whom many were to be found among the higher ranks, especially of the political secret police officers (NKVD). NKVD General Ivan Serov, himself a Hero of the Soviet Union, and NKVD General Konstantin Telegin organized most of the looting for the marshal and his friends. Zhukov became, as Suvorov puts it, Russia’s first oligarch by looting things of value (jewelry, furs, carpets, paintings, rare books, etc.) and shipping them home or presenting them as gifts to friends in high places who might be of use to him one day.

Suvorov’s search of the archives revealed that in August 1946 General Bulganin reported to Stalin that “seven train cars containing 85 crates loaded with furniture belonging to Marshal Zhukov were being



Marshal Georgi Zhukov: The smile of a mass murderer.

held up in the Yagoda customs.”

To indicate how the racket was run, Suvorov also quotes several statements made by General Aleksei Sidnev, NKVD commander in Berlin, at a hearing held in Moscow in 1948:

“1) Zhukov sent me a crown that by all indications once belonged to the wife of the German Kaiser. The gold had been removed from the crown to decorate a piece of jewelry Zhukov wanted to give his daughter on her birthday.”

2) Serov ordered me to send him all the gold objects directly. In carrying out his directive, I, at various times, sent Serov’s organization about 30 kilograms of gold. Besides me, other sector chiefs sent Serov lots of gold objects.”

Stalin, fearing that the behavior of his marshals, troops, and political officers was soiling the image of the Communist Party, took action against Zhukov. In June 1946 Generalissimo Stalin stated:¹²

"Marshal Zhukov, having lost any sense of modesty and obsessed with personal ambition, considers that his services have been insufficiently appreciated. He, in conversations with subordinates, claims to have led all the major operations in the Great Patriotic War, even those in which he had not the slightest connection."

However, when Stalin in that same year proposed to his leading military figures that Zhukov be relieved of all his commands, imprisoned, and possibly shot, the generals and marshals unanimously advised against it. According to Suvorov, they feared that if Stalin purged Zhukov, they might well be next in line. They all remembered the purges in the 1930s. As it was, Stalin reduced Zhukov in rank (up to that time the marshal had been second only to Stalin in power), and assigned him to command the Odessa Military District.

Hearings and courts were set up to try the worst offenders. Secretary of the Central Committee Andrei Zhdanov investigated the looting operations of Zhukov and Telegin. Zhukov attempted to defend himself:¹³

"Accusing me of collaborating with Telegin in looting is slander. I can't say anything about Telegin. I assume he acquired the furniture improperly in Leipzig. I spoke to him about this. I don't know what he did with it."

Conveniently for the defendants, Zhdanov died in 1948; Stalin followed in 1953. The impending purge never took place, and Marshal Zhukov would remain Minister of Defense for a few more years.

In 1957, when Khrushchev, who unlike Stalin did not murder the opposition, was in power, the generals and marshals unanimously agreed that Zhukov should be relieved of all his offices and commands. And so he was.

Zhukov's Love of Medals and Disdain for the Lives of his Men

Part of the Communist-generated legend was that Zhukov's troops loved the marshal, and that he loved his troops. Marshal Zhukov used and wasted his men like so many sacrificial lambs. There is no evidence that Zhukov ever tried to spare the lives of his men or reduce casualties on the battlefield by brilliant tactics or subterfuge. Those that did not willingly go to the sacrificial altar were simply shot. Of some 6.5 million Russians who died on the battlefield and are known to be buried, the names of only about 2.3 million have ever been found. Mass graves were the norm for the fallen. In many cases the fallen were not even buried, but left where they fell. The profligacy and indifference with which Zhukov wasted lives and his disregard and disrespect for the fallen simply reflected the Communist Party's attitude toward the individual.

Suvorov, however, points out how well the marshals and the political commissars took care of themselves. During and after the war Zhukov's entire upper torso was replete with medals and awards of every sort. The marshal was especially fond of those that were decorated with precious stones. At the same time, most of the common soldiers who did the fighting and who won the war, had to be content with a simple badge "Za otvagu" ("For valor"). In 1991, some 3.2 million medals and awards that had been intended for the lower ranks were found in a warehouse in Moscow. Marshal Zhukov, who was minister of defense after the war, never found the time to award those

medals, although he often awarded himself a new one.

The ultimate mockery of wartime medals, Suvorov notes, was made by the Communist Party secretary and head of state Leonid Brezhnev, who awarded himself a new Hero of the Soviet Union medal on each of his birthdays in 1966, 1976, 1978, and 1981.

Nuclear Test in 1954

A particularly graphic example of Zhukov's vaunted "love" of his homeland and the soldiers under his command, Suvorov reveals, occurred in September 1954 in a military exercise reported decades after the event. For the purpose of studying the effects of a nuclear blast on ground forces, an experiment was conducted at 0953 hours on September 14, 1954. Under the direction of Marshal Zhukov, a bomber flying at an altitude of 13 kilometers dropped a 40-kiloton nuclear bomb (the explosive power of the Hiroshima and Nagasaki bombs combined) timed to detonate at a height of 350 meters over 45,000 maneuvering troops (blue forces defending, red forces attacking). At the time, the medical facilities in the Soviet Union had no means whatsoever of protecting against or treating the consequences of exposure to a nuclear blast. At the instant of the blast, Suvorov recounts, some 45,000 young men were rendered sterile, countless numbers suffered radiation sickness, bloody flux, leukemia, and other debilitating and fatal diseases. The troops involved in the experiment were sworn to secrecy. Most were subsequently released from the army as unfit for military service. Zhukov chose as the site for the experiment the Totskoye test range situated in the Southern Urals Military District – an especially fertile agricultural area between the Volga River and the Urals on the Samara River. The farming folk who lived in the surrounding area were not evacuated before the experiment and suffered the same dire consequences as the troops. Marshal Zhukov was commended for his bold leadership. Some proposed he be awarded a fifth Hero of the Soviet Union medal.

Epilogue

After permitting Marshal Zhukov to head the victory parade in Moscow atop a white stallion, Stalin quickly had him reassigned to the distant Urals and kept out of sight. In the political struggles after Stalin's death, Zhukov aligned himself with Nikita Khrushchev, who emerged as the next Soviet leader. As a reward for his support, Khrushchev appointed Zhukov defense minister. After Khrushchev's departure Zhukov was soon forgotten again until the mid 1990s, when President Yeltsin permitted statues to be built in his honor.

To conclude, Victor Suvorov argues forcefully that a general who lost 5.3 million men, 6.3 million rifles, 20,500 tanks, 10,300 aircraft, and 101,100 field guns in the first year of the war and that number again in the remaining years of the war; a general who had no regard for the lives of his men; a general who needed an advantage of 5–10:1 just to stay even with the enemy; a general who awarded himself medals; a general who enriched himself by looting a defeated enemy; in short, a general like Marshal Zhukov cannot possibly be considered a military genius or a great strategist. Zhukov's was a career based on stacks of corpses, mostly those of the men under his command. Like almost everything and everyone in the former Soviet Un-

ion, Zhukov was a fabrication. In reality, he was more one of Stalin's willing executioners than he was a professional soldier. He was the master of what the Germans refer to as leading your soldiers to the slaughter (*Soldaten im Kriege verheizen*).

It is not at all surprising that many former Communist officials have simply transferred their Zhukovian traits--namely, their lack of ethics, criminal instincts, fondness for privilege, predilection for looting, and deficiency of professionalism--to Russia's brand of capitalism. Zhukov himself would have made excellent Mafia material. His technique of surrounding himself with loyal stooges while sharing his looted goods with influential people in high office continues in "capitalist" Russia. Today, it is called "krysha," or protection.

In Russia's military establishment today, the brutality and criminality practiced by Zhukov in his various high military offices through the years is still reflected in the merciless training of new recruits, called *dedovshchina*. Recruits are so brutalized and hazed by their superiors during basic training that many desert the army, and some even commit suicide. Needless to say, many more young men do their best to avoid military service because of this cruel tradition.

As has been reported in past years, the iconoclastic investigative reporting of Viktor Suvorov has caused a sensation in Europe and especially in Russia. So incisive has been his research that some Russians believe that British intelligence must have provided him much of his material. Even if that were true, his critics still find it difficult to deny the validity of his arguments.

Aside from Suvorov's first few books, neither this nor his other works have been published in English. One can only hope that his research finds its way into the hands of American historians and American officers studying at West Point, the Army War College, and other such facilities. Suvorov is a major, perhaps the major, revisionist of World War II.

Notes

- ¹ Russian title: *Ten' pobedy* (Victory Shadows). Suvorov's first three books on World War II have been reviewed in *The Journal of Historical Review*. The first two, *Icebreaker* and *M Day*, were reviewed in Nov.-Dec. 1997 *Journal* (vol. 16, no. 6), pp. 22-34. His third book, *The Last Republic*, was reviewed in the July-August 1998 *Journal* (vol. 17, no. 4), pp. 30-37.
- ² Georgi Zhukov, *Reminiscences and reflections*. May be obtained through the IHR under the title *From Moscow to Berlin: Marshal Zhukov's Greatest Battles*.
- ³ Pavel N. Bobylev, *Otechesvennaya istoriya*, no. 1, 2000, pp. 41-64.
- ⁴ *Voyenno-istoricheskii zhurnal*, no. 2, 1990, p. 50.
- ⁵ *Voyenno-istoricheskii zhurnal*, no. 1, 1992, p. 76.
- ⁶ Suvorov's source on the conference is titled: *Nakanune voyny. Materialy soveshchaniya vysshego rukovodyashchego sostave RKKA 23-31 December 1940* (Moscow: Terra Publisher, 1993) ("On the Eve of War. Materials from the Conference of the High Governing Staff of the Red Army, 23-31 December 1940.")
- ⁷ *Voyenno-istoricheskii zhurnal*, no. 6, 1989, p. 6.
- ⁸ *Izvestiya*, June 22, 1993; *Voyenno-istoricheskii zhurnal*, no. 7, 1993.
- ⁹ *Znamya*, no. 5, 1988, p. 82.
- ¹⁰ David M. Glantz, *Zhukov's Greatest Defeat: The Red Army's Epic Disaster in Operation Mars*, University Press of Kansas, Lawrence, Kansas, 1999.
- ¹¹ *Voyenno-istoricheskii zhurnal*, no. 3, 1992, p. 32.
- ¹² Order of the Ministry of Defense of the USSR Armed Forces, No. 009, June 9, 1946.
- ¹³ Russian Military Archives, No. 1, 1993, p. 243.

Simon Wiesenthal Exposed as a Fraud and Liar

By Francis Dixon

Gerd Honsik, *Fiend and Felon* (translated from *Schelm und Scheusal* by Medea deSculda), Taby, Sweden, undated, 404 pp., hardcover, photos, bibliography, index. \$20.- This book can be ordered from Castle Hill Publishers.

Now that professional "Nazi"-hunter Simon Wiesenthal has added knighthood by the British crown to the numerous honors that have been heaped upon him, Gerd Honsik's recent *Fiend and Felon* is just the book to put the seedy Galician conman back in his place. While there have been many shorter revisionist exposés of Wiesenthal, this one offers the dual advantage of numerous photos and documents, elucidated by easy-to-read, large-type text that traces Wiesenthal's shady career from his contradictions and evasions on his wartime experiences (Soviet functionary? Red partisan? German collaborator? Or all of the above?) to his postwar misrepresentations (the Polish-born arch-Zionist claimed to have been a postwar German expellee!) and of course Wiesenthal's career as a "Nazi hunter."

As an Austrian, author Honsik has a strong grasp of the politics -- governmental and media -- of Wiesenthal's Austrian base and provides details of Wiesenthal's manipulations there that have hitherto received little notice in English-language media. Among them is documentation of Wiesenthal's scurrilous campaigns against Austrian politicians who have proved

insufficiently loyal to the canonical Holocaust and to the interests of Israel, from Austria's Jewish chancellor Bruno Kreisky (who called Wiesenthal's bluff by accusing him of having been an informant for the Gestapo during the war) in the 1970s to Jörg Haider in the 1990s. Honsik's knowledge of the Austrian political and legal milieu also proves of advantage in gaining access to documents and records missing from other treatments, whether friendly or adversary, of Wiesenthal's life and times. Thus, *Fiend and Felon* includes a lengthy consideration of a letter alleging a shady business deal between Haider's family and a Third Reich Gauleiter, and the letter's exposure as a forgery by Austrian police, as well as accounts of his vicious campaigns against such Austrian revisionists as the prominent engineer Walter Lüftl.

But the heart of *Fiend and Felon* is quite properly its treatment of the "Nazi"-hunter's most famous prey, from Adolf Eichmann to John Demjanjuk, and including considerations of Wiesenthal's roles in the cases of such alleged monsters as Josef Mengele, Treblinka commandant Franz Stangl, and Walter Rauff, one of the numerous alleged inventors of the mythical gas van. Readers who look for exhaustive rehashings of the charges, trials, or even Wiesenthal's role in the "hunt" for these and a good dozen other alleged wartime "perpetrators" may be disappointed. Yet each vignette offers solid rebuttal to the key

aspects of the charges against the accused as those charges relate to the Holocaust – something all too often missing even in accounts by self-styled revisionists.

Fiend and Felon is anything but a dispassionate account of its subject's life and work. Author Gerd Honsik, a committed Austro-German nationalist as well as revisionist, has crossed swords with the old fraud more than once and currently lives in exile at least partly as a result of Wiesenthal's ability to convert the moral dross of his actual past into a fool's gold, with which

to dazzle, threaten, and tyrannize the gentiles among whom this self-proclaimed Zionist has always chosen to live. Its English is not always perfect, but is quite passable throughout, and it includes hundreds of photographs, many of which will be new to American and British readers, and scores of documents – with English translations in a handy appendix. All in all, *Fiend and Felon* is an unsparingly accurate portrayal of Simon Wiesenthal, for what he is worth, for all that he's worth.

The Terror Did not Begin with Stalin

By Thomas Dunskus

Johannes Rogalla von Bieberstein, *Jüdischer Bolschewismus. Mythos und Realität* (Jewish Bolshevism. Myth and Reality), Edition Antaios, Dresden 2002, 312, €29.-

"There is hardly any myth that is more important and which has more consequences than the one about 'Jewish Bolshevism'"

Prof. Dr. Ernst Nolte, Preface

In a major work published a few years ago, Alexander Solshenizyn analyzed in great detail the problems that characterized two centuries of Jewish life in Russia from the moment Russia took over a considerable part of eastern Poland at the end of the 18th century to the downfall of the Soviet Union. He expounds the reasons that caused many Russian Jews to emigrate to the West – not least to Germany – and that led others to an espousal of the idea that only a violent overthrow of the existing social structure could free them once and for all from persecution and oppression, even if it meant that, in the process, they themselves would give up their religious identity.

Those of us who cannot take the time to go through the thousand or so pages of Solshenizyn's two-volume book now have the possibility of reading a similar analysis in German: Johannes Rogalla von Bieberstein's book, *Jewish Bolshevism. Myth and Reality*.

The author recalls, for the benefit of the younger generations, what an enormous and immediate threat Bolshevism had been from its very beginning for the rest of the western world and what horrifying deeds punctuated the consolidation of its power in the 1920s and 1930s. The threat was all the more real in that the Soviet government and its international arm, the Komintern, were able to operate in other countries through countless local followers who had either embraced Bolshevik ideas voluntarily or who had been delegated by Moscow to the countries where they lived. In his book, "Les en-

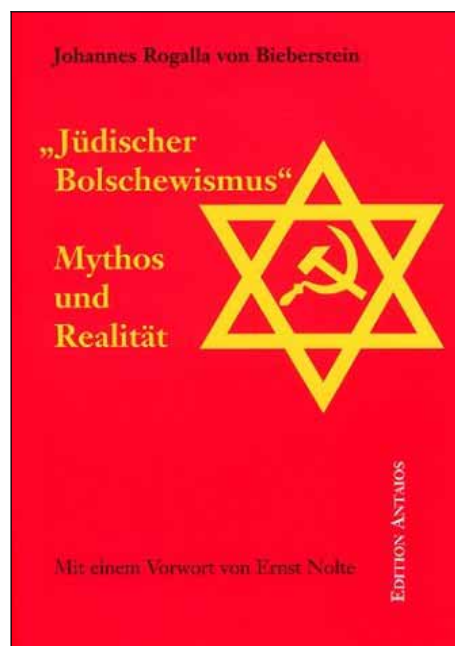
fants de papier", Didier Epelbaum states that the hundreds of thousands of Jews who came to France from eastern Europe in the early part of the last century were "either Zionists or communists," and it is not surprising that the European peoples came to identify the ideas that came from Moscow with the activists who spread them.

The question of whether or not Hitler can be imagined without Bolshevism, which was a hot issue among German historians a decade or two ago, is irrelevant when it comes to the reasons that caused greater parts of the populations of western Europe to fight the spread of communism by any means available. These peoples were much closer to what was happening in the young Soviet Union, they had so much more direct information about that country, and they were much more exposed to a direct military threat than, for example, the U.S. or even Britain. When the threat became a reality during the Spanish Civil War, it was a confirmation for many that their fears were justified.

Rogalla von Bieberstein analyzes the considerable presence of Russian Jews in the Bolshevik movement from its beginning until Stalin's purges in the late 1930s. Their activity in the party

and its organizations was far greater than one would expect on the basis of mere numbers. Whereas some 2 or 3 million persons in the vast Russian empire claimed to belong to the Jewish people, more than 30 of the top 100 officials of the secret police in the early 1930s (OGPU, GPU, NKVD...) were Jewish, as stated by other authors.

This unusually high proportion of Jews in the ranks of the Bolsheviks was no doubt due to the often traumatic experiences many of them had suffered in the earlier decades, e.g., the pogroms at Kishinev or Odessa, or to the restrictions that had been imposed on them with respect to residence or professional activity. In shedding both their own Jewish identity and destroying the structure of Russian society, many of them were hoping to bring about a better world for every-



one. These immediate aims were their justification for the introduction of what Salcia Landmann once called “the silliest” economic system, and for the annihilation of anything and anybody standing in its way.

When Hitler set up concentration camps for his opponents, he met with violent hatred from all sides, although it can be argued that by the beginning of the Second World War his victims numbered one for every thousand that had been killed in the Soviet Union. Apparently, the world had by then come to terms with the regime of terror in the USSR. The reader may in turn conclude that moral judgment of such events is based on the kind of victim or the method of killing, rather than on mere numbers.

The present generation may be quite surprised to read the earlier writings of apostles of the Bolshevik world order, like Lukács or Bloch, who wanted to achieve their aims “only by force” (Lukács), or who called the Germany of 1918 “nothing but a sinister machine of death with the Devil in its center”

(Bloch), but who still became very much respected academics in later life. Even Lev Kopelev, after he had left the Soviet Union for asylum in Germany in the 1980s, declared that his former aim, world communism, had required that “...for its sake, one had to be ready, nay, one was obliged to lie, to steal, to kill hundreds of thousands, even millions of people ... the notions of Good and Evil, human kindness or the lack of it were for us mere abstractions, devoid of any meaning.”

The political issues of the 1920s and the 1930s have almost passed into oblivion, together with the civil and real wars instigated by the Soviet side and with the people who were involved in these turmoils; these aspects, however, are fundamentally indispensable if we want to understand what followed. Rogalla von Bieberstein’s book ought to help the Germans to come to grips with their past. If it is ever translated into other languages, perhaps it will shine some light into that period of history which Piers Brendon has so rightly called “the Dark Valley.”

The End of the Legends

By Wolfgang Strauss

Alexander Solzhenitsyn, “200 Jahre zusammen.” *Die russisch-jüdische Geschichte 1795-1916 (200 Years Together. The Russian-Jewish History 1795-1916)*, Herbig, Munich 2002, 560 pp., €34.90; “Zweihundert Jahre zusammen,” *Die Juden in der Sowjetunion (200 Years Together. The Jews in the Soviet Union)*, *ibidem*, 2003, 608 pp., €39.90.

It may be said without hesitation that Alexander Solzhenitsyn’s *200 Years Together. The Jews in the Soviet Union* is one of the most important books on the Russian Revolution and the early Bolshevik period ever to appear. After publication of this work with its many revelations about the role of the Jews during the Leninist period, the history of the Bolshevik October putsch will have to be rewritten, if not completely, then with substantial additions.

The book title might have been even more appropriately called “The End of the Legends.” For example, the legend that there ever existed an independent “Russian” Social Democracy Party is questioned. Founded in Minsk in 1898, the Russian Social Democratic Workers Party (RSDWP) derived, with respect to personnel and organization, from the *Allgemeine jüdische Arbeiterbund* in Lithuania, Poland, and Russia. It might be said that the Jewish Arbeiterbund midwife service officiated at the birth of the Russian Social Democracy Party. Legends without number are examined.

Solzhenitsyn emphasizes, “Many more Jewish voices than Russian are heard in this book”. Jewish voices, not Russian, speak of Jewish dominance in the anti-monarchical movements in the period before the war. In an article entitled “The Jewish Revolution” in the 10 December 1919 issue of the *Neue Jüdischen Monatsheften*, published in Berlin, was the sentence:

“Regardless of how extremely the anti-Semites exaggerate it, and how so nervously the Jewish bourgeoisie deny it,

the large Jewish contingent in today’s revolutionary movement stands fast.”

The writer, whom the publicist Sonia Margolina calls a “patriarch” in the tradition of Dostoyevsky, the last Russian prophet, rejects decisively, almost passionately, all theses of collective guilt. The chronicler of the Gulag holds that neither the Russians nor the Jews can be held separately responsible for the emergence of the reign of terror. He characterizes the relationship between Russian and Jews as a “burning wedge.” In his book he tries to see the wedge from both sides. In so doing, the legends dissolve.

Perhaps the most persistent legend, now dissolved, used to go like this: Long before the last Tsar left the throne, the old Russian Empire was in decline, the revolution was coming, the apocalypses of February and October 1917 could not have been prevented. They were determined as if by a world court. Only a legend, Solzhenitsyn says, and this chapter in his book, a *noir-thriller*, illuminates 18 September 1911 – a day that heralded the approach of the Great Terror in that it dimmed the last opportunity to prevent it.

They had tried to assassinate Petr Stolypin eight times. Various terrorist groups had attempted to murder Stolypin and his family, but they had never succeeded in killing the man who had set governmental direction in the decade before the war nor in tarnishing his reputation and charisma. The “Russian Bismarck,” as he was called, had, as an unassuming Christian and self-confident first servant of the Russian Empire, led his country into the modern age by introducing agrarian reforms and representative self-government that made individual enterprising farmers out of the backward villagers. The eighth attempt, however, on 18 September 1911 in the Kiev Opera, succeeded in ending the life of the great reformer who had served his country as minister president and minister of the internal af-

fairs. Ninety years later Solzhenitsyn was to write:

"The first Russian premier minister, who had honorably set the task of establishing equal rights for Jews and had even opposed the Tsar in attempting to realize it, was killed at the hands of a Jew. Was it an irony of history?" (p. 431)

The assassin was Mordko Hershovich Bogrov, a university student, grandson of a liquor concessionaire and son of a millionaire. When he fired his Browning at Stolypin, Bogrov was 23 years old. Those shots brought the process of Russian reformation, including Stolypin's measures to lift anti-Jewish restrictions, to a fateful end by their own hands. Among the grave consequences of 18 September was a radical change in world politics. Stolypin had opposed Russian foreign policy that had been hostile to Germany and friendly with France and Britain. Solzhenitsyn asserts that under Stolypin Russia would have never entered World War I. The ultimate beneficial consequence for the Russian people would have been that they would have been spared the February revolution, which was triggered by the defeats in the First World War.

Whether Bogrov acted alone or as a member of the Bolshevik, Menshevik, or anarchist underground remains unknown. Solzhenitsyn provides no answer. But the Nobel Laureate does not doubt that Mordo Hershovich was an agent of the Okhrana, a spy in the pay of the Tsarist secret police. In *August Nineteen-Fourteen*, the first volume of *The Red Wheel* cycle, 233 pages are given over to the 'Jewish Question' by a partially documentary and partially literary presentation of Stolypin's person and his reforms. There, too, is a characterization of the assassin and a psychogram of Bogrov's motive:

*"Stolypin had done nothing directly against the Jews, he had even made their lives easier in some ways, but it did not come from the heart. To decide whether or not a man is an enemy of the Jews, you must look beneath the surface. Stolypin boosted Russian national interests too blatantly and too insistently, even provocatively about Russian international interests. [...] the Russianness of the Duma as a representative body, the Russianness of the State. He was trying to build, not a country in which all were free, but a nationalist monarchy. So that the future of the Jews was not affected by his goodwill toward them. The development of the country along Stolypin's lines promised no golden age for the Jews. Bogrov might or might not take part in revolutionary activity, might associate with the Maximalists, Anarcho-Communists, or with no one, might change his Party allegiance and change his character a hundred time over, but one thing was beyond all doubt: his exceptionally talented people must gain the fullest opportunity to develop unimpeded in Russia." (p. 592 in *August-Fourteen*)*

Because of this passage, fifteen printed lines in all, Solz-

henitsyn has been accused of anti-Semitism – not by the Russians but in the American press. The unusually gifted people referred to in the passage are the Jewish people.

After the deadly shots of Kiev, the shots fired in Sarajevo three years later destroyed the peace of Europe. Kiev and Sarajevo belong together as turning points in the history of mankind. The depiction of Stolypin's assassin belongs among the highpoints in Solzhenitsyn's career, who to this point had evoked no positive echo in the (West) German media – which regrettably was to be expected. In any case, the Frankfurt, Munich, Hamburg, and Berlin reviews have become like a hotbed of hedonism that is the most inappropriate reception imaginable for ethical and aesthetic ascetics like Solzhenitsyn.

Gerd Koenen of the *Welt* newspaper (12 October 2002), who calls this great Russian a "moral overlord," believes it would be "an unreasonable intellectual demand" to be forced to read his work. Nonetheless, Koenen attributes a "patriarchal sternness" to the Russian in a tone that is not accusatory or

virulent, but rather "deliberately conciliatory." That Sonia Margolina of all people, the daughter of a Jewish Trotskyite, of whom she remains proud today, that of all people, this nostalgic Red can accuse Solzhenitsyn's enlightened spirit of "always looking backwards" should be laughed at as a joke in a feuilleton world. Every truth lives within a time nucleus. The truth about the October Revolution in which the Bogrovs, Bronsteins, Mandelstams, Auerbachs, Rosenfelds, Brilliants, and Apfelbaums played an essential role, is being vomited up ten years after the end of the failed experiment of Communism.

The Dirty Revolution I

If it is true that it was neither the planned economy nor the absence of democracy that landed bolshevism in the dustbin of history, then the question of just when the downfall set in and what

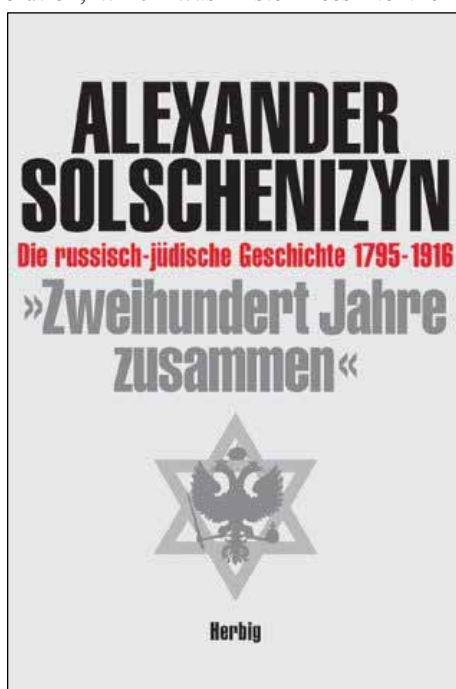
caused it must be answered. Alexander Solzhenitsyn, deemed the greatest conservative writer of our times by many, cites 1918 as the date Red Terror was born.

A terrorist named Apfelbaum proclaimed the mass death sentence:

"The bourgeoisie can kill some individuals, but we can murder whole classes of people."

In that year the non-communist intelligentsia saw Medusa's head. Apfelbaum, who entered the history books as Zinovev, wanted to send ten million Russians (ten out of each one hundred) to the smoldering ovens of the class war. German historian Prof. Dr. Ernst Nolte states that this pronouncement of 17 September 1918 sounds almost unbelievable in its monstrosity; Apfelbaum formulated this holocaust sentence:

"From the population of a hundred million in Soviet Russia, we must win over ninety million to our side. We have nothing to say to the others. They have to be exterminated."



In this, his latest book, Solzhenitsyn writes of the *“dushiteli Rossii”* (stranglers of Russia,) the *“palachi grasnoy revolyutsii”* (hangmen of the dirty revolution.) Who does he mean exactly? On page 89 he writes, *“Bol’sheviki yevrey”* the “Jew Bolsheviks.” In another place he uses the term *“Bol’shevistskiye Juden”* (Bolshevistic Jews). Superordinate to these is the key expression – *“Yevreyskiy vopros”* (the Jewish Question). After 1918 the Communist censors in no way forbade this expression, even with regard to Jew Bolsheviks the Jewish question was not a taboo. On the contrary, the Jewish question became the central theme of the Party ideology, which had become a secular religion. Lenin himself set the example in 1924 with his famous instructive paper “On the Jewish Question in Russia,” published in the Moscow Proletariat Publishing House (cited by Solzhenitsyn on page 79).

Given the factual revelations in this book, the history of the 20th Century ought to be revised, especially that of the Soviet Union with particular reference to the collapse of the great ideological fronts in the pre-revisionist period. What is new in this work is Solzhenitsyn’s graphic depiction of a phenomenon about which the (West) German historians’ establishment has kept absolutely mute about, namely, that the historically unprecedented cruelty exercised in the seizure of power, the Russian Civil War, and wartime (WWII) had a clearly defined ideological and anthropological source. As mentioned above, the codeword Solzhenitsyn uses is “Jew Bolsheviks.”

“Before the October Revolution, Bolshevism was not the numerically strongest movement among the Jews.” (p. 73)

Solzhenitsyn recalls that immediately before the Revolution, the Bolshevistic Jews Trotsky and Kamenev concluded a military alliance with three Jewish social revolutionaries – Natanson, Steinberg, and Kamkov. What Solzhenitsyn is saying is that Lenin’s military putsch, from the purely military point of view, relied on a Jewish network. The collaboration between Trotsky and his coreligionists in the Left Social Revolutionary parties assured Lenin’s success in the Palace revolt of October 1917. As crown witness, Solzhenitsyn cites the Israeli historian Aron Abramovitch who in 1982 in Tel Aviv wrote:

“In October 1917 the Jewish contingent of soldiers played a decisive role in the preparation and execution of the armed Bolshevik uprising in Petrograd and other cities as well as in the following battles in the course of suppressing rebellions against the new Soviet power.”

The famed Latvian Rifle Regiment of the 12th Army, Lenin’s praetorian guard, had a Jewish commissar, Nachimson, in charge. There are crimes that the descendents of the victims cannot

bear. Those are crimes that break through the last protective wall, crimes like the psychocide of a civilized people. Most educated Russians sensed in October the emergence of a destructive reordering principle. ‘October’ became synonymous with a deadly threat to their existence. In 1924 the Jewish historian, Pasmanik, wrote:

“The emergence of Bolshevism was the result of special aspects of Russian history. However, Soviet Russia can thank the work of the Jewish commissars for the organization of Bolshevism.”

Solzhenitsyn cites this key passage on page 80 in which the word “organization” is in quotes in the book text.

The large number of eyewitness reports from the early period of Soviet rule is astounding. In the Council of People’s Commissars, the writer Nashivin simply notes: “Jews, Jews, Jews.” Nashivin avers that he was never an anti-Semite, but

“the mass of Jews in the Kremlin literally knocks your eyes out.” In 1919 the famous writer Vladimir Korolenko, who was close to the Social Democrats and who had protested against the pogroms in Tsarist Russia, made the following entry in his diary:

“There are many Jews and Jewesses among the Bolsheviks. Their main characteristics – self-righteousness, aggressive tactlessness and presumptive arrogance – are painfully evident. Bolshevism is found contemptible in the Ukraine. The preponderance of Jewish physiognomies, especially in the Cheka, evokes an extremely virulent hatred of Jews among the people.”

Chapter 15 of Solzhenitsyn’s book opens with the words:

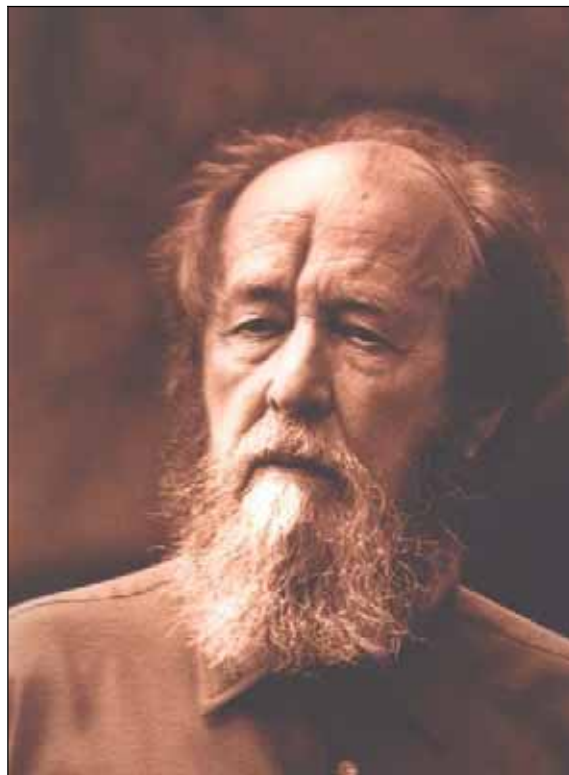
“Jews among the Bolsheviks is nothing new. Much has already been written about it.”

This for Solzhenitsyn is further support for his cardinal thesis, namely, that Bolshevik Jews were

the indispensable power brokers in the victory of Bolshevism, in the Russian Civil War, and in the early Soviet Regime.

“Whoever holds the opinion that the revolution was not a Russian, but an alien-led revolution points to the Yiddish family names or pseudonyms to exonerate the Russian people for the revolution. On the other hand, those who try to minimize the over-proportional representation of Jews in the Bolshevik seizure of power may sometimes claim that they were not religious Jews, but rather, apostates, renegades, and atheists.”

According to rabbinical law, whoever was born of a Jewish mother is a Jew. Orthodox Judaism requires more, i.e., recognition of the Hebraic Halacha scriptural laws and the observance of the religious laws of the Mishna, which form the basis of the Talmud. Solzhenitsyn then asks:



Alexander Solzhenitsyn

"How strong were the influence, power, fascination, and adherence of secular Jews among the religious Jews and how many atheists were active among the Bolsheviks? Can a people really just renounce its renegades? Does such a renunciation make any sense?"

Solzhenitsyn's attempt to answer these questions on the basis of historical facts concentrates on several factors, namely, the behavior of Orthodox Jews after October, the relative numbers of Bolshevik Jews before and after October, the ascendancy of Bolshevik Jews in the cadres of the Red Army and the Cheka, Lenin's Jewish strategy, and finally, Lenin's own heritage.

"The Bolsheviks appealed to the Jews immediately after the seizure of power. And they came; they came in masses. Some served in the executive branch, others in the various governmental organs. They came primarily from among secular young Jews who in no way could be classified as atheists or even as enemies of God. This phenomenon bore a mass character." (p. 79)

By the end of 1917 Lenin had not yet left Smolny, when a Jewish Commissariat for Nationality Questions was already at work in Petrograd. In March 1919 the VIII Party Congress of the Communist Party (Bolsheviks) undertook to establish a "Jewish Soviet Russian Communist Bund."

In this matter Solzhenitsyn again relies on Jewish historians. Leonard Schapiro, living in London in 1961, wrote:

"Thousands of Jews streamed to the Bolsheviks whom they saw as the protectors of the international revolution."

M. Chaifetz also commented on the Jewish support of Bolshevism:

"For a Jew, who came neither from among the aristocrats nor the clergy, Bolshevism represented a successful and promising new prospect to belong to a new clan."

The Chaifetz article appeared in 1980 in an Israeli journal for the Jewish intelligentsia arriving from the USSR.

The influx of Jewish youths into the Bolshevik Party at first was a consequence of the pogroms in the territory held by the White Army in 1919, argues a certain Schub. Solzhenitsyn rejects Schub's argument as a myth:

"Schub's argument is not valid because the massive entry of Jews into the Soviet apparatus occurred as early as 1917 and throughout all of 1918. Unquestionably, the Civil War situation in 1919 did hasten the amalgamation of Jewish cadres with the Bolsheviks." (p. 80)

Solzhenitsyn traces the rise in Judeophobia, among other things, back to the brutal Bolshevik suppression of peasant and citizen uprisings, the slaughter of priests and bishops, especially the village clergy, and finally, the extermination of the nobility, culminating in the murder of the Tsar and his family.

During the decisive years of the Civil War (1918-1920) the secret police (Cheka) was controlled by Bolshevik Jews. The commandants of the various prisons were usually from Poland or Latvia.

Exclusively Jews occupied the Party, Army, and Cheka command positions in Odessa. Jews constituted the majority in the Presidium of the Petrograd City Soviet. Lazar Kaganovich directed the Civil War terror in Nizhny Novgorod, while Rosalia Salkind-Semlyachka commanded the mass executions by firing squads in the Kremlin. In 1920 the farming areas of

West Siberia were turned into a Vendée when grain-commissar Indenbaum through his confiscation campaigns caused mass starvation. During the winter in the steppes, rebellious farmers were forced to dig their own graves. The Chekists doused the naked bodies with water; those that tried to flee were machine-gunned. The peasant uprising in Tyumen entered the history books as the "Iskhimski Rebellion".

By virtue of the sheer numbers liquidated and the radicalism and motivation of the perpetrators, the mass executions of Russian Orthodox priests assumed a genocidal character. The intellectual elite of Eastern Christendom in Russia was literally slaughtered. Lenin provided the impetus. On 27 July 1918, shortly after the murder of the Tsar and his family, the Soviet government ordered the liquidation of all pogromists; every priest was by law considered to be a pogromist. As Lunacharsky recalls, Lenin composed the text of the law by his own hand, and Lenin ordered that the clergy could be executed (*вне закона*) outside the law and the courts. That meant, Solzhenitsyn comments, they could simply be shot out of hand.

It was Lenin, not Stalin, who on 17 July 1918 let loose the demons (p. 15). It was the Party, Army, and Cheka apparatus under Lenin's command during the early Bolshevik period that characterized the ideology of crimes against humanity. (Ernst Nolte writes about 'an ideological extermination postulate.') "The key to the decision was in Lenin's hands," Solzhenitsyn asserts in his chapter on Bartholomew's Night in Yekaterinburg. Lenin exhibited neither doubt nor compromise in this matter. "He had no reservations about exterminations." To destroy and exterminate was his intent.

For this destruction and extermination, Sverdlov, Dzerzhinski, and Trotsky were his most powerful allies. None of them was Russian. Lenin's executioners in Yekaterinburg and the Ural governments were not Russians. The bloody careers of Goloshekin and Beloborodov, the Party terrorists and Ural mafia killers, are described on pp. 90-91. Yankel Yurovsky, who boasted "it was my revolver that knocked off Nicholas on the spot," certainly was not a Russian. In 1936 Stalin's Chekists executed Beloborodov in Lubyanka, whether as a Jew, a cosmopolitan, or as an enemy of Stalin's Russification policies. Goloshekin met death in the Fall of 1941 as German tanks approached Moscow.

Is Russia a land of criminal perpetrators? Solzhenitsyn denies it as strongly as he rejects the concept of collective guilt in general, and the rejection pertains to both the Large People (the Russians) as well as the Small People (the Jews). And who were the victims? The overwhelming majority were Russians. Those shot in cellars, those burnt to death in the cloisters, those drowned in river boats, those hanged in the forest; officers, peasants, aristocrats, proletariats, the anti-anti-Semitic bourgeois intellectuals – Russians mostly, but others as well. The "hangmen of the Revolution," the crimes they try to justify with internationalism, transformed their "dirty revolution" into what Solzhenitsyn calls an "antislav" revolution. No, the Nobel Laureate Solzhenitsyn emphasizes, the Cheka-Lubyanka-Gulag holocaustic perpetrators could not possibly be a Slavic people (p. 93)

On page 233 of Nolte's *Der Kausale Nexus* is an early confirmation of Solzhenitsyn's theses. The German historian is

convinced that the term “Jewish Bolshevism” is not simply an invention made for crude political purposes, but that it is historically well-founded and not to be expunged from history “regardless of how terrible the National Socialist consequences were”. Nolte draws a parallel to the other contrary, ideological postulate:

“Only when it has not been excluded and made a taboo beforehand can ‘Auschwitz’ escape the danger that now threatens it, namely, that by being isolated from ‘Gulag’ and the conflict between the two ideologically driven States (Germany and the Soviet Union) it becomes not a lie, but a myth that contradicts history.”

Is Solzhenitsyn the first historian to examine the dark year of 1918 scientifically? About a decade ago, the Russian Jewess Sonya Margolina, daughter of a Bolshevik of the Lenin-Stalin era, wrote about the crimes committed by the Bolsheviks and the part the Jews played in them. The horrors of the Revolution and the Civil War are “closely bound to the image of the Jewish commissar,” she writes in *Das Ende der Lügen* (The End of the Lies), published in 1992 by Siedler Publishers in Berlin. Her book bore the shocking subtitle *The Russian Jews – Perpetrators and Victims at the Same Time*. Sentences appear in the chapter “Jews and Soviet Power” whose validity Solzhenitsyn now confirms. “In the first years after the revolution the Bolsheviks and the Jews at their side ruled Russia with the cold sweat of fear on their brows,” Margolina writes. One thing remained very clear in the minds of the actors: if the red hangman’s rope around the neck of the people were ever to be loosened, “the Jewish Bolsheviks would be the first candidates for the scaffold.”

Where was God in Lubyanka? In Kolyma? On the White Sea Canal project? Aleksandr Solzhenitsyn, in the sense of one of Dostoyevsky’s God-seekers a *homo religious*, does not even ask that question. He wants to know, as does Margolina, why Russia’s Jews were both the perpetrators and victims alike during the Bolshevik century? At the onset of the third millennium this 84-year old – the public conscience of Russian culture – understands the first precept of historical revisionism in a Russia unsullied with political correctness, namely, he who breaks through the fire wall surrounding the ‘Jewish question’ is sovereign.

The Dirty Revolution II

“Everyone was listening intently to determine if the Germans were already on the way.”

In June and July of 1941 those living in the regions of eastern Poland occupied by the Red Army – Polish farmers, the bourgeoisie, the clergy, ex-soldiers, and intellectuals – all awaited the invasion of German troops. This quote is from the

Polish Jewish historian J. Gross, author of the book *Neighbors: The Murder of the Jews of Jedwabne*. Solzhenitsyn explains why Poles, Lithuanians, Latvians, Ukrainians, Estonians, Belorussians, Bukowina-, and Moldavia-Romanians could hardly wait for the Germans to invade.

Pursuant to his central thesis, Solzhenitsyn writes that without the high Jewish presence among the leaders and executioners of the Bolshevik dictatorship, Lenin’s newly born Soviet state would have been at an end, at the latest, by the time of the Kronstadt Sailors Rebellion in 1921. Solzhenitsyn examines specific decisive questions, as for example: Why, in the period 1939-41, did such a large percentage of Jewry in eastern Poland, Galicia, and in the Baltic States collaborate with the Red Army, Stalin’s secret police, and Bolshevism in general? And why did the pogroms in these regions take place under the slogan “Revenge for the Soviet Occupation”? Solzhenitsyn:

“In eastern Poland, which had been incorporated in the Soviet Union in September 1939, the Jews, especially the younger generation, welcomed the invading Red Army with frenetic jubilation. Whether in Poland, Bessarabia, Lithuania, or Bukowina, the Jews were the main support of Soviet power. The newspapers report that the Jews are enthusiastically supporting the establishment of Communist rule.” (p. 329)

In that fateful year a Polish Jew who had emigrated to France prophesized that the non-Jews who had been subjugated to Bolshevism would one day exact a fearful war of vengeance. In 1939 Stanislav Ivanowich, a left socialist sympathetic to the Soviet Union, warned:

“Should the dictatorship of the Bolsheviks end one day, the collapse will be accompanied by the atavistic, barbaric passions of Jew hate and violence. The collapse of Soviet power would be a terrible catastrophe for Jewry; today Soviet rule equates to

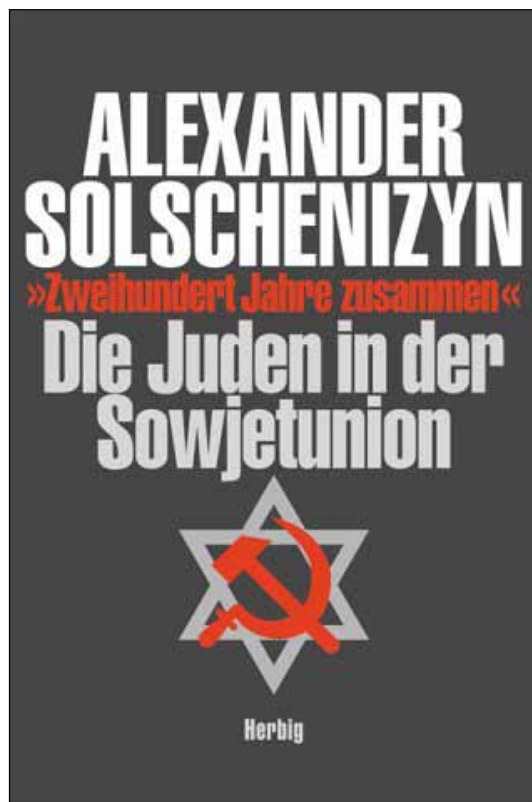
Judeophilia.” (p. 310)

SHOOT ANTI-SEMITES ON THE SPOT

And as for the next aspect examined, why was it that in 1918 the victorious Russian worker class supported, not just an underground, but also an openly aggressive – even Party-based – broad anti-Semitism taking the form of Jew-hatred?

Although on 27 July 1918 Lenin had issued an *ukase* ordering that any active anti-Semite could be shot without going through any court procedures, a new, extremely militant form of anti-Semitism, which had even gained influence in governmental layers of the monopoly Party, was rife in the mid-twenties.

“This wave of the ‘new anti-Semitism’ included the cultural cadres and educational inspectors of the Russian



worker class and reached into the Komsomol and the Party". (p. 200f.)

To explain the reasons for this, Solzhenitsyn cites extensively and without commentary from the newspapers of the day. According to the newspapers, the 'Jew Bolsheviks' had captured and occupied the Soviet State; they were in the top ranks of the Red Army. Soviet power had been converted into Jewish power, and the Jews pursued Jewish, not Russian goals. (p. 201)

In 1922 exiled Social Revolutionaries E. Kuskova and S. Maslov, both Jews, reported:

"Judeophobia has spread throughout present-day Russia. It has even spread to areas in which previously no Jews had even lived and where there was never a Jewish Question. [...] Bolshevism today is – without any doubt – identified with Jewish rule."

Or colloquially expressed:

"Aron Moiseyevich Tankelwich today walks in the place of Ivan Ivanov."

Kuskova and Maslov reported further:

"New slogans have appeared on the walls of the high schools – 'Smash the Jews, Save the Soviets'; 'Beat the Jews Up, Save the Councils'."

In other words, the revolutionary jargon of that day wanted to keep the Soviets and the Soviet rule, but without Jews.

"'Smash the Jews' was not the slogan of the Black Hundreds from the pogroms of Tsarist times, but the battle cry of young Russian communards five years after the Great October." (p. 229)

On the eve of the XII Party Day 1923, the Politburo consisted of three Jews and three non-Jews. The ratio in the Komsomol Presidium was three to four. In the XI Party Day, 'Jew Bolsheviks' constituted 26% of the Central Committee membership. Because of this foreign invasion and anti-Slavic trends, prominent Russian Leninists decided upon an "anti-Jewish rebellion."

MAY 1924

Shortly before the opening of the XIII Party Day, veteran Russian revolutionaries Frunze, Nogin, and Troyanovsky called for the expulsion of the 'Jewish leaders' from the Politburo. The opponents of the purge reacted quickly. In no time, Nogin died after an operation on his esophagus, after which Frunze went under the knife. (p. 207)

In Solzhenitsyn's opinion, the main reason for this outbreak of new anti-Semitism is to be found in the hostility towards Russians inherent in the extreme Jewish internationalism. Unlike the Jewish intelligentsia who greeted the revolution of 1918 with great passion, the Russian proletariat was not fascinated by the idea of a Russian-led internationalism. After 1918 the Jews spoke consistently of "their country." (p. 218)

To support his thesis Solzhenitsyn cites Party ideologue Nikolai Bukharin, who was executed after the last Moscow show trial. At the Leningrad Party Conference in early 1927 Bukharin had criticized the 'capitalistic' nature of the Jewish mid-level bourgeoisie who had come to power and had taken the place of the Russian bourgeoisie in the main cities of the USSR (p. 209), and "whom we, comrades, must sharply condemn."

Former chief Bolshevik theorist Bukharin concluded by saying that the Jews themselves were responsible for the new anti-Semitism.

It was part of Stalin's tactical game not just to tolerate Jews in his own entourage, but also deliberately to place them in leading positions so that later he would have plausible grounds for turning them over to the executioner on grievous charges. Such was the case in the murderous collectivization program in 1928-1933 to which the names of prominent 'Jew Bolsheviks' were attached. Stalin was well aware of the hate city Jews had for everything related to the Russian and Ukrainian peasantry. They spread terror, killing the peasants and destroying the villages, eventually causing the famine that took the lives of at least six million Ukrainians. The Jewish commissars in charge of the anti-kulak program, which was tantamount to genocide, were literally the masters over life and death.

In 1936, after the slaughter of the peasantry "at the hands of the Bolshevik Jews," the death bell began to toll for those who had been responsible for the carnage. For the first time in a Russian historical work, their names are listed: Ya. Yakovlev-Epstein, M. Kolmanovich, G. Roschal, V. Feygin. (p. 285) The books covering the crimes in the first twenty years after Lenin seized power fill many meters of shelf space. With this one Solzhenitsyn volume, the subsequent reckoning with the Slavic peasant holocaust has only begun.

BREAD AND KNOWLEDGE, STOMACH AND BRAIN

There were also reasons for the outburst of proletariat anti-Semitism in two other sensitive areas. The Russian working class young people were getting nowhere in their quest for advancement on the educational front. In 1926, 26% of university students were Jews who had enjoyed a bourgeois background. (p. 202). Mostly Jews, between 30 and 50%, occupied the main positions in the domestic and foreign trade commissariats. Their empire included rural and urban store chains, restaurants, business canteens, prison and barracks galleys, cooperatives, and consumer goods production. Management of the Gosplan (State Plan) and the five-year plans was exercised by Rosenholz, Rukhimovich, Epstein, Frumkin, and Selemki; they controlled the nation's food supply. In 1936 they themselves became fodder for the execution chambers in Lubyanka.

Despite the enormous bloodletting in 1936-37, millions of Jews still served the Stalinist regime with cadaver-like loyalty; they remained enthusiastic, unshakable, almost blind defenders of the cause of Socialism. Solzhenitsyn writes:

"Cadaver-like obedience in the GPU, the Red Army, the diplomatic service, and on the ideological front. The passionate participation of young Jews in these branches was in no way dampened by the bloody events of 1936-38." (p. 281)

The world spirit, Hegel says, assists the lowest creatures to realize its impenetrable intentions. In the realization of the socialist experiment the world spirit did not just serve the lower creatures. Nikolai Ostrovsky, crippled and blind, wrote his autobiographical novel *How the Steel Was Hardened* as an idealist. Others belonged among the lowest creatures, and Solzhenitsyn enumerates them in the chapters concerning the secret police. (In the book reviews published in the German news-

magazine *Der Spiegel* and the German daily *Frankfurter Allgemeine Zeitung*, these bloody chapters were ignored.)

GASSING TRUCKS AND POISON CHAIRS

From the very beginning the secret police was under the control of the 'Bolshevik Jews.' Solzhenitsyn revealed their names in the most interesting chapter of his book called *The Nineteen Twenties*. They are the biographies of the mass murderers at their desks in the Cheka, the OGPU, and the GPU. But they were not just sitting at their desks. Uritzki, Unschlicht, Katznelson, Bermann, Agranov, Spiegelglas, Schwarz, Asbel, Chaifetz, Pauker, Maier, Yagoda, personally participated in the tortures, hangings, crucifixions, and incinerations. Dzerzhinski, the founder of the Cheka, had three deputies from this guard of iron Bolsheviks – Gerson, Luszki, and Yagoda. An elite of Bolshevik Jews! Years later, when the Gulag Archipelago was being expanded, they were again to be found in the front line of executioners. Israel Pliner was the slave master of the Moscow-Volga-Canal; Lazar Kogan, Zinovey Katznelson, and Boris Bermann directed the forced labor genocide at the White Sea Canal project. The Great Purge became their graveyard.

Solzhenitsyn comments: (p. 293)

"One cannot deny that history elected very many Jews to be the executors of Russia's fate."

Commissioned by the NKVD, the Jewish designer of execution systems, Grigori Mayranovsky, invented the gas chair. When, in 1951, Mayranovsky, as the former head of the NKVD Laboratory Institute, was himself incarcerated, he wrote to Beria:

"Please do not forget that by my hand hundreds enemy-pigs of the Soviet State found their deserved end."

The mobile gassing truck was invented and tested by Isay Davidovich Berg, head of the NKVD Economics Division in the Moscow region. In 1937, a second highpoint in the Great Purge, prisoners were sentenced to death in conveyor-belt fashion, packed into trucks, taken to the places of execution, shot in the back of the neck, and buried. In the economic sense, Isay Berg found this method of liquidation inefficient, time-consuming and cost-intensive. He, therefore, in 1937 designed the mobile asphyxiation chamber, the gassing truck (Russian: *dushegubka*, p. 297). The doomed were loaded into a tightly sealed, completely airtight Russian Ford; during the drive the deadly exhaust from a gasoline engine was directed into the section containing those sentenced to death. Upon reaching the mass gravesite, the truck dumped the corpses into the burial ditch.

The Dirty Revolution III

History sheds blood. The history of Bolshevism shed the blood of at least sixty-six million, according to the calculations of statistician Prof. I. A. Kurganov, cited by Solzhenitsyn in his *Novy Mir* essay "The Russian Question at the End of the Century," Moscow 1994. The crimes against humanity of the Bolshevik genocide up to 1937, i.e., in the first twenty years of the permanent terror, amounted to twenty million victims. In his scientific probing, Solzhenitsyn does not ignore the moral imperfect; he does not fail to connect the uniqueness of the Bolshevik holocaust with the exorcistic destructive hate of a particular ethnic-religious group in old Russia. This may well be

the reason why this second volume of Solzhenitsyn's *Two Hundred Years Together* has been given the silent treatment or has been distorted, not in Putin's Russia, but rather in Germany's establishment media. (An honest translation of this work by Solzhenitsyn would constitute a major contribution to historiography.)

Schirmmacher and Holm: Refuted

The motives and obsessions of the left-oriented intellectual class recall the Cambridge Spy case (Philby, Maclean, Blunt, Burgess). Specifically, in the BBC sentimentalized story, in which one of the decadents proclaims:

"To fight Fascism, you have to be a Communist."

German reviews concerning the crimes of the Soviet secret police state sympathetically that in the final analysis at least the Jews in the GPU, NKVD, and KGB were fighting against Hitler. "Russians and Jews fought together against Hitler," Ms. Holm writes in the Schirmmacher review. (Many reviews read like news reports from the Soviet Union!) In the *Frankfurter Allgemeine Zeitung* of 29 January 2003, she writes:

"After the October Revolution, the author explains, the high Jewish presence in the young Soviet state was found acting with great innovative agitation and drive in fields of State service, among the people's commissars, and in the top ranks of the Army."

That, however, is not Solzhenitsyn's interpretation! On the basis of document analysis, Solzhenitsyn states that Lenin had three reasons for elevating young secular, revolutionary-minded Jews to the State's elite, in effect replacing the Tsarist bureaucracy. First, because of the deadly hate the young Jews had for Russian traditions, religious rites, historical models, hate for everything Russian and Russia itself. Second, their willingness to cross the last taboo borders in morality. And third, their readiness to physically liquidate the enemy.

"MIXED BLOOD MESTIZO"

Lenin, the internationalist, was no friend of Jews who were Zionists. In 1903 he expressed the opinion that there was no such thing as a Jewish nationality; the concept was a monstrous invention of a moribund capitalism. Stalin, along the same lines, considered Jewry a "paper nation" that would over time "disappear in an inevitable assimilation."

For Solzhenitsyn, Lenin himself was "a mixed blood mestizo." (p. 76) A grandfather on his father's side was an Asian Kalmuck; the other grandfather, Israel Blank, was a Jew from Volhynia, who after converting to the Russian Orthodox Church took the first name of Alexander. His grandmother on his father's side, Anna Johanna, had German and Swedish blood; her maiden name was Grossschopf. Solzhenitsyn:

"Initially Russians did not consider Lenin to be an enemy of the Russian people, although at certain times his behavior became anti-Russian. Many Russians considered him a product of another race. Despite that, we as Russians cannot completely renounce Lenin." (p. 76)

A BESTSELLER IN RUSSIA

In a Russia free of literature-policing Solzhenitsyn's book of historical revelations has achieved the status of bestseller.

The first hundred thousand edition of the second volume was sold out shortly after it appeared. Solzhenitsyn's expression "a century of crimes" has become widely used among writers. Crimes with consequences to the 22nd century, because "never before had Russia stood so close to the historical abyss, separating her from the void," the poetess Natalia Ayrapetrova writes in *Literaturnaya gazeta* (22 January 2002). Solzhenitsyn has set an avalanche loose. A new book, *The Enemy Within. Genealogy of Evil* (576 pp., Feri Publishers, Moscow), by the historian Nikolai Ostrovski has just appeared. Ostrovski became famous for his *Holy Slaves* and *Temple of the Chimeras*, discourses critical of Judaism that do not permit the author to be banished to the dead end of conspiracy theories.

In contrast to the general Russian acceptance of Solzhenitsyn's second volume, the German-language edition has been met with silence and misrepresentation, and in most cases with a touch of Russophobia. *Der Spiegel* (7/2003) provided an interpretation that contradicted the facts. For example, *Der Spiegel's* reviewer wrote that under Stalin many Jews were alienated from Soviet power and that there was a reduction in the number of Jewish 'collaborators' in the Party and the secret police.

An interpretation of a critical chapter in Solzhenitsyn's book vacillates between trivialization and obfuscation. *Spiegel* uses the word 'collaborators' instead of accomplices in the various phases of Stalin's rise. In the mid nineteen twenties until the mid thirties the Jewish component in the leadership functions of the Party and State apparatus in the Ukraine amounted to 22.6% (in the capital Kharkov it was 30%), in Belorussia it was 30.6% (in the capital Minsk it was almost 40%) and in Moscow city it was about 12%. Six and a half times more Jews occupied cadre positions in the Soviet ruling class than existed in the total Jewish population, which was 1.82% in 1926.

"The greatest influx of Jews to Soviet government offices took place in the cities and metropolitan areas of the Soviet Republics,"

Solzhenitsyn observes (p. 199), and it is characteristic of *Der Spiegel's* and the *Frankfurter Allgemeine Zeitung's* lack of objectivity and philosemitism that they deny their German readers the most important data and numerical comparisons given in Chapter 18.

Even in the purge year of 1936 one still sees a disproportionately high representation in the "People's Commissariat of Jews:" Litvinov-Finkelstein, Yagoda, Rosenholz, Weizer, Kalmanovich, Kaganovich. In the same government Solzhenitsyn observes whole groups of people's commissars (ministers) with the names Solz, Gamarnik, Gurevich, and Ginzburg. These are only a few of the hundreds. A predominance of 'Jew Bolsheviks' is noted in the cultural fields, the brainwashing section, and the new-speak department. In the nineteen twenties the Jewish internationalists purged the history books. Radical ideological reeducation by race haters like Goykhabarg, Larin, Radek, and Rotstein began by deleting and forbidding such concepts as 'Russian history' and 'Great Russian,' putting them on the black list of counter-revolutionary terminology. In the Moscow Party press Jewish writers advocated blowing-up the Minin-Posharsky Monument on Red Square (p. 275).

But to come back to the left-oriented German media: The spirited derussification program conducted by the 'Jew Bolsheviks' during the nineteen twenties is not mentioned at all, neither by Uwe Klusmann nor by Kerstin Holm. Nor do the terms *Cheka* and *GPU* appear in the German reviews.

The Cheka – the bulldozer locomotive of State terror, the bulldozer for sixty-six million corpses, and the gas turbine for the Bolshevik holocaust – does not exist in Schirmacher's daily newspaper and Augstein's successor Holm, chief editor of *Der Spiegel*, as a shorthand symbol for death. Is it simply the rejection of the truth, or shame, or fear of exposure because many liberal humanists have so long stood beside Stalinist humanism? In any case, ethical and physical degenerates do use the word when it is buried in history as a unique chapter on the Cheka/GPU under the laurels of the anti-Hitler war.

NAME LISTS BETRAY EVERYTHING

Solzhenitsyn lists the names of about fifty mass murderers, desk criminals, and murderers of prisoners. (p. 300f.) Their first names betray the ethnic origin of these monsters. Moise Framing, Mordichai Chorus, Josef Khodorovsky, Isaak Solz, Naum Zorkin, Moise Kalmanovich, Samuel Agurski, Lazar Aronstam, Israel Weizer, Aron Weinstein, Isaak Grindberg, Sholom Dvoylazki, Max Daitsh, Yesif Dreiser, Samuel Saks, Jona Jakir, Moise Kharitonov, Frid Markus, Solomon Kruglikov, Israel Razgon, Benjamin Sverdlov, Leo Kritzman...

"Here and now we are making an end to synagogues forever,"

the new foreign minister Molotov is reported to have said in the Spring of 1939 as he undertook to purge his own ministry. (Litvinov-Finkelstein took revenge in 1943 when he gave Roosevelt a personal secret list of Stalin's pogroms.) In comparison with the foreign ministry, the official pogrom in the ministry of internal affairs was much more dramatic. Between 1 January 1935 and 1 January 1938, Jewish dominance in the ministry of internal affairs fell from about 50% of ministry members to about 6%. Solzhenitsyn writes:

"The rulers over the fate of the Russian people believed that they were irreplaceable and invulnerable. All the more terrible for them when the blow fell. They had to face the collapse of their world and their view of the world."

Also in this section Solzhenitsyn reveals the names of the butchers who once bossed the secret police. They once headed the Lubyanka, now they themselves ended in the corridors of Lubyanka: pistol-flaunting Matvey Berman, Josef Blatt, Abraham Belenki, Isaak Shapiro, Serge Shpigelglas, Israel Leblevski, Pinkus Simanovski, Abraham Slutski, Benjamin Gerson, Zinovi Katsnelson, Natan Margolin – an almost endless list of 'Jew Bolsheviks.' These names are not mentioned in Germany, the "land of the perpetrators." Salpeter, Seligmann, Kagan, Rappoport, Fridland, Rayski-Lakhman, Yoselevich, Faylovich... prominent names in Stalin's list for execution after 1936. The Jewish Menshevik, S. Shvarts, who emigrated to the United States, noted in 1966 in a documentation of the American Jewish Worker Committee:

"The purges resulted in the physical disappearance of almost all Jewish Communists who had played an important role in the USSR." (p. 327)

The early Stalin believed in the eventual assimilation of the Jews under the dogmas of the “proletarian revolution.” Innately opposed to this, most of the Jewish Bolsheviks fiercely rejected assimilation, *i.e.*, their disappearance as a special ethnic group in Socialism (by assimilation they understood a mortally feared Russification). From the beginning these Jews fought in the Jewish Commissariat (Yevkom) and the Jewish Section within the Russian Communist Party (Yevsek) for the “preservation of the Jewish people” in the Socialist state, and even for the creation of a “Jewish Soviet Nation in the USSR.” The historical recreation of these events is a service of Solzhenitsyn. Naturally it found no mention in the German book reviews.

The promotion of Yiddish as a State language was a way of establishing the Jewish Soviet Nation; it was recognized by law for the first time in Belorus in 1920. That recognition meant not only a ‘no’ to Zionism, but also to the expansion of New Hebrew (Ivrit). In the early 1920s Ivrit was officially forbidden, while Yiddish was recognized as a “Language of Soviet Proletariat Culture.” (p. 255). Marc Chagall and Ed Lisizki were considered in the vanguard of a Yiddish-Communist culture – the New Man from Vitebsk.

A political setback came at the end of the twenties when Yevkom and Yevsek were abolished. The younger generation of Soviet Jews accepted this without protest, Solzhenitsyn reports. Without protest, without rebellion, and without a “Kronstadt.” The abandonment of Yiddish occurred with the triumph of an international atheism, and internationalism without nationalities, without national identities, but with one single exception: “The Soviet People!” An artificial construct, sacrificed to the hecatombs of proletariat blood, the blood of Slavs, Balts, Moslems, and Caucasians; *the Soviet people*, a drawing-board product, a Frankenstein monster, was created in Gulagism, whose existence without the enforcers from the ranks of the ‘Jew Bolsheviks’ would not be conceivable. Alexander Solzhenitsyn documents this on almost 600 pages of text. When near the end of the war Stalin ordered the liquidation of the Jewish Anti-Fascist Committee and proceeded to murder their intellectual leaders, as well as programming the end of Yiddish as a separate culture, the Bolshevik solution of the old Russian ‘Jewish Question’ came to a bizarre conclusion, *i.e.*, on the ramps to the Gulag.

FINAL COMMENTS

“Our history is one of tragedies and catastrophes,” writes Svetlana Alekseyevicha thirteen years after the collapse of the Soviet Union. Solzhenitsyn’s *Gulag Archipelago* appeared in the West thirty years ago. The Main Directorate of Camps (*Glawnoje Uprawlenije Lagerei* = GULag), which lasted for half a century, was one of the saddest catastrophes in the two thousand year history of Russia. Looking back today, one can say with good reason that Solzhenitsyn’s reportage on the bloodiest crimes against humanity in modern times belongs among the spiritual turning points that represented the beginning of the end of the Red Imperium.

Solzhenitsyn’s chronicle from hell prompts the question of why today the historical reality of the Gulag is much less widely and passionately remembered than is the persecution of

the Jews under National Socialism. There can be no rational answer to this. The reproach is that a work like the *Gulag Archipelago* exceeds the powers of imagination and that – based on the laws of classical aesthetics – it ought not be produced at all because it inundates the reader with unrelieved pictures of disgust and revulsion. But then, by the same logic, a play like *Macbeth* might also be considered too off-putting. In his third volume Solzhenitsyn depicts the slaughter of five thousand women and children in the Kingir slave labor camp in June 1954 (only thirteen years after Babi Yar).

The opinion that the Gulag, unlike the killing of the Jews, has yet to find a Hollywood director of the caliber of Steven Spielberg to film it, is negated by the fact that Russia, herself, has highly talented, even brilliant film producers, dramaturges, and screenplay writers whose work can easily stand comparison with that in the West. The showing of the play *I Will Repay* by Serge Kuznetsov in the Maly Theater in Moscow, for example, always plays to a full house – standing room only for months on end! The play recreates the last tragic moments of the Tsar’s family. For Russia’s Orthodox, but also for Russian revisionist historians, 16 July 1918 was the ultimate ejaculation of Gulag thinking. The role of the Bolshevik Jews is handled directly in this stage play as when Botkin, the Tsar’s physician, says to one of his guards:

“*The time will come when everyone will believe that the Jews were responsible for this and you will be the victims of the revenge.*”

For the lyricist Stanislav Kunyayev, chief editor of the literary magazine *Nash Sovremennik*, the murder of the Romanovs was the product of “depraved intellects and a satanic will.” Kunyayev is one of a group of seventy leading Russian intellectuals who have signed their names to a letter, in which they hold Communist Jews responsible for the murder of the Tsar, the Bolshevik putsch, and the mass murders that followed it. In the case of Kunyayev it is clear why the filming of the Gulag era would be unthinkable in a Western country for the time being. Or, to put it differently: Why the Jew Steven Spielberg shies away like Belshazzar from the handwriting on the wall. It is not just the sheer magnitude of the crimes that block Spielberg’s undertaking a film of the Gulag, it is much more the taboo question of the unspoken complicity of secularized Jews in a unique breach of civilized behavior that resulted in the execution chambers in Lefortovo, the stone quarries of the White Sea Canal project, and the gold mines of Kolyma.

In Germany, the land of the Adornos and Friedmans, the dreadful accusation of anti-Semitism is held in the ready for anyone who wants to use it at anytime; it is omnipresent and inexpensive, and packs a deadly explosive force socially and professionally. The left-liberal review in the *Frankfurter Allgemeine Zeitung* of 26 June 2003 published an allegedly lost story of the Bolshevik writer, Isaak Babel, who was shot in January 1941 in a Bolshevik forced labor camp. The previously unknown story, *Esfir’s Ring*, aesthetically and morally without any reference to Russian literature, eulogizes the death of the Jewish secret policeman, Esfir Rubenblum, “Commissar of the Special Department of the Kiev Cheka,” who died “a hero’s death in the struggle against enemies of the revolution.” Original quotations of Isaak Babel were written a few years before

the “hero’s death” of the Civil War Chekist Babel.

This world-famous Bolshevik (the evaluation of Frank Schirmacher, chief editor of the *Frankfurter*) confirms in one of his last contributions the Jewish leadership in the execution squads of the secret police in the Lenin period. Dr. Schirmacher found no reason to go into Babel’s Chekist past. In Germany the deadly threat of the anti-Semitism shibboleth prevents an objective discussion of the anthropological roots of the theme Solzhenitsyn has illuminated.

On the occasion of his receiving the left-wing German Ludwig-Börne-Prize for outstanding performances in literature, the American-Jewish scholar George Steiner said in his thank-you speech:

“In my opinion there can be no higher honor, no higher nobility, than to belong to a people who has never engaged in persecution. Since my childhood I have been proud not to have that arrogance. I belong to the highest race because it does not persecute others. We are the only ones; we never had the power to do so. Alleluia!” (*Frankfurter Allgemeine Zeitung*, 31 May 2003)

Never persecuted others? Never held power?

“The Jewish commissar with the leather jacket and Mauser pistol, often speaking broken Russian, is the typical image of revolutionary power.”

This statement comes from Sonya Margolina, who is proud to be “the daughter of a Jewish Bolshevik.” Margolina today lives in Berlin. Her book *Das Ende der Lügen: Rußland und die Juden im 20. Jahrhundert* (Siedler, Berlin 1992), from which the above passage is cited, follows it with these words:

“The tragedy of Jewry is that there was no political option to escape the vengeance for the historical sin of the Jews, namely, their enthusiastic cooperation with the Communist regime. The victory of the Soviet regime saved them for a while, but vengeance still lurked ahead.”

© Oct. 31/Nov. 7, 2002 / Jan. 30/31 2003/Sept. 17/30, 2003
First published in *Vierteljahreshefte für freie Geschichtsforschung* 7(3&4) (2003), pp. 451-460. Translated by Dan Michaels.

Order the following books or any other book from Castle Hill Publishers!

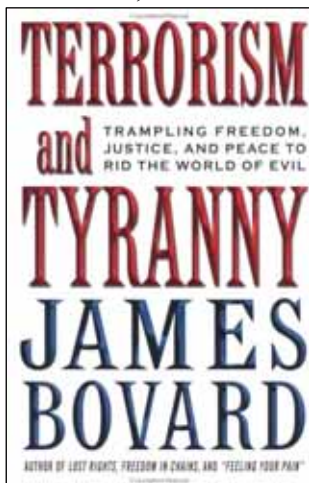
ph: 1-877-789-0229 fax: 1-413-778-5749; PO Box 257768, Chicago, IL 60625 (cc, checks, MOs accepted)

Book Notices

By Francis Dixon

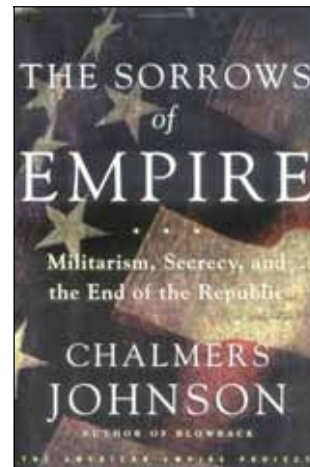
James Bovard, *Terrorism and Tyranny: Trampling Freedom, Justice, and Peace to Rid the World of Evil*, NY: Palgrave, August 2004, 448 pages, pb., \$16.95

A devastating attack on President Bush’s Justice Department and the similarly misnamed Patriot Act, *Terrorism and Tyranny* has been hailed by sources as disparate as the *Washington Post* and Pat Buchanan’s *American Conservative* for its lucid and objective reporting. Bovard catalogues the government insults, large and small, to Americans’ liberty and dignity that have multiplied across the country since 9/11: the daily abuses visited on Americans at the airport, the library, the post office, and a thousand other places. Yet *Terrorism and Tyranny* is more than excellent (and infuriating) reportage. Bovard shows that these growing infringements of our liberties are intimately connected with an imperialist foreign policy that threatens to turn American citizens into subjects even as it promotes “democracy” abroad. Priceless for its demolition of President Bush, Attorney General Ashcroft, and Homeland Security czar Tom Ridge, *Terrorism and Tyranny* offers facts and footnotes rather than shrill polemics on matters of central importance to every American—a thinking man’s (and woman’s) *Fahrenheit 9/11* in book form, despite its author’s predictable skittishness on the Israeli factor.



Chalmers Johnson, *Sorrows of Empire: Militarism, Secrecy, and the End of the Republic*, NY: Metropolitan, 2004, 400 pages, hc., \$25.-.

One of America’s ablest as well as most courageous academic historians offers a devastating account of his country’s contemporary drive to world rule. Chalmers Johnson, an expert on modern Asia, examines the massive impact of the U.S. abroad, above all, he revisits that of the American troops stationed around the world “to ensure that no part of the empire slips the leash.” Johnson analyzes the rise of today’s American empire in the light of America’s (some-time) imperialist tradition, and compares the current U.S. imperial reach with that of the British, French, and Soviet empires. *Sorrows of Empire* offers a learned, passionate critique of the perils of interventionism and imperialism for the traditional American republic and its citizens. A book that brims with facts (our soldiers staff 725 bases in 120 countries), insights (e.g., how America’s surging military power is spurring other countries to acquire nuclear weapons), and warnings (our imperial path is heading America toward economic ruin and, possibly, Soviet-style collapse), and it should be required reading for every concerned American.

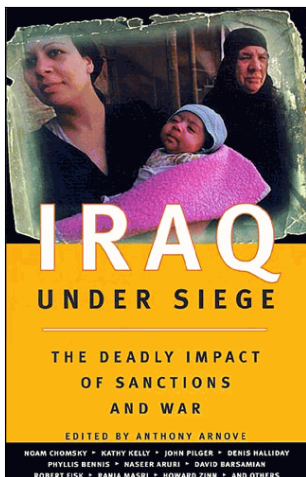
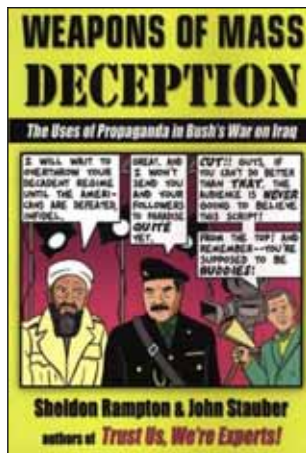


Sheldon Rampton, John Stauber, *Weapons of Mass Deception: The Uses of Propaganda in Bush's War on Iraq*, New York, NY: Tarcher/Penguin, 2003, 256 pages, pb., \$11.95.

Totalitarian regimes have their ministries of information to justify their invasions to the public; as *Weapons of Mass Deception* shows, the Bush administration, true to its free-market tenets, hired America's top advertising and public relations firms to deceive America into invading Iraq. Reporters Rampton and Stauber document the role of professionally manufactured propaganda by PR firms on contract to the Pentagon before and during the war: from the lies of the Gulf War (including the by now notorious "incubator" incident) to the creation of the Iraqi National Congress (headed by shady "neoconservative" favorite Ahmed Chalabi) and such front groups as American Muslims for Understanding by PR firms on contract to the Pentagon. They demonstrate how the invasion of Iraq was sold to the American people by marketing professionals in what the White House termed a "product launch" and such wartime incidents as the staged toppling of Saddam Hussein's statue in central Baghdad, the "rescue" of Jessica Lynch, and much more. An indispensable book for revisionists concerned with understanding and countering an interventionist propaganda that is increasingly scripted in line with the most modern marketing techniques.

Anthony Arnove (ed.), *Iraq under Siege: The Deadly Impact of Sanctions and War*, updated edition, Boston, MA: South End Press, 2002, 264 pages, pb., \$16.-

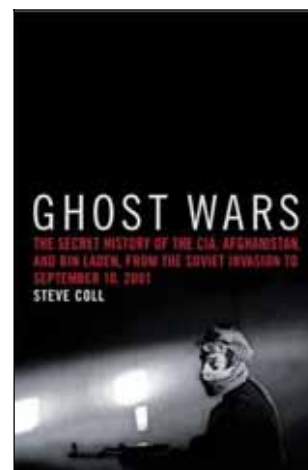
Overwhelmed by the charges and counter-charges over Iraq's alleged pre-war "weapons of destruction," many Americans have forgotten that for over a decade before the war, the United States spearheaded a partial occupation of Iraq and enforced a ruthless program of sanctions that killed hundreds of thousands of Iraqi civilians, most of them children. *Iraq under Siege* includes contributions by numerous scholars and journalists describing how a formerly prosperous nation, with flourishing educational and health systems, was reduced to virtual beggary by a health and hunger blockade that recalls the victors' blockade of Germany following World War I. The book also offers a detailed treatment of how U.S. and British planes patrolled and bombed large parts of Iraq's territory at will for years before the 2003 "preemptive war," and how the U.S. abetted the secession of



Iraq's Kurdistan region. This should be required reading both for placing U.S. propaganda about the crimes of Saddam into perspective and for a sobering reevaluation of the ethics of such American leaders as Secretary of State Madeleine Albright, who described the deaths from starvation and disease of half a million Iraqi children as "worth it."

Steve Coll, *Ghost Wars: The Secret History of the CIA, Afghanistan, and bin Laden, from the Soviet Invasion to September 10, 2001*, New York, NY: Penguin, 2004. 720 pages, hc., \$29.95.

An in-depth account of how U.S. support for the anti-Soviet resistance in Afghanistan — above all the CIA's arming of fanatical Islamists — helped bring the fundamentalist Taliban, which sheltered Osama bin Laden, to power there. Experienced *Washington Post* reporter Steve Coll, who spent three years in southern Asia observing the rise of the Taliban, relates how U.S. policy makers in four administrations — Reagan, Bush I, Clinton, and Bush II — underestimated the hostility of the anti-communist Islamists to pro-Israel, profane America; and how, once the Soviets had left Afghanistan, American intelligence officers were gulled by their Saudi and Pakistani allies into supporting those countries, rather than America's aims. *Ghost Wars* is a case study in U.S. interventionist stupidity that fills in the indispensable historical background to an Afghan occupation that more and more resembles the earlier British and Russian disasters.



Ramzy Baroud (ed.), *Searching Jenin. Eyewitness Accounts of the Israeli Invasion 2002*, Introduced by Noam Chomsky, Seattle, WA: Cune Press, 2003, 286 pages, hc.: \$29.95; pb.: \$17.95.

While America's leaders were fulminating against Islamic "terror and evil" in April 2002, the Israeli Defense Forces invaded the Palestinian refugee camp of Jenin, leveling homes and slaughtering children, the aged, and the infirm; then, using time-tested tactics of obfuscation and intimidation, wheedled this twenty-first century war crime down the memory hole. *Searching Jenin* reclaims the awful truth about Jenin: houses bulldozed to rubble with families inside; midnight house searches by IDF troops; Israeli snipers shooting civilians, then picking off anyone going to their aid; IDF troops denying the wounded and women in labor access to medical care; and the people of Jenin thirsting for water seized from them by the IDF.



Searching Jenin establishes the facts of these as well as other crimes and abuses of the Israeli occupiers, puts the events of Jenin into the broader context of nearly four decades of Israeli occupation, and gives voice to the Palestinians of Jenin in numerous moving interviews. Praised by Norman Finkelstein for

its definitive answer to the question, “What really happened at Jenin?” *Searching Jenin* makes a valuable contribution to the growing dossier of Israeli crimes against humanity and offers a rare opportunity for Westerners, and Americans in particular, to hear the Palestinians’ side of the story.

Letters to the Editor

General Remarks

Allied War Crime and Catacomb Revisionists

Dear Mr. Rudolf!

It is always commendable to commemorate the victims of injustice. In this regard I may report about an incidence, which occurred parallel to the liberation, or better transfer (this event happened peacefully, as is known), of the concentration camp Mauthausen. On May 4, 1945, around 9 AM I witnessed an allied war crime – and I was fortunate to have been the only one to survive it without injuries. On that day I experienced as a little boy of 11½ years of age at Grossendorf (between Sattledt and Ried in the county of Traun of the then Gau Upper Danube), how three approaching U.S. fighter planes of the P51 type attacked a group of persons clearly marked as non-combatants with machine guns firing explosive ammunition from a short distance.

I commemorate those who died in that incident: Alfred v. Liebler-Ardelt (born March 25, 1919, residing at Neustiftgasse 150a, Vienna VII), Alfred Ptacek (born Dec. 9, 1899, residing, Reindorfasse 42/2/8, Vienna V.), Hildegard Kraus (born April 27, 1924, residing Vienna X.), and Alfons Wannginsky (born Oct. 27, 1905, probably from East Prussia). Two women were seriously injured. One had a stomach wound, no bone hit, thus the bullet exploded outside her body, and another one was hit at her ankle. Still today I see the busted skulls of Mr. Ptacek and Miss Kraus in front of me. Their blood spilled over me like a fountain, so that helpers could not believe that I was the only one in that group that remained unhurt by this terrible war crime.

I got away only because first of all I knew this type of airplane and secondly because I knew the old soldier wisdom due to my pre-military training: “an approaching fighter will shoot,” which is why I sought cover right away.

Sometimes today I still see the brains of the victims gushing out of their skulls: I had to cope with that without psychotherapy! Ever since I asked myself: where was the Nuremberg trial of the others? Why are these pilots not prosecuted as war criminals? They even praise their deeds in their memoirs (Chuck Yeager, *Yeager*, Bantam Books, New York: “We ‘switched off’ civilians.”), but remark as an excuse, that they had been ordered to do this. The instigators and masterminds of these murders against civilians could certainly still be located today.

And by the way: I still can hear in my head those screams of the women of the peaceful village of Selzthal, who were raped

in May 1945 by invading Soviet Soldiers.

I have to think about this now that we are reminded to commemorate the victims on occasion of the 59th anniversary of the pleasing event of the liberation of the Mauthausen camp, while simultaneously huge allied war crimes unfolded.

When will official Austria also commemorate these victims? I, for my part, will keep Liebler, Ptacek, Kraus, and Wannginsky in my memories. According to my research, they now rest in peace as war victims on the war cemetery in Jahnsbachtal near Freistadt. My swift reaction prevented me to from lying there as a “war victim” as well.

And besides, why is it that the suffering of victims of the Second World War is divided in two groups? Nowadays there is one group, who is to be pitied in a special way, and there are others, who appear to have been murdered by the wrong side. Is such an unequal judgment not unjust if viewed from the victims’ perspective?

I was very intrigued by HM’s letter to the editor in the last issue of this magazine “Walter Lüftl defeats Pavlov”. There you can see how we can create proselyte revisionists, or how they come into being, and be it by pure coincidence! I call them “catacomb revisionists,” because like the early Christians in Rome, they, too, can survive only in catacombs, but due to their example, spread by a chain letter system, they constantly created new proselytes. HM is such a catacomb revisionists as well, an anonymous one, who became a revisionist due to my writings on cremations.

You will not believe how many people I already have converted into catacomb revisionists over a nice glass of wine. But when they want to spread the knowledge they gained after they started to learn more following their conversion, they all subsequently encounter problems in their families and social circles, because most people cannot distinguish between “belief and facts.” This is why I chose that title back in 1991 (*The Journal of Historical Review* 12(4) (Winter 1992-93) pp. 391-420). I was well aware of this. For example, during the three years 2001-2004 I managed to “turn around” a member of the Austrian parliament of the Green Party (Architect Sauermilch). I also “turned around” Prof. Dr. Ernst Nolte. Initially Prof. Nolte wrote for example that he cannot imagine that a German officer would make false confessions. After corresponding with me he changed his view, and in his book *Der kausale Nexus* he finally wrote some clear words about the field of tension between exact sciences and the humanities.

Cordially

Dipl.-Ing. Walter Lüftl

Secret Speech by Heinrich Himmlers of Oct. 4, 1943

Dear Mr. Rudolf!

The so-called Posen speech of RFSS Heinrich Himmler from Oct. 4, 1943, is often regarded as a forgery by revisionist. I may add a technical aspect to this discussion not mentioned so far, which I would like to present for further discussion.

The speech played back to the audience at the Nuremberg Tribunal had been recorded with the so-called needle technology on a so-called shellac disc. Records made of PVC were introduced to the market only around 1950. A shellac disk had not more than 15 minutes of recording time. It appears that there was only one disk, which could, of course, only hold a small part of the entire speech.

During the years 1939-1940, the German electrical company AEG had perfected the magnet audio technique for market introduction, that is, a technology allowing the recording of spoken words or music on a plastic tape coated with ferromagnetic particles. The decisive step was the invention of high frequency pre-magnetization by Braunmühl and Weber in 1940. This new method allowed a sound quality many dimensions superior to that of all prior methods. At the same time, the recording device was more robust, easier to handle and less sensitive. The new technology spread quickly. By the end of 1940 all German radio stations were equipped with it, and 70% to 80% of all German radio transmissions may well have been played back from such tapes. This figure rose to 90% around 1950. These high-value AEG tape recorders were also used as a supporting device to prepare verbal protocols during highly important conferences.

Nothing comparable existed during the war in England and the US. British radio stations had introduced the tape recording method by Blattner and Stille, which was vastly inferior to the AEG system. I do not know what was used during those years in the US. Perhaps another reader can help to find out.

Can one imagine in such a situation that a German sound technician in Posen, at that time a major German city, records a speech of an important National Socialist personality, after all the second most powerful man in the nation, with a technology that must have appeared prehistoric in his eyes? I cannot believe this.

The victorious powers, however, who played back Himmler's alleged speech from a shellac disk, had no other choice. They could not handle the German tape technology yet; it was of course impossible to play an English sound tape. Thus, the shellac disk was the only option for them, since at that time it was still a mass product in Germany, because the consumers still had the playing devices for them. That the sound quality of the shellac disk was much inferior to the AEG tape, was very much welcome by the forgers. A voice imitator can simulate any person; only when it comes to the details, to the side frequencies, a forgery can be discovered. And these side frequencies can be established only from a high quality sound tape.

By the way: Despite its high sound quality, this AEG tape was not allowed as evidence in German courts of these days. Yet for the Nuremberg tribunal, the much inferior shellac disk sufficed.

Ch. Muller

Re.: Mohammed A. Hegazi, "Palm Trees Never Lie," *TR*, 2(1) (2004), pp. 83f.

Hello G. Rudolf!

I would like to indicate that there is a possible explanation available for the fact that there might have been yellow dates on palm trees as late as December, the date of the alleged photo of Saddam Hussein's capture. I found the following text on an internet site, which carries many interesting papers and links regarding the controversy surrounding Saddam's capture (<http://globalresearch.ca/articles/ATW312A.html>):

"The Yellow Unripe Dates!

Regarding the rumours raised about the unripe dates seen at the site of the arrest of Saddam (please see my article; The Unripe Dates, 17 Dec 2002), some reporters have visited Al Door area and met the farmers. Asharq Al Awsat newspaper tried to enter the site where Saddam was arrested but [were] prevented from going inside by an American patrol. They then went to the neighbouring farms. The farmers affirmed that plenty of yellow dates exist now and will remain so until the end of March. They explained that the lack of fertilisation hampered the process of ripening by which the dates converted from hard yellow to a brown soft. The unfertilised dates called (Shees) or unripe dates. It will remain yellow for long time until the end of March. This was the case in the tree near Saddam's hiding place. It was like many other trees ignored (not been fertilised) due to the war. The usual process of fertilisation in Iraq carried out manually by taking the seeds dust from the males and put it in the flowers of the females. This process carried out individually from one tree to another by one person or more. The farmers added that the members of the previous regime ignored their farms due to the war so remained unfertilised."

The report that yellow dates are plentiful in Iraq in December was published in an Arabic newspaper located very close (a suburb?) to Washington D.C. in the USA: *Asharq Al-Awsat* 5252 Cherokee Avenue, Ste 105, Alexandria, VA 22312. However, the article did not show any photos of these alleged yellow dates. I have also not been able to find other pictures of yellow dates in Iraq in December.

Sincerely

Eric Harvey Richardson, Victoria, B.C., Canada

Re.: C. Mattogno, "On the Piper-Meyer-Controversy," *TR* 2(2) (2003), pp. 131-139.

Dear Mr. Rudolf!

1. For quite a while now I have been visiting your website, and by now I know most of the files posted there, except for those files also available in English, of which I read the original German version, and for files written in other languages. In case you analyze your server's access data, which I assume, you may have noticed that somebody gets access to your site sometimes several times a day from the university of [...]. I am that person. The university's computer center does not seem to bother, at least so far they put up with my "evil" doings. Just recently I finally ordered a trial copy of your magazine, and I

am fascinated, to put it mildly. This really is a scholarly magazine and not one of those many gossiping newsletters. \$9.50 per issue (for students) is appropriate in my eyes, since your magazine does not live from advertisements, as so many others, which gives a great deal of independence. I find your letters to the editor particularly pleasing, which do not spare with criticism. This shows once more that you are interested in progress toward truth and better science, not in enforcing dogmas and ideologies. As Jürgen Graf stated correctly, Holocaust revisionism will evolve further, even if no big surprises are to be expected anymore, except perhaps regarding the problems of the *Einsatzgruppen* and the possible verification of Steffen Werner's theses of the "Second Babylonian Captivity" (see <http://vho.org/GB/Books/tsbc>).

2. The situation of Holocaust revisionism may not be perfect, but there are some encouraging signs. It appears that the exterminationists have to address our arguments after all, even if with some delay and if only half-heartedly and concealed as done by Fritjof Meyer. From his footnotes one can conclude that he is well aware that the established historical image is untenable and quite rotten. As Carlo Mattogno remarked correctly, with Meyer's paper, which no longer deduces the Auschwitz victim number by way of witness account (witness of what?) but by way of crematory capacity, the first step was taken toward the demise of the established version. Those crematories simply did not have the capacity as assumed by Meyer.

Furthermore, the anti-revisionist persecutorial measures [in Europe] show that one takes revisionism extremely seriously, because if let loose freely, they know that it would quickly accomplish an overdue break-through.

For your *Rudolf Report* (www.vho.org/GB/Books/trr) you surely will be celebrated as a hero by the Germans one of these days, I am absolutely sure about this! You might not get the Nobel Prize for Chemistry for your Rudolf Report, but perhaps the Nobel Prize for Peace for your efforts on reconciliation between the nations and for defeating vile, hateful atrocity propaganda (together with Butz, Faurisson, and others more). I am already looking forward to the day when you can end your days of asylum abroad and come flying in to Frankfurt/Main! I sure will be coming to the airport, together with hundreds of thousands of other Germans, in order to celebrate this appropriately. Then only Prof. Benz will sit around in his Berlin Institute of Lies (Institute for Research on Anti-Semitism), looking rather glum.

By the way, the German Office for the Protection of the Constitution still celebrates Dr. Bailer's counter-report as a refutation, really ridiculing itself by so doing! (See www.vho.org/GB/Books/cq/critique.html) All that is needed now is that they fall back onto the level of the Polish counter-report of the Cracow institute by claiming that iron blue could not have formed, which is why they did not bother looking for it in the first place (see vho.org/GB/Books/trr/8.html#8.4.2). Particularly funny is the remark of the German State Protectors that already your German edition of *Dissecting the Holocaust* (*Grundlagen zur Zeitgeschichte*) proved that your analyses were incorrect. Why don't they put a link to your book in their report? That those State Protectors try to support their claims

with a book that has been banned and burned in Germany is more than strange.

I am dead certain that Holocaust revisionism will have a breakthrough, because it is not the likes of Deborah Lipstadt, suffering under severe and probably incurable monopercptosis, who uphold the Holofoax, but it is mere force of arms that does it.

The war currently waged by the USA – or better by the forces that have high-jacked the government of this nation – are a sign of decay in my opinion. If it wouldn't have been so desperately necessary to wage this war, they would have let some grass grow over the invasion of Afghanistan. But instead, they commenced the next campaign right away in this world war going on since 1914, and this in such a blatantly obvious way that the U.S. has lost all support everywhere in the world. The USA has over-expanded its sphere of influence and probably has already massive problems to keep its occupational territories on German soil under control. Anyway, I think that the end of the current U.S. power politics is in sight.

With the collapse of the USA as a super power, the Holofoax will collapse as well. It can also not be excluded that a revolution might take place in Germany in the near future. In the meantime, some 30 million people are running around in that country with their fists clenched. They might know what Heinrich Heine maintained long time ago: the German thunder might be slow in coming, but when finally unleashed, it can still be heard in the farthest corner of Africa.

All criticism against the United States aside, one has to give them credit that they allow you to stay in their country. The Americans won't let anybody mess with their First Amendment, and heartland Americans are very sympathetic anyway, indigenously conservative. Measured by federal German standards, even left-wing Americans would be considered "right-wing extremists" in Germany.

DR, Germany

Re.: C.O. Nordling, "What happened to the Jews in Poland?", *TR*, 2(2) (2004), pp. 155-158.

It is strange to note the amount of hyperbole associated with inflating the numbers of Jewish victims. If we follow Jewish author Stefan Szende, then only a single Jew survived the persecutions in Poland according to his book *Den siste juden fran Polen* (The last Jew from Poland).

By the way: According to statements by his publisher, Szende is one of the best informed persons on eastern Europe, and he is supposedly aptly suited to write a book on the extermination of the Jews in Poland. In this book, however, Szende did not write anything about gassings. And Auschwitz is mentioned by him only once – and only in passing.

It is thus noteworthy that "Lieutenant General Sir Frederick E. Morgan, Chief of the UNRA department Europe, reported that thousands of well-nourished und well-dressed Polish Jews poured into the American occupational zone [of Germany]. The trains are full of Jews from Lodz and other Polish Cities." (*Svenska Dagbladet*, Jan. 3, 1946)

This report from the *Svenska Dagbladet* is confirmed by a similar one in the Munich newspaper *Süddeutschen Zeitung* from Nov. 13, 1948:

"Until June 1946, approximately 5,000 Jewish refugees (from Poland) reached the American zone every month. In the subsequent three months alone, some 70,000 Jews sought refuge from Polish anti-Semitism."

Georg Wiesholler, Ottobrunn by Munich

Re.: C.D. Provan, "The Blue Color of the Jewish Victims at Belzec Death Camp – and Carbon Monoxide Poisoning", *TR*, 2(2) (2004), pp. 159-165.

Dear Germar,

What was your purpose for publishing that essay by Provan? Do you think there is any merit to what he has written? You dummy! You obviously still think there might be some merit to Provan's horseshit. Go adjust your head. You should have seen through Provan's drivel the moment you read it.

My answer to Provan is almost ready – but it is still too long. When it is ready, it will go out on the internet as fast as possible to try to undo the damage you have done to my credibility.

The Jews have never been so dumb as to publish Provan's work before – and I doubt that they would have been dumb enough to publish it now. But, if they had – that would have been perfect. It would have been another chance to embarrass them. But now, it is you who will be most embarrassed indirectly – and from past experience, I know the confusion in our ranks, such as they are, will probably last for years.

As to giving my answer to you to publish. Never again. The unauthorized changes you made in my diesel text were just too, too much. Don't call either!

Friedrich Paul Berg

EDITOR'S REMARK

When first confronted with Provan's paper earlier this year, Mr. Berg strongly suggested not to publish it, since in his eyes it was mere "rubbish." This not being a scholarly answer to a challenge – also because from a toxicological point of view Mr. Provan is not completely wrong –, I asked Mr. Berg if he would write a refutation, which he refused to do. After several months of pondering over this issue, and after Mr. Provan indicated that he will have his paper published elsewhere with the remark that revisionists refused to discuss his theory, I decided to run the paper. However, at that time Mr. Berg could neither be reached by Email nor by phone, so the paper ran without his immediate response.

A true revisionist ought to be invigorated by the prospect of discussing and possibly refuting an exterminationist's views. As soon as we learn about Fritz Berg's refutation, we will inform you, and since I co-authored the most recent version of Fritz Berg's paper on Diesel gas chambers and have some formal education in toxicology, I will also give my comments on this issue in the next issue.

Apart from this, the unauthorized changes made to Mr. Berg's article on Diesel gas chambers in my anthology *Dissecting the Holocaust* (to which he frequently offered me to appear

as co-author due to my considerable contributions) are restricted to the exchange of the term "Nazi gas chamber" by the term "National Socialist homicidal gas chamber," an editorial last-minute decision to eradicate polemic terms in the book, like "Nazi," and to clarify unclear terms like gas chamber (which could mean both delousing chamber as well as execution chamber). By so doing, Mr. Berg's catchy phrase of "Nazi gas chambers did not exist" became somewhat bulky, losing some of its pedagogical impact. I apologized to Fritz Berg for this change quite a while ago and promised to reverse it in the upcoming third edition, which originally he had accepted.

Re.: R.H. Countess, "A Provocative History of the Aryan Race", *TR*, 2(3) (2004), pp. 227-229.

Dear Mr. Rudolf!

Please allow me to make a few remarks in addition to the above mentioned article: The (in)famous H.F.K. Günther has written histories of various white people: *Lebensgeschichte des Hellenischen Volkes* (History of the life of the Greek people), Pähl 1956, and *Lebensgeschichte des Römischen Volkes* (History of the life of the Roman people), Pähl 1957. Both books investigate the racial changes of these peoples. They can be found only as second hand items nowadays.

Experts currently discuss the cultural leap which occurred when the Mediterranean Sea broke through the Bosphorus. In this regard I am currently writing an essay on Atlantis:

In 2003, Jürgen Zimmermann wanted to merge several theories of various fields. The Black Sea was a freshwater lake with a water table some 120 meters below of its current level. The Mediterranean water broke through the Bosphorus around 5600 to 5200 B.C. Subsequently the water level of the Black Sea rose some 15 cm every day, so that the current level was reached within two and a half years.

The residents of the lands on the bank of the Black Sea are said to have had a highly developed culture. After they had to leave their homes hurriedly, they reached Central Europe, China, Egypt, and Mesopotamia. The indigenous tribes in those areas lived in a state of cultural doze for thousands of years, but then suddenly rose to the top of civilization within a few years. This progress would be explicable due to the arrival of those former inhabitants of the Black Sea areas.

Maybe this theory will revive the discussion. But it is hard to imagine that the residents of the lands now covered by the Black Sea – forced to migrate by natural disaster – could have given such a tremendous cultural boost. Evidence for this should have been preserved underneath the water, whereas all the evidence on the shore could have been consumed by higher settlements of the descendants.

See Jürgen Zimmermann, "Die Besiedlung des vorgeschichtlichen Ägypten" (The Settlement of Prehistoric Egypt), *Synesis* 2003, no. 3.

Dr. Heinrich Wollatz

In Brief

Napoleon's Cause of Death Revised – the Cure Did it!

Although the official version claims Napoleon Bonaparte died age 51 of stomach cancer on May 5, 1821, on St Helena, French research indicates that he may have been killed by a daily enema that slowly poisoned him. A lock of his hair analyzed in 2001 found traces of arsenic, but according to an article in the British weekly *New Scientist*, forensic pathologist Steven Karch at the San Francisco Medical Examiner's Department states that Napoleon's death was by "Medical misadventure." Napoleon would receive daily enemas: "They used really big, nasty syringe-shaped things." This, together with antimony potassium tartrate to induce vomiting, would cause a potassium shortage, which in turn would cause "torsades de pointes," preventing a regular blood flow to his brain. However, that alone would not have caused his death, but what did was a 600-milligram dose of a purgative mercuric chloride that would have lowered his potassium levels. Two days later he was dead. (*Agence France Presse*, July 22, 2004)

Chess Champ Bobby Fischer Seeks Asylum in Japan

After trying to leave Japan on an invalid passport for the Philippines, former world chess champion, Bobby Fischer, was detained by Japanese officials at Narita Airport executing a US extradition order. Fischer is wanted in the U.S. for playing a rematch against Russian world champion Boris Spassky in Serbia in 1992, which was then under international sanctions. Fischer thus violated the International Economic Powers Act and Executive Order 12810. Fischer is also known for his virulent anti-U.S. stance. Commenting on the 9/11 tragedy, he said:

"This is all wonderful news. I applaud the act. The U.S. and Israel have been slaughtering the Palestinians, just slaughtering them for years. Robbing and slaughtering them ... Now it's coming back to the U.S."

(*Chicago Tribune*, July 17, 2004; *AP*, July 22, 2004)

Media Liars: Jewish Confessions

Jewish student journalists proclaimed that they have to be Jews first, then journalists, when it comes to keeping criticism against Jews and Israel out of the media. (*Jewish Bulletin of Northern California*, Nov. 23, 2001)

Israel's Wall: World Court Judgment and UN Resolution

The General Assembly voted 150-6, with 10 abstentions, and all 25 members of the European Union supported the declaration that Israel's apartheid wall was illegal. "Building of the fence will go on," Raanan Gissin, a senior adviser to Prime Minister Ariel Sharon, told Reuters. He said Israel was not surprised by the nonbinding UN decision, calling it a "tyranny of the majority" in the General Assembly. Nabil Abu Rudeina, an aide to Palestinian President Yasser Arafat, hailed the General Assembly's decision as a "victory for the Palestinian people. The UN Security Council must now take steps to implement the General Assembly's decision to remove the wall," he said. The resolution, like the World Court ruling, has only symbolic weight. (*Jordan Times*, July 22, 2004)

Holocaust Denial Overseas Will be a Crime in Israel

Holocaust denial committed overseas would be an offense under Israeli legal jurisdiction and serve as grounds for extradition under legislation that is expected to pass a first reading in the Knesset this week. But the bill is unlikely to be anything more than declarative in nature. Countries that do not have laws against Holocaust denial are unlikely to extradite citizens to be tried in Israel for the crime, although Israel's protective measure would not require such a law to be on their books, according to Justice Ministry officials. Another problem is the fact that Holocaust denial is a crime of expression, and most countries treat such crimes liberally. (*Jerusalem Post*, July 19, 2004)

Anti-Semitism a Crime in Israel

Moves are afoot in Israel to create a special court that would try so-called anti-Semitic crimes. Politician Eliezer Cohen claims that the International Court of Justice in the Hague has failed to deal with anti-Semitism and any other crimes against the Jews. "The hatred of Jews today, which is being promoted by wicked incitement, is no less than during past generations", he said. Under this proposed law, anti-Semitic crimes would be prosecuted in Israel no matter where they were perpetrated. (*Maariv International*, July 21, 2004)

Ariel Sharon and S. Klarsfeld Urge Jews to Leave France

The alleged rise in anti-Semitism in France can best be thwarted by Jews leaving the country. "One of the lessons of the Holocaust is that even if you want to fight against a wave of anti-Semitism, the best [thing] is to leave if you can," Klarsfeld said during a visit to Israel. The French government sees the increase in attacks against the 600,000 Jews in France by mainly a second and third generation of violent Muslims, of which there are 6 million in France. Klarsfeld said history has proven it would have been best "had the Jews of Poland and the Jews of Austria left Europe when they could have." (*Jerusalem Post*, June 19, 2004) Klarsfeld's comments were followed by a similar statement by Israel's prime minister Ariel Sharon a month later, which caused some diplomatic tension between France and Israel. (*Daily Telegraph*, July 19, 2004)

'Anti-Semitic' Attack Fabricated

A 23-year old French woman claimed on July 9, 2004, that a gang of six youths attacked her on a suburban train outside Paris, slashing her clothes and drawing swastikas on her stomach after mistaking her for being a Jewess. The woman later admitted to "having made knife cut marks on herself, cut off a lock of her own hair and drawn swastikas on her body," a police report stated. Investigators said closed-circuit cameras at the station northeast of Paris where the woman said the attackers had left the train did not show the six youths. The woman has been placed in preventive detention for falsely reporting a crime. She could face up to six months in prison and a 7,500-euro (9,200-dollar) fine if tried and convicted. (*AFP*, July 14, 2004)

British Tory Leader a Holocaust Liar

British Tory leader Michael Howard claims his paternal grandparents died in Auschwitz, and his aunt survived the gas chamber:

"While at Auschwitz she had been in a gas chamber three times and for various reasons – once they actually ran out of gas – had got out to tell the tale." (Independent, July 3, 2004)

Michael Howard's tale resembles that of Moshe Peer who told a similar story of his six-fold survival of gassings as a child in the non-existing gas chamber of Bergen-Belsen camp (*The Gazette*, Montreal, August 5, 1993). Howard is either ignorant or a liar – but probably both.

Wall Street Journal: Little Forensic Evidence for Holocaust

The Auschwitz-Museum is about to turn the ruins of the Birkenau crematories, which have been forgotten and neglected since the end of the war, into memorials, for which these material traces refuting the Holocaust will have to undergo some kind of manipulation = tampering. The *Wall Street Journal* wrote about it

"[...] there is little forensic evidence proving homicidal intent. [...] The dearth of hard evidence has fueled a growth industry in Holocaust-denial."

The revisionists' complaint is simple: They demand a proverbial 'smoking gun' to prove that the Nazis deliberately and systematically designed an industrial system of extermination. They do not deny that millions of European Jews died from malnutrition, exhaustion and disease. They do not even deny that Zyklon B gas was employed at Auschwitz, but they claim it was used for delousing rather than homicidal purposes." (Wall Street Journal, July 7, 2004)

Revisionists do indeed demonstrate that not millions of Jews died in the area under German control, but hundreds of thousands. Revisionists further demand that material traces of a claimed crime are not tampered with and turned into memorials, but are analyzed with state-of-the-art technologies to determine facts and dispel myths.

Christopher Browning's Latest Book: "Euphoria" Did it!

Neil Ascherson's review of Christopher Browning's latest book, *The Origins of the Final Solution*, is dated and redundant, as is Browning's own effort in explaining world history during 1933-45. This is because without a reference to Professor Kevin MacDonald's trilogy on Judaism, any explanation will remain unbalanced and follow the well-worn path of Judeo-centric victimology that placed Hitler's 'hatred for the Jews' as the motivational force that caused this world conflict. Naturally, as was also evident in the recent US reports on the 9/11 tragedy, the role of Judaism's aims and objectives is swept under the carpet, is claimed not to exist, and anyone daring to postulate such is immediately branded an "anti-Semite" – not to mention those who prove that there was no such thing like "the Holocaust." No wonder Browning claims it was the abstract noun "euphoria" that caused what he calls "The Final Solution." After Hilberg's mind-reading now Browning's euphoria. Where are you, euphoria? (*Observer*, May 23, 2004)

Wiesenthal Center's 'Last Chance' Hunt for 'Nazis'

The much publicized search for alleged octogenarian soldiers who fought in World War Two is set to begin on September 21, 2004. The Jerusalem-based head of the Wiesenthal Center, Dr Efraim Zuroff, is offering US\$10,000 for each 'war criminal' turned in. Similar actions will also run in Austria, Poland, Romania, Croatia, Hungary, Ukraine and Argentina. The deputy head of Poland's Institute of National Remembrance, which oversees the prosecution of war criminals, Witold Kullesza, said Poland should not be included in "Operation Last Chance." He says the country has been consistently committed to prosecuting war criminals since the end of the war, and has successfully convicted a number of 'perpetrators' of the 'Holocaust.' (*BBC News Online*, June 16, 2004)

'Nazi Hunter' Wiesenthal Given Knighthood

Nazi hunter Simon Wiesenthal has been given a honorary knighthood to for a "lifetime of service to humanity" by helping bring Holocaust perpetrators to justice, the UK Foreign Office says. (*Reuters*, June 19, 2004)

USA to Deport 80-Year-Old Ukrainian

Jakiw Palij, who had come to the US after the war and acquired US citizenship, was recently stripped of it because he was a guard at the Trawniki labor camp. On June 9, 2004, US Immigration Court judge Robert Owen ordered Palij's deportation to Ukraine. Federal prosecutors from the OSI did not directly accuse Palij of participating in any killings, but said his position as a guard made the killings possible. (*Forest Hills Ledger*, June 17, 2004)

German Court: 95-Year-Old Man too Old for Prison

The German Federal Supreme Court in Leipzig, Germany's second highest court, overturned a 2002 conviction by the Hamburg district court and ruled that Friedrich Engel, 95, is too old for a new trial. He was charged with having been involved in a shooting of 59 Italian prisoners in a reprisal act for a bomb attack by partisans on German soldiers. Engel claimed he watched the execution on orders. (*Reuters*, June 27, 2004)

Estonian War Veterans Dare to Celebrate

On July 6 the Estonian Freedom Fighters Association organized its 12th annual event in Tallinn, to which over 1500 Estonian World War II veterans attended and celebrated the 60th anniversary of their fight against Soviet Union forces. Usual Jewish groups, including a Rabbi from Russia, protested because not one of the former SS soldiers has been prosecuted for allegedly committing crimes against the Jewish people. (*Radio Free Europe*, July 22, 2004)

Last German Prisoner of War Back Home

At age 80 the last German prisoner of war came back from Russia. Teacher Franz Steeg was taken prisoner in 1943 by the Soviets. In 1950 he married a girl he met in a Soviet forced labor camp. After his release, the Soviets refused to let him leave the country. After the Soviet Union collapsed, Steeg, then 70, did not dare to apply for a visa. It required the aid by German researchers who found documents about his case in Russian ar-

chives to initiate his repatriation. He came back in July 2002 together with his granddaughter Svetlana. (*AFP*, July 13, 2002)

Controversial Belzec Memorial Opened

Long forgotten and hidden in eastern Poland, the former Belzec transit camp has now its own memorial, where the death of up to 600,000 Jews is commemorated, who are claimed to have been killed there between 1942 and 1943 – even though forensic research conducted in the late 1990s has shown that these claims are exaggerated probably by the factor of 100,000 (see C. Mattogno, *Belzec*, T&DP 2004). Because the construction of the memorial allegedly desecrates Jewish remains, the Polish government faces a lawsuit filed by some U.S. Jews. (*JTA*, June 3, 2004) The construction of yet another holy site of the HoloHoax sure destroyed some forensic evidence and will prevent any further future investigation.



‘Holocaust’ Monument in Belarus

On July 18, 2004, a ‘Holocaust’ monument was opened by a ceremony attended by the ambassador of the U.S., Germany, French, and other nations. (*AP*, July 18, 2004)

Denmark Pressured to Investigate WWII Collaboration

60 years after the war the Danish government is under pressure to set up a “truth commission” to investigate German war crimes following publication of a book revealing the extent, to which ordinary Danes collaborated with German units slandered as “death squads” during the Second World War. (*Independent*, June 16, 2004)

‘Holocaust Survivors’ Sued for not Paying Commission

Holocaust survivors who signed up with a company submitting claims to Germany on their behalf are now being sued by Yaffa Golan Investments and Finances Ltd. for not paying the 10% commission it demanded for representing them. Eran Huppert, attorney for two of the defendants, claims the company acted illegally and took advantage of the helplessness of his clients, who are in poor health. Yaffa Golan claims the defendants are “opportunists” seeking a chance to avoid paying the company’s fee. And so it goes on... (*Haaretz*, July 16, 2004)

In-Vitro Fertilization Hampered by Hitler

Because of Germany’s Hitler paranoia, German lawmakers and scientists do not dare doing reasonable research into genetic health and fertility issues. Futile attempts of coming to terms with a past that will not pass – the shadows of Third Reich eugenics, euthanasia and racial research – was also the issue of an address given at the European Society of Human Reproduction and Embryology conference in Berlin by Professor Rolf Winau. (*BBC News Online*, June 28, 2004) No wonder German science is falling by the wayside.

Cinema Advertisement with Hitler Painting

Japanese commercials advertising the Toshiba movie “Max” about a Jewish art dealer who was a close friend of Hitler during WWI lasted only a few days. Because a Hitler painting was used in it, Jewish protest led to a quick cancellation. (*Die Gemeinde*, Vienna, March 2004).

Greek Journalist Accuses Jews of Muzzling Free Speech

Kostas Betinakis, a former foreign editor of Greece’s largest newspaper *Ta Nea*, accused Greek Jews of being puppets of the Israeli government and of censoring criticism of Israeli policies. Jewish pressure groups accused Greeks of anti-Semitism because of their critical stance against Israeli oppressive policies, which were also depicted in several drastic cartoons. As a reaction, Jewish groups threatened a boycott of the Greek Olympics. (*JTA*, May 24, 2004)

Jews Relentless In Pursuit of Internet Censorship

A highly recommended paper listing a growing series of Jewish attempts to censor the internet – a prospect of what is to come – was published by Jeff Hook in the *National Vanguard* (www.nationalvanguard.org/story.php?id=3149)

Irving’s New Zealand Visit under Threat

The Jewish community has asked the Government to keep controversial author David Irving out of the country. (*New Zealand Herald*, July 17, 2004) They succeeded.

Book Burning in Finland

Finish public prosecutors want to confiscate and burn the Finnish translation of Robert Wilton’s book *The Last Days of the Romanovs*, which includes revealing data about the Jewish origin of the communist revolution in Russia in 1917/18 (you can order the English version from CHP). A new preface added to this Finnish edition is the reason for this act of censorship, since it sweepingly blames Jews for many calamities in mankind’s history. (*Helsingin Sanomat*, January 27, 2004)

Radio Station Closed by Canadian Authorities

Canadian authorities refused to renew the license of the Quebec City Radio Station CHOI, among others because the station’s commentator Andre Arthur had remarked that many African students at Laval University are children of dictators. When the radio station brought forth evidence that this was true, they were told that truth is no defense.

Zündel Case Reaches Crisis Point

One of the world’s veteran Revisionists, Ernst Zündel, imprisoned since February 5, 2003, continues to languish in a cell in Toronto’s Detention Centre. Proceedings before judge Pierre Blais have been marked by the judge’s arbitrary decisions. Defense counsel Peter Lindsay’s various motions have been dismissed, he has been excluded from privileged information emerging out of secret meetings, and the judge’s final decision cannot be appealed. Defense counsel’s move to contest this in Canada’s Supreme Court may be set down after Judge Blais has made his decision on the matter thus making the Supreme Court action irrelevant. The last hearing date set so far is on

Sept. 15, which would enable the judge to send Ernst Zündel to Germany the next day.

French Revisionist's Prison Term Doubled

In his appeal, the prison term handed down against French revisionist Vincent Reynouard, 34, for distributing the film *The Tragedy of Oradour-sur-Glane: 50 Years of Official Lies* was doubled from one year to two years on June 10, 2004, of which 18 are suspended (cf. *TR* 1/2004, p. 118). The fine to be paid to survivors was reduced from €10,000 to €1,000. (*The Scotsman*, June 10, 2004)

German Lawyer Banned from Practicing

On April 8, 2004, the German County Court Berlin-Tiergarten banned German lawyer Horst Mahler from practicing law. Mahler is currently on trial in Germany for his revisionist views. Because he continued to make revisionist remarks during his pleadings (incitement to hatred under German law) and due to his ongoing accusations against the German governmental system (denigration of the German constitution), the court decided that he is unfit to serve as a lawyer. (ref. 351 Gs 745/04) In the meantime, two co-conspirators of Mahler (Ursula Haverbeck and E.O. Cohrs) have been sentenced to a fine of some \$4,000 by the county court Bad Oeynhausen.

German Government Goes Nuts over Music CDs

German police raided 333 homes in Germany in search of music CDs containing outlawed right-wing music. A total of 342 persons are being prosecuted for this. (*Stuttgarter Zeitung*, March 25, 2004) A few months later, schools in the Germany were flooded with some 250,000 free CDs containing right-wing music with titles like "project schoolyard," "adaptation is cowardice," or "songs from the underground." The German government now floods German schools with leaflets to counter this music campaign.

Prosecuted for Wearing Military Decoration

In protest against the demolition of a WWII veterans' memorial in West Germany, some old German WWII veterans assembled with their Military decorations. One of the veterans, Otto Riehs, had his home raided by the German police and is now facing criminal charges for wearing his "Ritterkreuz" (knight's cross), because there is a swastika on it. (*Deutsche Stimme*, April 2004, p. 11)

German Authorities Blind on the Left

Whereas German authorities claim they can do nothing to prevent a left-wing grass root initiative to collect and publish personal details of right-wingers (*Die Welt*, Feb. 3, 2004), a similar initiative by a right-wing organization to collect personal details of left-wingers was swiftly declared illegal, the right-wing organization banned (*Neues Deutschland*, Jan. 26, 2004).

German Army can Fire Patriots

Since the German army depends on loyal soldiers, the German Federal Civil Court decided that it can exclude soldiers from service who are members of a patriotic party, in that case

of the modestly right-wing *Republikaner* (loyal, Sept. 2003). Thus, if German soldiers are not allowed to be patriots, they all have to be traitors!

Berliner Zeitung Opposes German Censorship Law

The leading newspaper of Germany's capital Berlin criticized German law prohibiting Holocaust revisionism:

"This prohibition protects [...] a value which has been unknown in the history of law for good reasons: a historical image proscribed by the government. [...]"

It does not serve the truth if the truth is put down in law books instead of in the heads of the citizens. Truth is not served if it must be believed, not because it is irrefutable, but because it is ordered. [...] if governments take charge of writing history, leaving historiography not up to society but stipulating it by penal laws, then this does not tell us anything about this historical truth, but everything about such governments [...]."

In order to get away with such criticism, this article spreads the calculated lie by Jewish author Peter that revisionists would claim that Auschwitz never existed:

"The government intervenes a second time in the same matter: first to build Auschwitz and to let it operate, and a second time to punish everyone who claims that it did not exist."

This article also finds the exact determination of the Auschwitz victims with mathematical equations repulsive:

"[...] the mathematical equations used by paleo- and neo-Nazis to 'down-calculate' the number of victims may be repulsive [...]"

It seems that the author of this article hates math, the inescapable logic of which he wants to escape by slandering those mathematicians as "neo-Nazis." It is the exact opposite: Those exaggerated, deceptive, untrue victim numbers of 9, 4, and 1.5 million, invented and spread by Poles, Communists, and Jews all over the world, are repulsive. (*Berliner Zeitung*, April 27, 2004)

German Army Professor Endorses Torture

Torture as an emergency measure against terrorists is legitimate according to professor Michael Wolffsohn, historian at the University of the German Army in Munich:

"We will fail if we use Gentleman methods to fight terrorism. [...] As one of the means against terrorists I consider torture or the threat of it as legitimate, indeed." (AP, May 5, 2004, *Spiegel*, May 11, 2004)

The German penal law, however, outlaws the use of torture (§343). Prof. Wolffsohn is Jewish.

Herero Lawsuit against Germany Undeliverable

Washington has refused to deal with a lawsuit the Herero tribe in Namibia intended to file against Germany. They want to get 2 billion dollars in reparation for the quenching of the Herero uprising against their German colonial masters in 1904. Now the Hereros look for diplomatic support to enable them to sue Germany (*Spiegel*, Feb. 9, 2004).

Updated: July 27, 2004

The Revisionist

Journal for Critical Historical Inquiry

Volume 2 • Number 4 • December 2004



Top: Painting by Oskar Aul, a German born in 1927 in the Volga area of Russia. In 1941 he was deported to Siberia with millions of other Volga Germans, where they had to perform forced labor until after the war.

Right: Memorial for inmates forced to work for the National Socialists. There is no similar memorial for the millions of Germans who became slaves of the Allies during or after the war.



Jürgen Graf, *GIANT With Feet of Clay. Raul Hilberg and his Standard Work on the “Holocaust”*

This outstanding short study provides a merciless demolition of the central claims of the Holocaust thesis by way of a probing examination of Raul Hilberg’s canonical work *The Extermination of the European Jews*. By narrowing his focus to those pages in *Extermination* that deal directly with the plans, program, method, and numerical results of the alleged Nazi mass murder of the Jews, Graf relentlessly exposes the weakness and, often, absurdity of the best evidence for the extermination program, the gas chambers, and anything like the six million death toll. *Giant* is devastatingly funny in its destruction of Hilberg’s flimsy attempts to portray mass gassing and cremation at Auschwitz and Treblinka; its focused brevity makes this book both an excellent introduction and a fine refresher course on the essentials of the revisionist case. **160 pp. pb, 6"×9", ill., bibl., index, \$/€9.95-; £7.-**

Jürgen Graf, Carlo Mattogno, *Concentration Camp Stutthof and its Function in National Socialist Jewish Policy*

The NS concentration camp of Stutthof (West Prussia) has never been studied by western historians. Heretofore only Polish communist writings existed, to be treated with caution. According to this literature, Stutthof was a ‘makeshift’ extermination camp. Jürgen Graf and Carlo Mattogno have examined this view of Stutthof based on Polish literature and documents located in Russian, Polish, and Dutch archives, paying particular attention to mass transports to and from Stutthof in 1944. The authors prove that the Stutthof camp did not serve as a “makeshift” or any other kind of extermination camp, but that the room claimed to have been used as a homicidal gas chamber was never anything else but a delousing chamber. *Concentration Camp Stutthof* also sheds some light on the fate of those prisoners who were deported to Auschwitz but were never registered in that camp. This is a milestone of research, that no serious historian can afford to ignore. **122 pp. pb, 6"×9", b/w & color ill., bibl., index, \$/€15.-/£10.-**

Jürgen Graf, Carlo Mattogno, *Concentration Camp Majdanek. A Historical and Technical Study*

Little scientific investigation has been directed toward the camp Lublin-Majdanek in central Poland, even though orthodox Holocaust sources claim that between 50,000 and over a million Jews were murdered there. Until the appearance of *CC Majdanek*, the only works on Majdanek were written under Poland’s communist regime. Mattogno and Graf have filled this glaring research gap with a monumental study that expertly dissects the evidence available on Majdanek. Based on exhaustive research of the primary sources and of the physical remainders of the former camp, this book strikes a death blow to the lie of homicidal gassings at Majdanek. The authors’ investigations lead to unambiguous conclusions about the real history of the camp, which thoroughly destroy the official theses without excusing the abuses tolerated by Majdanek’s wartime commanders. Once again Mattogno and Graf have produced a careful investigative work that sets the standard for treatments of Majdanek. **320 pp. pb, A5, 6"×9", b/w & color ill., bibl., index, \$/€25.-/£18.-**

Don Heddesheimer, *The First Holocaust. Jewish Fund Raising Campaigns With Holocaust Claims During And After World War One*

Six million Jews threatened with imminent holocaust: this allegation was appearing in U.S. media – but the year was 1919! Don Heddesheimer’s substantive *First Holocaust* documents post-WWI propaganda that claimed East European Jewry was on the brink of annihilation, regularly invoking the talismanic six million figure. It details how that propaganda was used to agitate for minority rights for Jews in Poland, and for Zionism and Bolshevism in Poland and Russia. It also demonstrates how Jewish fundraising operations in America raised vast sums in the name of feeding Polish and Russian Jews, then funneled much of the money to Zionist and Communist “constructive undertakings” – including banks, unions, and kibbutzim – rather than to starving Jews. *The First Holocaust* is a valuable study of American Jewish institutional operations at a fateful juncture in Jewish and European history, an incisive examination of a cunningly contrived campaign of atrocity and extermination propaganda, two decades before the alleged WWII Holocaust. An indispensable addition to every revisionist’s library. **ca. 140 pp. pb., 6"×9", ill., bibl., index, \$/€9.95-/£7.-**

Arthur R. Butz, *The Hoax of the Twentieth Century. The Case Against the Presumed Extermination of European Jewry*

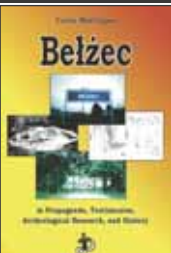
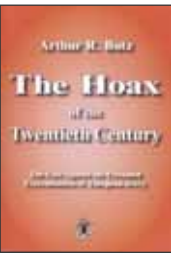
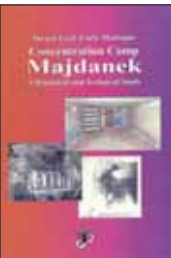
The first book to treat the central questions of the Holocaust allegation with academic rigor, *The Hoax of the Twentieth Century* created Holocaust revisionism as a scholarly discipline with its first appearance in 1976. Few historians could have devised the brilliant strategy that is central to *The Hoax*: Butz’s focus on information long available to the Allies on the operations of Auschwitz, a strategically important petrochemical center. *The Hoax*’s chapters on the question of Allied knowledge of Auschwitz have busied orthodox experts for nearly three decades with trying to explain how mass operations could have gone unnoticed – to no avail. *The Hoax* remains at the center of revisionist inquiry, valuable even in those few areas in which it has been superseded by subsequent research: a book that, especially in this handsome new design, needs to be read and re-read by every serious revisionist. This *new edition* comes with several supplements adding new information gathered by the author over the last 25 years. **506 pp. pb, 6"×9", ill., bibl., index, \$/€25.-; £18.-**

C. Mattogno, J. Graf, *Treblinka. Extermination Camp or Transit Camp?*

Holocaust survivors report that at least 700,000, and perhaps as many as 3 million people primarily of Jewish faith were murdered in the Treblinka camp, located in eastern Poland, between the summers of 1942 and 1943. Various murder weapons are claimed to have been used: mobile or stationary gas chambers; quicklime; hot steam; high voltage; machine guns; vacuum chambers; chlorine gas; Zyklon B; and diesel exhaust gas. According to the witnesses, the corpses of the victims were finally incinerated on pyres as high as a multi-story building without leaving any traces. In the first part of *Treblinka*, the official account of the camp is subjected to a thorough critique of its historical genesis, inner logic, and technical feasibility. The authors’ analysis reveals that the historical picture prescribed by penal law in many European countries is nothing more than an unbroken chain of absurdities. The second part of *Treblinka* reconstructs from painstaking analysis of the extant evidence Treblinka’s actual function as a transit camp for Jews on route to other locations. **370 pp. pb, 6"×9", ill., bibl., index, \$/€25.-/£18.-**

Carlo Mattogno, *Belzec in Propaganda, Testimonies, Archeological Research, and History*

Witnesses report that at least 600,000, if not as many as 3 million Jews, were murdered in the Belzec camp, located in eastern Poland, between Nov. 1941 and Dec. 1942. Various murder weapons are claimed to have been used: diesel gas chambers; quicklime in trains; high voltage; vacuum chambers. According to witnesses, the corpses were finally incinerated on huge pyres without leaving any traces. For those who know the stories about Treblinka, this all sounds too familiar. The author has therefore restricted this study to aspects, which are different and new compared to Treblinka, but otherwise refers the reader to his *Treblinka* book. The development of the official image portrait of Belzec is explained and subjected to a thorough critique. In contrast to Treblinka, forensic drillings and excavations were performed in the late 1990s in Belzec, the results of which are explained and critically reviewed. These findings, together with the absurd claims by ‘witnesses,’ refute the thesis of an extermination camp. **140 pp. pb, 6"×9", ill., bibl., index, \$/€12.-/£8.-**



The Revisionist, Volume 2, Number 4, December 2004

Castle Hill Publishers



For US: Tollfree: 1(877) 789-0229; International: ++1(773) 769-1121; Fax: ++1(413) 778-5749

Send check or MO to Castle Hill Publishers, PO Box 257768, Chicago, IL 60625, USA; online: www.vho.org/store

The Revisionist • Journal for Critical Historical Inquiry

Publisher: Castle Hill Publishers, PO Box 257768, Chicago IL 60625, USA; chp@vho.org
PO Box 118, Hastings, TN34 3ZQ, UK

Established: in Fall 2002, first edition in February 2003

Chief Editor: Germar Rudolf; tr@vho.org

News & Civil Rights Editor: Dr. Fredrick Töben; news@vho.org

Copy Editor: Perry Huntoon; proof@vho.org

Subscriptions: chporder@vho.org; phone: 1(773) 769 1121

Fax: USA: ++1(413) 778-5749; UK: ++44(8701) 387263 (faxes to both numbers reach us immediately by email)

Internet: http://www.vho.org/tr;

Advertisements: price list from Jan. 1, 2003; please ask us for our Media Data (www.vho.org/tr/MediaData.pdf).

ISSN: 1542-376X

Foreign Language Editor: Jürgen Graf

Reviews: reviews@vho.org

Books Orders: US/CAN: See back cover;

UK & Europe: use website or UK address

Online Book Store: www.vho.org/store

Publication Dates: quarterly; some 120 pages, perfect bound.

Subscriptions including shipping, for U.S.:

– Normal: \$55 (3 years: \$150).

– Students: \$38 (3 years: \$96) (please send photocopy of ID).

– Supporter: \$100 (3 years: \$270).

– Free: donors with a yearly donation volume ≥\$55 receive *The Revisionist* for free for one year, but are then asked to convert this into a normal subscription.

For foreign subscription rates please see the inside back cover.

Single Issues: \$15*

Trial Issues: free. Just ask us for one!**

Promotion Copies: Free promotion copies and promotion material for *The Revisionist* is available. Please get in touch with us.

Shipping: *The Revisionist* is currently printed in, and shipped from, the United States; all subscription rates include shipping.

Payment terms: 60 days net.

– cash: preferably US\$; we can also accept € and GB£.

– checks: make payable to Castle Hill Publishers

- in US\$ only if drawn on a U.S. bank! Add \$5.- processing fee for Canadian bank!
- in GB£ only if drawn on a British bank!

• in € only if drawn on a bank within the European Currency Union. Add a processing fee of €7.50.

– online with credit card: www.vho.org/store.

– transfer: we have bank accounts in the UK and the U.S. See www.vho.org/store/pay.html for details

Cancellation: 3 months before the end of your current subscription, otherwise the subscription will renew automatically for another (3) year(s).

Copyrights: Reprint of published articles only with written permission. All rights reserved.

Royalties: We pay scholars suffering persecution a royalty for contributions published in our periodical. This seems to be the most appropriate way to help them.

Support: Should you consider our work valuable, we cordially ask you to support us according to your possibilities, be it by subscribing to our periodical, by donating subscriptions to others, by hiring new (potential) subscribers, by volunteering for our editorial efforts (proof-reading, translations, marketing), or even by donating funds. Any financial surplus will flow 100% into researching important historical topics.

Requirements for the Publication of Articles in *The Revisionist*

Requirements of Content:

Topics: History, especially modern history; also freedom of speech and freedom of science. If possible, new and hitherto unpublished reports, overviews, and research papers;

Style: Systematic structure; objective; backing up of factual statements with references; separation of opinion from factual statements.

External Requirements: For understandable reasons, we will also publish articles written under a pen name, which will, of course, be treated as highly confidential. Contributions sent in anonymously, which are also welcome, can only be published if their content is ready for print.

There is no restriction regarding the length of contributions. However, contributions which exceed 10 pages of our journal (some 50,000 characters or 9,000 words), may be split in several parts and published in consecutive issues. In such cases, the structuring of articles should allow such a partition.

Articles of two pages and more should include illustrations to break up the text (covers of works dealt with, document facsimiles, portraits of personalities and authors, pictures of historical events, maps, etc.).

Procedure: Except for articles sent in anonymously, proofs of all

articles considered for publications will be sent to the authors; no right for publication arises from this. The editors reserve their right to determine in which issue such articles will be published. Royalties are paid only in case the author(s) suffer under social and/or legal persecution for expressing her/his opinions. Authors receive only one proof copy. If expressively wished, we can send up to five proof copies.

Data: We prefer to receive contributions per email. We can process various data carriers (PC, 3.5”/1.44MB, and ZIP/100 or 250 MB, CD ROM). The file formats of all major type-setting and DTP programs can be read; for reasons of portability, file formats of *.rtf (Rich Text Format), *.html (HyperTextMarkupLanguage, *i.e.*, Internet files) and MS-Word files are preferred. Please do not send manuscripts by fax, as this renders optical character recognition almost impossible. Images can be sent in all usual data formats (*.gif, *.jpg, *.png, *.tif...) and also as hard copies.

3.5” floppy disks as well as unsolicited manuscripts will not be sent back; solicited manuscript as well as image hard copy only if expressively desired.

*Should you agree to these conditions,
we are looking forward to receiving your papers.*

GET A CURRENT TRIAL COPY NOW!

☐ Yes, I want a ***FREE*** trial copy of **The Revisionist** (Only one copy for each new customer!)

SUBSCRIBE NOW!

☐ Yes, I want to ***subscribe*** to **The Revisionist** (TR). The subscription starts with the next issue published after I subscribed. I will receive a renewal notice each time my subscription expires.

(Please check the subscription type you prefer. When sending in this slip, you can include payment by check/money order made out to Castle Hill Publishers, or you can wait until we send you an invoice with further instructions on how to pay.):

Subscription Type:	USA		Canada & Overseas Ground		Overseas Air	
Duration:	1 Year	3 Years	1 Year	3 Years	1 Year	3 Years
Support:	<input type="checkbox"/> \$100.00	<input type="checkbox"/> \$270.00	<input type="checkbox"/> \$125.00	<input type="checkbox"/> \$337.50	<input type="checkbox"/> \$140.00	<input type="checkbox"/> \$378.00
Normal:	<input type="checkbox"/> \$ 55.00	<input type="checkbox"/> \$150.00	<input type="checkbox"/> \$ 68.75	<input type="checkbox"/> \$187.50	<input type="checkbox"/> \$ 77.00	<input type="checkbox"/> \$210.00
Student:*	<input type="checkbox"/> \$ 38.00	<input type="checkbox"/> \$ 96.00	<input type="checkbox"/> \$ 47.50	<input type="checkbox"/> \$120.00	<input type="checkbox"/> \$ 53.20	<input type="checkbox"/> \$142.80

Prices in US-Dollars/GB Pound Sterling. including shipping; † Proof required. Please send in a photocopy of your student ID.

Name

Address

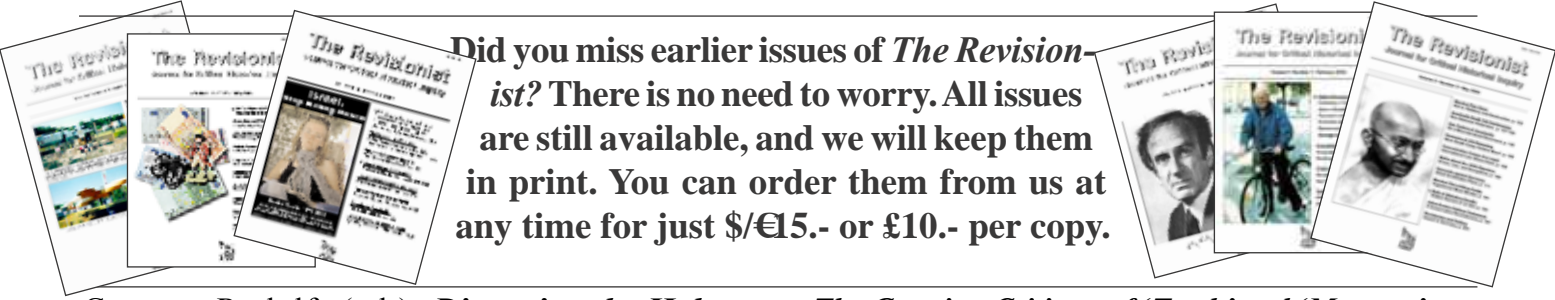
Town, State/Province, ZIP/Postal Code

Country, if not USA

Date

Signature

Send your order to:
Castle Hill Publishers
USA: PO Box 257768, Chicago, IL 60625
Fax: ++1 (413) 778-5749
UK: PO Box 118, Hastings, TN34 3ZQ
Fax: ++44 (8701) 38 72 63
Email: chporder@vho.org



Did you miss earlier issues of *The Revisionist*? There is no need to worry. All issues are still available, and we will keep them in print. You can order them from us at any time for just \$/€15.- or £10.- per copy.

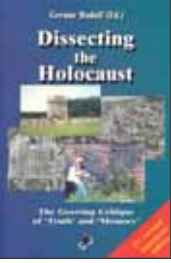
Germar Rudolf (ed.), ***Dissecting the Holocaust. The Growing Critique of ‘Truth’ and ‘Memory’***

Dissecting the Holocaust is the blockbuster anthology that struck Holocaust orthodoxy a body blow from which it has never recovered. *Dissecting* marshals the work of 17 researchers to subject the conventional historiography of the Holocaust to careful, precise, methodical, and withering analysis. G. Rudolf on how chemistry weakens the case for gassing in Auschwitz; C. Mattogno and F. Deana on the crematory ovens of Auschwitz; R. Faurisson, M. Köhler, and C. Jordan on how testimony was coerced and convictions manufactured; F.P. Berg, I. Weckert, C. Mattogno, and A. Neumaier on the technical absurdities of gassing claims for German mobile and stationary gas chambers; U. Walendy and J.C.Ball on analysis of photos alleged to depict the crimes or their locations; Rudolf on the evidence for Jewish losses during WWII; J. Graf on myths about concentration camps; and more. *Dissecting’s* handsome design and format lend themselves well to the numerous illustrations, with which these leading revisionists advance the wealth of evidence against the Holocaust myth. This is a book – *the* book – that every revisionist needs to own, and to read. **2nd, revised paperback edition! 616 pp. pb, 6"×9", b/w ill., bibl., index: \$/€30.-, £20.-**

Germar Rudolf, ***The Rudolf Report. Expert Report on Chemical and Technical Aspects of the ‘Gas Chambers’ of Auschwitz***

In 1988, American expert for execution technologies Fred Leuchter prepared an expert report about the alleged gas chambers of Auschwitz. His conclusion: technically impossible. Ever since, Leuchter has been massively attacked. In 1993, Rudolf, at that time a researcher at a prestigious German Max-Planck-Institute, published a thorough forensic study about the alleged gas chambers of Auschwitz which irons out the deficiencies and discrepancies of the *Leuchter Report*, but confirms its basic conclusion: technically impossible. The *Rudolf Report* analyzes all existing evidence on the Auschwitz gas chambers and exposes the fallacies of various failed attempts to refute Leuchter’s and Rudolf’s findings. The conclusions are quite clear: The alleged gas chambers of Auschwitz could not have existed. In the appendix, Rudolf describes his unique persecution due to his controversial studies.

455 pp. A5, b/w & color ill., bibl., index; pb: \$/€30.-/£20.-; hardcover: \$/€45.-/£30.-



If you do not want to cut the cover of this issue of *The Revisionist*, simply photocopy this page and fill out the copy.

* shipping included within the U.S.; add 10% for Canada & Mexcio, 30% overseas surface, and 40% overseas airmail. / ** Only one copy for each new customer

Contents

A Two Year Experiment.....	362
<i>By Germar Rudolf</i>	
German Forced Labor and its Compensation	364
<i>By Prof. Emil Schlee</i>	
How a TV Documentary Turned a British War Crime into a German War Crime.....	369
<i>By Paul Amner</i>	
Sauna a “Crime”?	371
<i>By Dipl.-Ing. Werner Rademacher</i>	
Auschwitz: The Paradox of Experiences.....	374
<i>By Dipl.-Ing. Gerhart Baum</i>	
Reality and <i>Wirklichkeit</i>.....	379
<i>By Ernst Manon</i>	
The Elusive Holes of Death.....	385
<i>By Germar Rudolf</i>	
“No Holes, No Gas Chamber(s)”	387
<i>By Carlo Mattogno</i>	
The Openings for the Introduction of Zyklon B – Part 1: The Roof of the Morgue of Crematorium I at Auschwitz.....	411
<i>By Carlo Mattogno</i>	
The Openings for the Introduction of Zyklon B – Part 2: The Roof of Morgue 1 of Crematorium II at Birkenau	420
<i>By Carlo Mattogno</i>	
Reply to Carlo Mattogno and the Editor on the Gas Detectors	437
<i>By Arthur R. Butz</i>	
The Rudolf Report: “Psychopathological and Dangerous”	440
<i>By Pierre Guillaume</i>	
Obituary	
<i>Memories about Russell Granata (Aug. 22, 1923 – Aug. 14, 2004), by Carlo Mattogno.....</i>	
<i>442</i>	
Legends, Lies, Prejudices	
<i>England’s Keele University Spreads Holocaust Propaganda, by Germar Rudolf</i>	
<i>444</i>	
<i>The Mermelstein Lie, by Doris Hartmann.....</i>	
<i>446</i>	
Reviews	
<i>The International Auschwitz Controversy, by Germar Rudolf.....</i>	
<i>449</i>	
<i>Forced Prostitution, by Paul Amner</i>	
<i>453</i>	
<i>The Courage of a Secure Retiree, by Germar Rudolf</i>	
<i>455</i>	
Book Notices	467
<i>By Francis Dixon</i>	
In Brief	469

A Two Year Experiment

By Germar Rudolf

Publishing a revisionist periodical with scholarly ambitions is not exactly what can be called a profitable enterprise. Not only that there aren't too many people who appreciate dissenting views on politically relevant topics of recent history, but also because scholarly literature simply isn't meant to be absorbed by a mass market. It is reserved for people with an interest in special topics who are educated well over the average. The current print run of this magazine – a mere 500 copies per issue – is not only a result of this, but also a result of the fact that I seem to be unable to get the message out that this periodical actually exists. There is a strange silence out there about it. Many individuals and entities whom we would consider to be interested in revisionism and in a revisionist magazine flourishing, actually do the exact opposite: they obscure its existence from the world. Is it because they fear a competitor? Or is it simply thoughtlessness or carelessness?

In other words: *The Revisionist* is not only making no money, it is actually a huge financial loss. The time spent to put it together can never be covered by the subscription price. So why bother?

That kind of reasoning is exactly why Mark Weber, director of the Institute for Historical Review and editor of the suspended *Journal of Historical Review*, indicated in early January 2005 in a private conversation that he has no intention of resurrecting the *Journal*. After it had dropped below the mark of 200 subscribers in 2002, it would now probably be hard pressed to find 100 readers.

I started *The Revisionist* in 2003, because around that time Mark Weber made it clear by his inactivity that the *Journal of Historical Review* would cease to exist. At that time he claimed that it was only “temporarily suspended,” but I then assumed that this was its demise, and rightly so, as it appears now.

Can historical revisionism exist without a reputable periodical where the most important scholarly works appear or are at least announced, and where the theories of its opponents can be analyzed and refuted? Perhaps it can, but it sure would live a life in the catacombs of society, without a voice anybody would be able to hear and to take seriously. And this should be avoided as long as we all can.

This is not just a matter of status and reputation, but it is also a matter of survival. As all social groups, revisionism as well can survive and prosper only if we can prove to the public that we have a good cause. Our survival re-

quires that we attract at least as many new customers, supporters, volunteers, scholars, and writers, as we unavoidably lose when our aged friends pass away. A periodical is vital to show vitality, it is pivotal to show academic competence, and it is central to bringing the most recent scholarly news about our ongoing research and revelations about censorship against dissenters out into the world. Somebody has to do it.

I dreaded the moment in late 2002 when I saw that nobody else would do it, so I had to do it. I knew I would have to spend uncounted weeks and large amounts of money to produce something that was a little out of my reach: Not only am I not a native English speaker, but I am basically also only a one-man company that would be trying to publish two periodicals at once (*The Revisionist* also appears in the German language – since 1997!), and on top of it to publish an ambitious series of groundbreaking books in both German and English. Anyone out there wanting to do that all by him-/herself? Just you and nobody else?

The way to handle this is by asking for help. There would be no *Revisionist* without numerous volunteers doing most of their work completely free of charge: translators, editors, proofreaders... This magazine exists because it is partly produced by some of its readers. It is a community project. I need to emphasize this here, because I want to bring a message home: *The Revisionist* is not a service enterprise like most mainstream magazines: pay me a few bucks a month, and I will entertain or teach you. Resulting from that is an attitude of expectation, of entitlement that the customer has toward such “normal” periodicals. It would not work with *The Revisionist*. It exists, because I sacrifice lots of my scarce resources, and because many helpers have decided to follow my example.

Hence, whenever I receive a letter by anyone suggesting that *The Revisionist* should feature this or that, or that revisionist should do research into these and those topics, my response to this is simple: if you want to see certain topics covered or certain issues researched, do it! *The Revisionist* is a magazine that WE ALL create together. Most, if not all of us, are or have been, at some point in time, amateur researchers, hobby historians, lay-writers. We all grew because nobody else did it for us, so we had to do it ourselves. And that is also the only way, revisionism can get back on its feet: Do it yourself! I do, what I can, and that is something we all should do.

Imagine that I would disappear tomorrow, and with me all that I created. *The Revisionist* would disappear. The scholarly book series *Holocaust Handbooks* would cease to exist. The world's largest revisionist website would be erased. And the same would happen to my German language part of my activities.

The fact is that the U.S. authorities plan exactly that to happen. When I entered the United States back in 2000, I applied for political asylum, because the German government seeks to imprison me for many years. The reason for their attempt to stifle me is my scholarly research and publications, similar in kind that you now hold in your hands and as it is advertised for in the back of this issue.

In November 2004, the Board of Appeal of the U.S. immigration services decided that my application was "frivolous", that is: deceitful. The strange thing is that they have no evidence to support this claim, which is probably why this accusation appeared only in the written verdict: they did not want to give me a chance of defense. As a result, they want to deport me in handcuffs to a German dungeon (For more about my case, see online: www.germarrudolf.com).

I have filed an appeal with a U.S. federal court to overturn that decision. If justice prevails, they will have to overturn this decision, because not giving a defendant the right of defense is a massive violation of due process. But if justice always prevailed, there would not have been a need to apply for political asylum in the U.S. in the first place. So there is a chance that this move will fail. My lawyer says that it is unlikely to fail, but I have seen water flowing up the hill and horses vomiting, as we Germans say. So I need to be prepared for the worst. And what then?

In November of last year, I decided that I have to build my activities in a way that all the revisionist things I created do NOT disappear when I do. My company needs to have other skillful activists firmly involved who can carry on the legacy. My website must be taken over by people I can trust. And this magazine that you are holding in your hand ought to be produced by capable individuals who know what they are doing, by people who are willing to step up to the duty and sacrifice some of their time and money in order to give an alternative view on history a chance.

When I started reorganizing my activities end of last year, I also changed the priorities of what needs to be accomplished first. Producing this issue of *The Revisionist*, however, was not the top ranking item on my list. The leading items were self-preservation and preservation of my revisionist work. Next came the accelerated publishing of a number of revisionist books carrying important new research results and other important material. These books will be coming out during the first half of this year,

both in German and in English.

Now that all these tasks have either been solved or are well in progress, I can again devote some of my time to this prestige object of mine, the perfect waste of time: producing an intellectual flagship of revisionism. I hope that you understand and accept my explanation for the delay of this issue. But I also hope that you will understand this as a "call to arms" to get involved in this struggle, which we can win only if we do not allow ourselves to be mere spectators in our armchairs and Lazyboys.

Two years have passed since I started *The Revisionist*. I knew that I would be utterly unable to continue this project, if I would not get massive help from the revisionist community, to which I count each and every one of my loyal customers.

After two years, I may express my gratitude, also on your behalf, to those who did help in many ways, be it as volunteers by getting the work done, or by assisting financially.

Now we have reached another limit, which requires even more cooperation between us. We have to make revisionism watertight against the onslaught of the eternal enemy of free speech. We have to make it capable of surviving in good shape in case I go down.

But we also have to enable it to survive vividly in case I manage to get permanent residence in the U.S., because in future I will have to share my duties as a revisionist with my new upcoming duties as a father. Considering both my legal and financial insecure situation, I cannot ask my wife to give up her career to become a stay-at-home mom. Hence, this will be my new spot. This means that starting in late summer of this year, I will have only a fraction of the time to spend on revisionism compared to what I was able to invest during the last eight years.

The good news is that I found already one person who is willing to help as much as he can. Yet one person is not enough. A friend once said that I am doing the work of four. Perhaps he was exaggerating, but it is true that I dedicated almost all of my spare time to revisionism in the past, that I had reached an incredible efficiency by pushing computers and software to their limits. I have therefore developed a high degree of professionalism in what is correctly labeled "home publishing," where most people can do it only as a hobby or as a side-job. So once I have to take care of my child, who is due end of February 2005, one person will simply not be enough.

If you think you can make a real contribution, either by giving some of your time or of your money on a regular and reliable basis to this cause, not only I, but the entire revisionist community would be really grateful.

Think about it, and contact us at the addresses given in the imprint of this issue.



German Forced Labor and its Compensation

A Postwar Problem to Be Finally Resolved

By Prof. Emil Schlee

The public discussion about the compensation of former concentration camp inmates and forced laborers is not only characterized by covering up facts and raising legends and horror stories to reality. It is far more marked by a partiality and one-sidedness which can hardly be surpassed. As is customary, it is also here again overlooked, that the German people, which has had to pay the bill over the past five decades for the so-called reparation, has itself suffered far more under the unjust treatment by the victors and their Allies. Described below is the injustice of the internationally illegal deportation and forced labor of millions of German men, women and children – uncorrected and not even publicly recognized as such – and a minimal restitution for this injustice is calculated.

1. The Burden of “One-sidedness” in the Historical “Coming to Terms with the Past”

Winfried Martini began the introduction of his informative book *Der Sieger schreibt die Geschichte* (The Victor Writes the History) with the sentence:¹

“It is part of the fascinating phenomena of our time, to what extent a military defeat influences the historiography and the general awareness of history and how the victor is spared from moral judgments.”

This experience belonged in the 20th century to the everyday life of the Germans. A century, which was not “The German century”² according to Prof. Eberhard Jäckel, but as Prof. Arnulf Baring correctly questions:³

“Was our century not coined by the rise of the United States to finally become the only world power? [...] However one likes to twist and turn it: [...] it was not at all ours, neither in good nor in bad.”

But, united in “evil,” an anti-German coalition was created subsequent to the time of the resignation of Otto von Bismarck in 1890, perceived secretly, with an unsurpassable destructive intent and goal, to break up the German Reich of Bismarck, to destroy the German people for all time, and to remove the German economic competition from the world for good. In order to achieve this goal, every means was

right.

The central figure of this century with a universal mission was the long serving American President Franklin Delano Roosevelt (1882-1945), who was acting minister of the navy from 1913-1920, and President of the United States of America from 1933-1945, and who had great influence during the times of both world wars. He organized the largest war machinery in world history,⁴ which rolled over the 20th century during two World Wars (also called the “Third Thirty Year War”), regardless whether the rest of the world desired this or not. His troops are still in Germany at the beginning of this 21st century, the Federal republic of Germany is still loaded with numerous dictates, and the victor writes the history.

The latter overloads all Germans with clear one-sidedness of guilt and debt, demands and payments, including compensation for forced labor done in Germany in large numbers, demanded or sued for in courts. Scientific reviews of the pre-history and the actual involvement of world events during the twentieth century show that it is untenable to place on Germany the exclusive war guilt with all the demands and legal violations resulting from it.⁵

Besides the fact that the saying “the first victim during a war is always the truth”⁶ remained unfortunately as true for Germany after the

German Prisoners of War in: ¹³	
Great Britain	3,635,000
USA	3,097,000
USSR	3,060,000
France	937,000
Yugoslavia	194,000
Poland	70,000
Belgium	64,000
CSSR	25,000
Netherlands	7,000
Luxemburg	5,000
Total	11,094,000
Of these in the East	3,349,000
Of these in the West	7,745,000
(Without interned civilians)	

end of the war as it is today, the general concealment of their own guilt by the victorious powers in connection with the ongoing cynical-hypocritical blaming of Germany indicates an abyss of human failure, which cannot be a base for a peaceful future and will sooner or later be caught up by the historic truth! The German poet and playwright Friedrich Hebbel (1813-1863) noted rightly in the first volume of his well known *Tagebücher*:⁷

"There is only one sin, which can be committed against the whole of mankind with all its generations, and this is the falsification of history!"

From hundreds of testimonies, documents, and scientific works, which attest against the sole guilt of Germany for both World Wars, only two are mentioned here. The U.S. historian Prof. H.E. Barnes noted with regards to the question of war guilt of the First World War:⁹

"Of all warring powers Germany was the only one which carries no blame at all for the beginning of the war."

And the Polish States Secretary of the Foreign Ministry, Count Szembek, said on April 11, 1935, to U.S. ambassador W.C. Bullitt:¹⁰

"We are witnessing an aggressive policy of the world against Hitler, more than an aggressive policy of Hitler against the world."

The former Foreign Secretary Henry J. Kissinger also revealed in *Die Welt am Sonntag* on March 1, 1992:¹¹

"America waged war [on Germany] twice within the period of only one generation, because the Ameri-

POW Camps for Germans in:	
Canada	50
USA	450
USA (in Germany)	463
Norway	97
Great Britain	284
British camps in Germany	160
Poland	1,005
France	650
Belgium	30
CSSR	1,409
Rumania	207
Yugoslavia	1,094
Hungary	112
Italia	97
Bulgaria	25
Algeria	11
Libya	10
Egypt	39
USSR	2,125
Australia	9
Total:	8,327

can presidents were convinced that the dominance of a single hostile nation in Europe would be a threat against the American security and economical interests. Nothing has changed of this reality."

In an interview with the *Berliner Zeitung* on January 3, 1997, author Gore Vidal, a cousin of former U.S. vice president Al Gore, explained frankly:¹²

"We started in 1945 to conquer the globe. NATO was not established to protect the poor Europeans from the Russians, but to obtain total control over Western Europe."

Today, Germany is still without a peace treaty, and it feels the burden and provocation of this restraint! This situation also explains the continuous

demands for compensation from all over the world against Germany, which herself does not oppose this at all.

2. There were also Millions of German Forced Laborers!

Contrary to the subject "Forced Labor in the Third Reich," there are hardly any investigations about "Forced Labor of German POWs and Civilian Internees in Foreign Countries" (see the tables).¹³

It is shocking to observe the one-sidedness, with which topics like war guilt, the German Wehrmacht, plans for world domination, and now also the subject of "Forced Labor and Compensation" are dealt with. It is conspicuous to observe the missing attempt to view the specific topic of "forced labor" in a contemporary frame

Number of Days of Imprisonment of German POWs and Deported Civilians ⁸		
Year	In Eastern Internment	In Western Internment
1941	2,422,000	1,740,000
1942	40,050,000	6,383,000
1943	65,154,000	32,800,000
1944	158,647,000	140,111,000
1945	644,725,000	1,538,093,000
1946	502,850,000	736,463,000
1947	396,794,000	325,965,000
1948	265,645,000	65,747,000
1949	116,842,000	-
1950	12,763,000	-
Total	2,205,892,000	2,847,302,000

Number of Work Days of German POWs and Deported Civilians 1941-1956			
Year	In Eastern Internment	In Western Internment	Total
1941	-	-	-
1942	23,013,600	-	23,013,600
1943	33,052,875	2,339,475	35,392,350
1944	81,989,325	10,964,700	92,954,025
1945	317,337,375	118,856,700	436,194,075
1946	340,344,150	257,233,500	597,577,650
1947	286,095,300	170,410,575	456,505,875
1948	196,648,425	32,463,150	229,111,575
1949	90,246,150	-	90,246,150
1950	9,643,875	-	9,643,875
1951-1956	28,731,600	-	28,731,600
Total	1,407,102,675	592,268,100	1,999,370,775

in the sense of similar events in almost all countries, which participated in the war. The starting point is always the claim that Germany is exclusively guilty for everything, even though this has been refuted for quite some time now. Most historians have still not noticed major changes of the historiography on the world wars.

The army of German forced laborers of almost twelve million German soldiers and 1.7 million deported German civilians in twenty different countries, sometimes with forced stays of more than ten years in these countries, appears to them to be no subject at all. They talk about one of the biggest Nazi crimes, of which reparations have not yet been made, "although already during the Nuremberg trials one of the four main charges was 'slave labor'."¹⁴ But nobody seems to notice that the judges of these tribunals come from countries, where such "biggest crimes" were unfolding simultaneously.

Or take Prof. Dr. Ulrich Herbert (Freiburg, Germany), who, in a full page essay with the title "The Million Army of the Modern Slave State. Deported, worn out, forgotten: Who were the forced laborers of the Third Reich, and what was the fate ahead of them?" writes thoughtlessly:¹⁵

"The National Socialist deployment of foreigners between 1939 and 1945 is the biggest case of forced mass utilization of foreign labor in history since the end of slavery in the nineteenth century. By the late summer of 1944, 7.6 million foreign civilian workers and POWs were officially registered as employees within the area of the 'Großdeutsche Reich,' who were mostly brought into the Reich by force."

This article gives the impression that the "slave state of the Soviet Union" did not exist at all, where Siberia from the Ural Mountains to the Bering Strait became a gigantic international cemetery of the dead from more than 28 nations.¹⁶ Also during the time in question, from 1939 to 1945 and until 1956, the "Soviet foreign employment," which included the German POWs and civilian deportees, continuously "employed" a two-digit million number. These slaves had to perform their slave labor in more than 2,000 work and death camps, partly under the most primitive living and camp conditions

(e.g. Workuta).

There were still more than 20 million forced laborers in the fall of 1955.¹⁷ After the war, the "people's democracies" of the east reached a record high in deportation for forced labor. Secret Soviet orders existed to arrest, for example, 27,000 Germans who were able to work below ground in the area of communist East Germany and to exchange them for German POWs who were no longer

Destruction of Health: German Returnees Unable to Work ⁸				
Country detained in	Date of Return	No. of Returnees	% unemployable	Transit- or Discharge Camp
Great Britain	1948 Mar-Nov	11,499	0	Hammelberg
France	1947 May-Jun	370	28	Ulm-Kienlesberg
	1948 Feb-Mar	310	44	Ulm-Kienlesberg
	Jul-Aug	1,408	6	Ulm-Kienlesberg
	Oct-Nov	5,615	0.1	Ulm-Kienlesberg
	1949 Jan-Aug	2,541	0	Ulm-Kienlesberg
Soviet Union	1946 Aug	24,126	66	Friedland
	Sep-Oct	12,260	83	Fiedland
	1947 Mar-Jun		90	Friedland
	1948 Feb-Dec	16,794	62	Hersfeld-Waldschänke
	Mär-Dec	70,955	85	Hof-Moschendorf
	Dec		54	Friedland
	1949 Jan-Dec	21,427	67	Hersfeld-Waldschänke
	Jan-Feb	390	36	Hof-Moschendorf
	Jan-Feb		40	Friedland
	May-Jun	9,202	48	Hof-Moschendorf
	Oct	7,076	43	Hof-Moschendorf
	Dec	15,587	68	Hof-Moschendorf
	Dec-1950 Apr		70	Friedland
	Jan	6,060	64	Hof-Moschendorf
	Jan	2,391	58	Hersfeld-Waldschänke
Poland	1948 Nov-Dec	446	70	Hersfeld-Waldschänke
	Dec	1,446	86	Hof-Moschendorf
	1949 Feb	1,421	77	Hof-Moschendorf
	May-Jun	2,016	51	Hof-Moschendorf
	Oct	419	82	Hof-Moschendorf
	Feb.-Dec	1,380	68	Hersfeld-Waldschänke
	1950 Apr-May	109	100	Hersfeld-Waldschänke
	Apr	138	65	Hof-Moschendorf
	Jun	17	80	Hof-Moschendorf
Czechoslovakia	1951 Apr	85	60	Hof-Moschendorf
	1948 Sep-Dec	1,421	46	Hof-Moschendorf
	Dec	121	43	Hersfeld-Waldschänke
	1950 Feb	113	86	Hersfeld-Waldschänke
Yugoslavia	1954 Jan-Mar	221	87	Hof-Moschendorf
	1948 Nov-Dec	2,309	48	Hersfeld-Waldschänke
	Dec	196	18	Hof-Moschendorf
	Dec	4,485	46	Ulm-Kienlesberg
	1949 Jan	2,494	50	Ulm-Kienlesberg
	Jan-Feb	650	58	Hof-Moschendorf
	Jan-Feb	915	58	Hersfeld-Waldschänke
	Feb	17	33	Ulm-Kienlesberg
	Aug	19	74	Hersfeld-Waldschänke
	1950 Apr-Jun	220	9	Ulm-Kienlesberg



able to work in the Soviet Union.¹⁸

Of the Western powers it was especially France, which employed German POWs against the international laws for forced labor. Thousands of Germans perished or suffered horrible mutilations in French captivity while clearing mines.

The real gain from reparations did not come from Germany's industrial installations, noted the US news-magazine *Life*, "but from the German brain and the German research results." Scientists were partly "forced with point blank pistols or with threats of war crime trials" to work for the victors. There were 523 German scientists in the USA in 1947; their number was to be increased to 1000.¹⁹

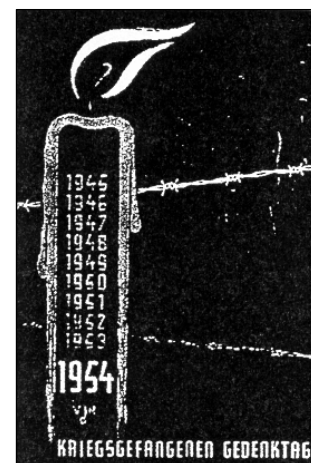
3. Summary and the Request for Equal Treatment of German Forced Laborers.

1. The excessive wave of demands for reparations for forced labor in Germany during the Second World War in the final phase of the 20th century is on one hand the consequence of the missing peace treaty with Germany and on the other hand a sign of insufficient sovereignty and legal defense capability.
2. The latter is a result of the re-education, but also becomes obvious by the one-sidedness of scientific research, which deals especially predominantly with the forced labor problems in Germany during the "Third Reich," but barely with the rather difficult problem of forced labor of Germans in foreign countries. This should obviously be corrected.
3. The form, extent, and motivation of this one-sided and quickly spreading "wave of demands for compensation for forced labor" against Germany in several areas is provocative, especially because the nations making such demands often behaved against German forced laborers neither less illegally nor less ruthlessly.
4. The whole process becomes controversial when one considers how Germany was pillaged and robbed after the capitulation of the German Wehrmacht on May 8/9, 1945, during a continuation of the state of war in the West until 1951 and in the East until 1955. This was a rape and plunder of an entire nation unparalleled and unprecedented in every regard, which people who have the "merci of late birth" (former German chancellor Helmut Kohl) can hardly imagine.
5. All governmental politicians in Germany have to swear an oath following article 56 of the German Basic Law, which requires them to avert damages from the German people. It is time that they take this oath seriously, meaning for example, that they should file class action suits against employers and nations on behalf of the German forced laborers in the spirit of

equality before the law of the nations.

4. Forced Labor of POWs and Deported Civilians

The whole forced labor after the war, which amounts to at least 90 percent of the work shown here, was an infringement of international law unprecedented in scale in the history of mankind. To this day, the forced labor issue has unfortunately not been completely evaluated by any German public authority. It is here for the first time correctly displayed from an economic point of view.²⁰



Days of Forced Labor Imprisonment

(A) POW's	3,502,452,000 (3.5 billion)
Performed by 11.094 million POWs – in eastern countries 3.349 million POWs - in western countries 7.745 million POWs. Of these, 1.5 million died while in captivity, of these 1.335 million in eastern countries. In total, every seventh POW died while in captivity. Two of five prisoners died in the east in death camps. The last prisoners returned home from the Soviet Union in 1956, eleven years after the end of the war!	
(B) Civilian Deportees	3,805,000,000 (3.8 billion)
Performed by 1.7 million Germans deported in 1945. Of these, 580,000 died up until 1950 in eastern death camps – every third deportee.	
Total of Forced Labor Days	7,307,452,000 (7.3 billion)
Hours Worked	73,074,520,000 hrs (73 billion)
The prisoners had to work at least ten hours per day, which resulted in the above number of performed forced labor hours.	
Cost of Labor:	\$365,372,600,000 (365 billion U.S. Dollars)

This compensation for forced labor is derived using the 1999 U.S. hourly minimum wage of \$5.

This amount is practically unimaginable. For comparison: All companies with more than 20 employees of German industry during 1985 with a total of 4,769,000 employees, performed 7,910,100,000 (7.9 billion) working hours. The total of all wages for this was 167.559 billion deutschmarks or roughly \$56 billion U.S. Dollars (the median hourly wage was app. 21 deutschmarks or \$7).²¹

The German forced laborers, POWs, and civilian de-

portees had to produce therefore almost ten times the yearly output in 1985 of all the workers of the West German industry!

The forced labor of the civilian deportees from the Soviet occupied areas of the German Reich proper and Austria could not be determined. There were more than 100,000 Germans who were deported for political reasons and who were almost without exception murdered during imprisonment. The same goes for the more than 100,000 people, who were held in Russian concentration camps of the Soviet occupied zone. The German media reported during a visit of former head of State of communist Germany Erich Honecker in West Germany that in Buchenwald concentration camp alone 80,000 prisoners were murdered after 1945 by the Soviets or their German communist lackeys.²² A total of more than ten percent of the German population had to perform forced labor for years against all international laws.²³

Notes

First published in *Deutsche Militärzeitschrift*, Nr. 18, 1999, pp. 21-26; pictures: Archive Prof. E. Schlee.

¹ W. Martini, *Der Sieger schreibt die Geschichte. Anmerkungen zur Zeitgeschichte*, Munich 1991, p. 10.

² E. Jäckel, *Das deutsche Jahrhundert. Eine historische Bilanz*, Stuttgart 1996; similar also Chr. Graf v. Krockow, *Die Deutschen in ihrem Jahrhundert 1890-1990*, rororo-Sachbuch 9195, Reinbek 1991.

³ A. Baring, *Wem gehört das Jahrhundert?*, book review of E. Jäckel, *Das deutsche Jahrhundert*, op. cit. (note 2), in: *Frankfurter Allgemeine Zeitung*, Jan. 29, 1997, p. 12.

⁴ See D. Bavendamm, *Roosevelts Krieg 1937-45 und das Rätsel von Pearl Harbor*, Munich, Berlin 1993; D. Kunert, *Ein Weltkrieg wird programmiert. Hitler, Roosevelt, Stalin: Die Vorgeschichte des 2. Weltkriegs nach Primärquellen*, Kiel 1984; C. B. Dall, *Amerikas Kriegspolitik. Roosevelt und seine Hintermänner*, Tübingen 1972; B. Colby, *Roosevelts scheinheiliger Krieg. Amerikas Betrug und Propaganda im Kampf gegen Deutschland*, Leoni 1977; H. Fish, *Der zerbrochene Mythos, F. D. Roosevelts Kriegspolitik 1933-1948*, Tübingen 1982; E. Schlee, *Deutschland und die Kriegsschuldfrage. Die Behauptungen der Alleinkriegsschuld Deutschlands sind überholt*, Rosenheim 1999; E. Schlee, *Wessen Krieg war es denn nun eigentlich? Eine kleine Kriegsschuldfrage-Dokumentation*; in: R. Uhle-Wettler, (Hg.), *Wagnis Wahrheit. Historiker in Handschellen?* Festschrift für David Irving, Kiel 1998, pp. 97-121

⁵ Ibid; also: E. Schlee, *Friedensbemühungen Deutschlands im Zweiten Weltkrieg*, in: *Deutsche Militärzeitschrift* No. 17 (March 1999), pp. 14-19.

⁶ U.S. Senator Hiram Johnson; in: M. Baham, *Kriegstromele. Medien, Krieg u. Politik*, Munich 1996, p. 36.

⁷ Fr. Hebbel, *Tagebücher*, vol. I, Vienna 1885; quoted in: K. Peltzer, *Das treffende Zitat. Gedankengut aus drei Jahrtausenden und fünf Kontinenten*, Thun 1974, p. 259.

⁸ Statistisches Bundesamt, in: VdHD e.V. (ed.), *Die deutschen Kriegsgefangenen des Zweiten Weltkrieges*, Bonn-Bad Godesberg, 1989.

⁹ Quoted in: *Ztschr. Nation Europa*, 5, 1954, p. 4.

¹⁰ Quoted in: E. Maier-Dorn, *Alleinkriegsschuld*, Großaitingen 1970, p. 149.

¹¹ H. A. Kissinger, "Die Einigung Europas darf nicht auf Kosten der NATO erfolgen. Die Prämissen, aus denen die Atlantische Allianz ihre Existenzberechtigung ableitet, brechen zusammen," *Welt am Sonntag*, no. 9, March 1, 1992, p. 5.

¹² Gore Vidal in an interview with *der Berliner Zeitung*, no. 2/1997, Jan. 3, 1997.

¹³ In: *Ruhrwort*, 21(23), Juni 9, 1979, p. 3; *Was Heimkehrer nie vergessen werden. In Bochums "Dankeskirche" bleibt die Erinnerung wach*, Special print, Bistum Essen.

¹⁴ *Frankfurter Allgemeine Zeitung* of March 31, 1999, p. 51.

¹⁵ *Frankfurter Allgemeine Zeitung*, March 16, 1999, p. 54.

¹⁶ D. Friede, *Das russische Perpetuum Mobile*, Würzburg 1959; see chapter "28 Nationen in den Zwangsarbeitslagern:" "Die Zahl der Sklaven ist achttellig geworden." "Die Sklaven-Reservoirs"; of great importance are the 22 documentary volumes of the Wissenschaftlichen Kommission für deutsche Kriegsgefangenengeschichte, from 1957 to 1974, edited under the directorate of Prof. Dr. Erich Maschke: E. Maschke, (ed.), *Zur Geschichte der Deutschen Kriegsgefangenen des Zweiten Weltkrieges*, Bielefeld 1962; introduction in vol. I/1, pp. VII-XX.

¹⁷ D. Friede, *ibid.*, p. 68; see also: St. Courtois, *Das Schwarzbuch des Kommunismus. Unterdrückung, Verbrechen und Terror*, Munich, Zürich 1998; G. Schirmer, *Sachsenhausen – Workuta. Zehn Jahre in den Fängen der Sowjets*, Tübingen 1992; P. Carell, G. Böldicker, *Die Gefangenen. Leben und Überleben deutscher Soldaten hinter Stacheldraht*, Darmstadt 1980; G. Frey, *Deutschlands Ausplünderung*, Munich 1993; Verband der Heimkehrer, G. Berndt, *Die deutschen Kriegsgefangenen des Zweiten Weltkrieges. Ein geschichtlicher Abriss in Fakten*, Bonn-Bad Godesberg 1989; Deutsches Rotes Kreuz-Suchdienst (ed.), *Zur Geschichte der Kriegsgefangenen im Westen. USA – Großbritannien – Frankreich – Belgien – (Schweden)*, Bonn 1962; L. Peters, *Das Schicksal der deutschen Kriegsgefangenen. Wir haben Euch nicht vergessen!*, Tübingen 1995 (I took some illustrations from this for my article, pp. 394, 476); H.H. Meyer, *Kriegsgefangene im Kalten Krieg. Die Kriegsgefangenenpolitik der Bundesrepublik Deutschland im amerikanisch-sowjetischen Machtkampf von 1950-1955*, Osnabrück 1998.

¹⁸ A.E. Epifanow, H. Mayer, *Die Tragödie der deutschen Kriegsgefangenen in Stalingrad von 1942-1956 nach russischen Archivunterlagen*, Osnabrück 1996, p. 204.

¹⁹ See G. Frey, op. cit. (note 17), p. 240.

²⁰ Numbers from: *Zur Geschichte der deutschen Kriegsgefangenen des Zweiten Weltkrieges*, vol. XV, pp. 191 ff., Verlag Ernst und Werner Gieseking, Bielefeld 1974, and Gerhard Reichling, *Die Deutschen Vertriebenen in Zahlen*, Kulturstiftung des Deutschen Volkes, Bonn 1986. The statistical data are calculated using reasonable economic methods.

²¹ *Statistisches Jahrbuch für die Bundesrepublik Deutschland* 1986, p. 178.

²² *Frankfurter Allgemeine Zeitung*, Sept. 12, 1987.

²³ Karl Baßler, "Die Ausraubung des Deutschen Volkes," *Huttenbriefe*, issues 1-3, 1988, Stockstadt.

How a TV Documentary Turned a British War Crime into a German War Crime

By Paul Amner

With British armored forces only hours away from finishing World War II, Heinrich Himmler ordered approximately 10,000 weak and sick prisoners from the concentration camp Neuengamme and its satellite camps to be transferred to three ships parked in the Bay of Lübeck. The three ships were the *Deutschland*, the *Thielbek* and the cruise liner *Cap Arcona*. Accompanying these prisoners were some camp guards and a number of German medical personnel.

On May 3, 1945, with British armored columns less than 80km away from Lübeck, a squadron of British Typhoon fighter-bombers attacked the three ships, firing rockets and machine guns. None of the three ships was armed with any sort of weaponry; the *Cap Arcona* was a prestigious passenger liner and so within seconds of the attack starting, the ship's captain ordered his second officer to hoist a huge white flag across the top deck, to signal its surrender.

Despite the huge white flag and the Red Cross flag the ship had already been flying, and even after the burning passenger liners had rolled over, the British pilots continued to attack and fire their machine-guns into the hundreds of people swimming helplessly in the water around the blazing ships.

On the 27th August, 2004, a major German TV channel showed a documentary of this mass murder, in which approximately 7,000 unarmed concentration camp pris-

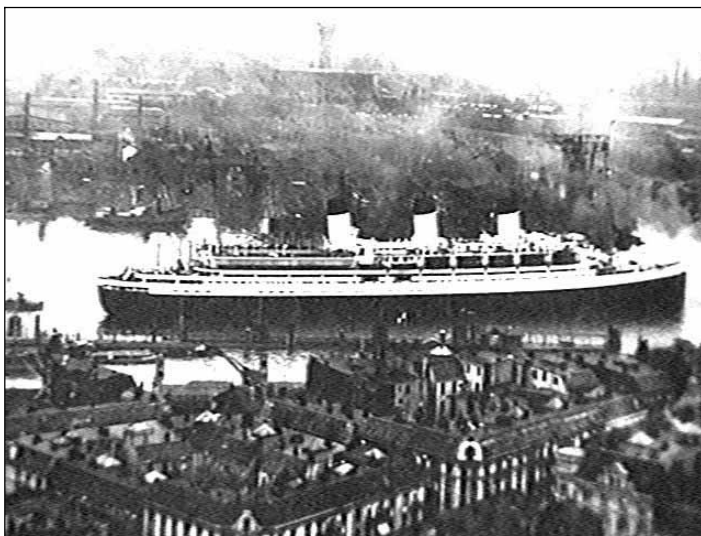
oners were killed.

During the 45-minute-long documentary the film-makers tried to give the impression the Nazis 'had planned the massacre that way;' they called the ships, quote; 'Floating Concentration Camps' (ignoring the fact that the prisoners were housed in luxury, as shown in these photos of the interior of the *Cap Arcona*.)

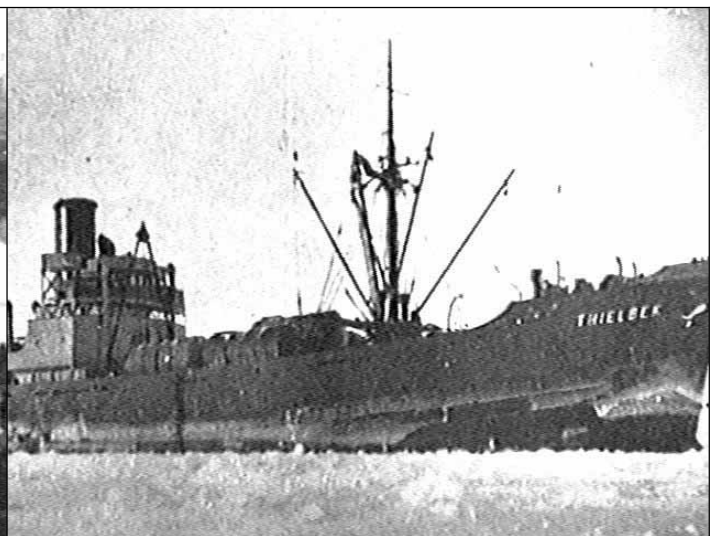
The film-makers and some of the prisoners who survived actually claimed that Himmler had really planned to scuttle these ships at sea and thereby rid himself of 10,000 witnesses from the camps. The Royal Air Force supposedly attacked believing the ships contained only fleeing SS forces and were therefore fooled into helping Himmler carry out his devilish plan.

The film-makers claimed this in an attempt to push the blame for the deaths onto the SS and not the Royal Air Force, but it didn't quite succeed because the second officer of the *Cap Arcona*, who also survived, obviously didn't know about any plan to scuttle the ship, and why would the German guards and medical personnel who went on board, all volunteer to commit suicide?

Then once again, demonstrating the typical arrogance and stupidity shown by many of these 'documentary' film-makers, they shot themselves in the foot because some of the British pilots who were interviewed for the film, freely admitted that Royal Air Force Fighter Command not only knew the ships were carrying concentra-



The *Cap Arcona*



The *Thielbek*



Inside the Cap Arcona

tion camp prisoners but purposefully did not inform the pilots before the attack.

When the pilots were asked, “Even though you knew it was a war crime, *why* did you continue to fire upon the people floundering in the water?” their very British answers were:

“These things happen in war.”

Imagine if a German officer in Nuremberg had just shrugged his shoulders and said, “S... happens”!

The film-makers showed the large memorials erected to the memory of the 7500 dead prisoners and played Jewish Klezmer music in the background to give the impression the victims were mostly Jews. The truth is, less than one fifth of the prisoners on board were Jewish.

There was no mention at all made in the film about the German doctors and nurses, crew members or camp guards who also died during the attack; no memorials for them were ever erected, although their losses must also have been very high.

As is usual with these documentaries, there were the unbelievable ‘eyewitness testimonies’ about the sinking, such as the survivor who claimed:

“Just before I jumped over the railing into the water, I was approached by an SS guard I knew, he pulled out his pistol and, before I could stop him, he shot himself in the head.”

Another survivor, quote:

“A German patrol boat came out of the

harbor towards us; we thought it had come to save us, but instead it started running over the people swimming in the water, killing them with its propellers. A British plane came and sank it and we all cheered.”

Another one claimed that local Germans helped fish survivors out of the water and once on land the Germans then set about killing them and were only stopped by the arrival of British tanks. (Why pull them out of the water?)

At subsequent war-crime trials the German guards from Neuengamme camp who had survived the sinkings, plus the camp’s Commandant Max Pauley, were blamed for the deaths and hanged. There were some feeble attempts to bring the British pilots to justice for shooting the unarmed civilians, but although the Royal Air Force admitted it knew the ships were full of camp prisoners and that the pilots were not told this before the mission, nothing was ever done about it.

The plaque to the memory of those killed still claims that those killed were the victims of Nazi dictatorship. No plaque remembering the dead German crew members, medical personnel, or guards has ever been erected.



A Memorial Lie: “We remember the 7,000 victims of the Nazi dictatorship who were killed in the Bay of Neustadt.”

Sauna a "Crime"?

By Dipl.-Ing. Werner Rademacher

A noteworthy article appeared in the German daily newspaper *Die Welt* in the section "Welt der Wissenschaft" on February 7, 1997, under the title "When the Memories of a Witness become murky" about an American study on this phenomenon. Around the same time we reviewed the book *Die Todesfabrik*¹ by Kraus and Kulka about the POW camp Auschwitz-Birkenau and found on pages 47f. a confirmation of said study. Our example, which we will present below, shows that contemporary historiography is loaded with simple misinterpretations. In the mentioned example the authors are lacking sufficient general knowledge.

It is for this reason that under the title "The Finnish Sauna" the recreational hobby of a doctor – a sauna – is incomprehensibly subjected to false interpretation. The installation for hygiene becomes a "crime against humanity":

"This so-called scientific work, like all work of Nazi doctors in concentration camps, has already

been assessed by experts and the courts, which tried these war criminals, sentenced them.

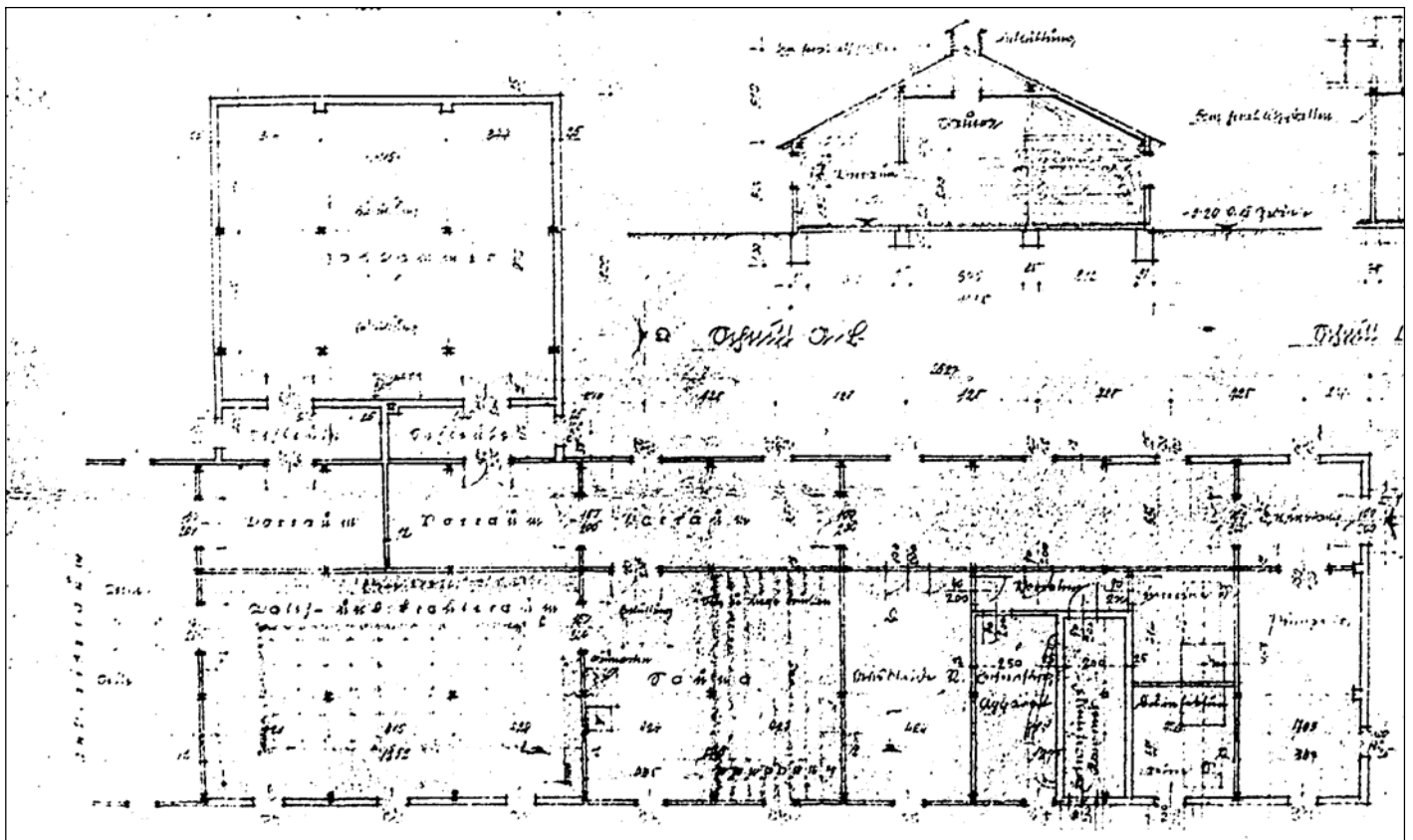
Everyone can see, even without having expert knowledge, that the Nazi physicians continuously committed crimes against humanity. We cannot forget the SS-officer, a doctor, who resided in Birkenau in the beginning of 1943. His hobby was the 'Finnish sauna'.

This bath house in Birkenau consisted of two rooms, which were separated by an airtight and lockable door.

The inmates had to undress in the hall and turn in their clothes and underwear for delousing.

A large brick oven was in the first room, in which large stones were heated for several hours until they were white-hot before the beginning of the bath. On the wall across from the oven primitive benches were arranged in steps up to the ceiling.

The naked inmates had to sit on these benches



III. 1: A sauna for the inmates in the concentration camp Auschwitz-Birkenau, to keep them clean and healthy:
A crime against humanity, indeed. (See the section enlargement on next page.)

pressed together as close as possible. One sat next to the other, the healthy touching the sick, of which many had contagious skin infections.

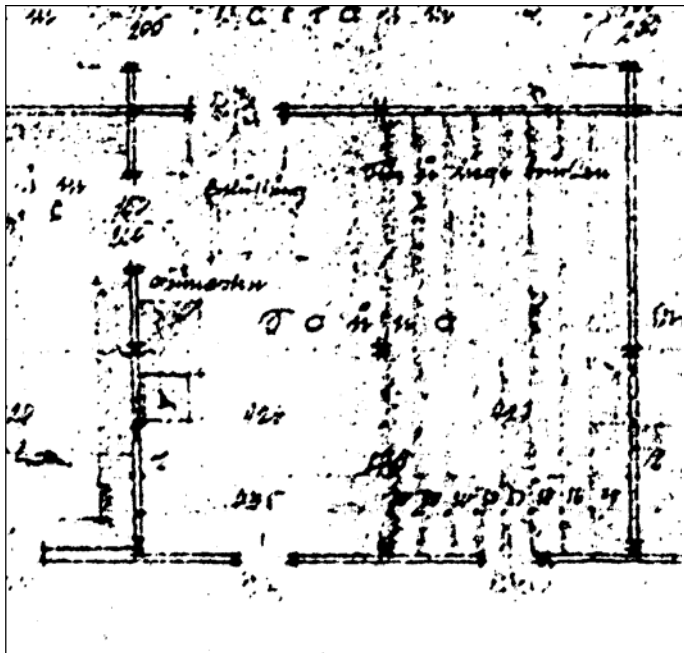
Then water was poured over the heated stones. The emaciated, sick, ravaged bodies of the inmates began to sweat heavily though the thick steam. The newcomers, who climbed to the highest benches, sweated most. The sweat ran from everyone in streams, mixed with the dirt and the puss of the festering ulcers.

When some began to faint, supervising inmates, shouting and swinging sticks, opened the airtight locked door to the second room and drove the naked inmates through to stand under ice cold showers. Drying off followed; there was always one towel per ten inmates for this purpose.

In the meantime, in the room where the underwear and the deloused clothes were returned, an indescribable chaos developed. As a rule nothing was left for the last person. Here, survival of the fittest was the law.

The result of this bath was deadly pneumonia, as was the intention of the SS-doctor"

This is a report about events which occurred in 1943. According to our present knowledge there was only one building in the POW camp in Birkenau which contained a sauna. It was located in the construction section B Ia and was designated as BW 5a. A construction drawing of the Central Construction Office of the Waffen-SS and Police in Auschwitz is presented in drawing No. 1715 dated Sept. 25, 1942.² We include this plan to aid the reader's



III. 2: Section enlargement of III. 1. Written in old German script (Sütterlin): "Sauna"

visualization (see above). Based on additional text it can be assumed that it was this building which is meant.

The false interpretation shows that the authors Kraus and Kulka did not know what a sauna is. To today's critical readers, who in general are familiar with saunas, the sauna as described by the authors appears completely normal and the interpretation of the authors seems somewhat distorted.

Sauna is the Finnish word for 'sweating room.' In Finland even the remotest farm house has such an installation. Less known is the fact that in Germany during the Middle Ages this form of bath was known as "Badstube" (bath room). This practice disappeared under the influence of the Catholic Church.

The German soldiers in Russia and especially in the Baltic States were introduced to and appreciated this form of bath, which was almost unknown to them. Because of this the sauna again became important for hygiene.

The sanitary offices were asked to build saunas for regular use by the troops through instruction sheets, which were issued by the highest command offices. After each position change at the front, new saunas were constructed, mostly by Russian auxiliaries as "specialists." There were two types, one with and the other without a draft chimney. If our assumption is correct, the sauna installation in Birkenau was equipped with such a chimney.

We were able to obtain such an instruction sheet for the Wehrmacht from relevant sources.³ It can be assumed that the reconstruction of building BW 5a can be traced back to this. Even the title of the military instruction sheet, "Importance and Application of Saunas for the Resilience and Health of the Troops", makes it clear that the authors Kraus and Kula misunderstood the hygienic measures described. Since treatment of diseases and their prevention is an essential purpose of the sauna, we will reproduce this text verbatim:

Treatment of Diseases in the Sauna

It can only briefly be mentioned here that the sauna bath has been used successfully for healing many diseases in the field. First are all diseases which have been treated with sweating procedures for ages: these include colds and catarrhs of the upper respiratory system, sinuses and obstinate bladder catarrhs. Also treatable are almost all forms of rheumatism, especially muscle rheumatism, backache and neuralgia. Successful recoveries were observed in sick persons with stomach catarrh and stomach or duodenum ulcers, provided they were not new bleeding ulcers. To heal a person with a sick stomach, better circulation to the surface of the skin is especially desirable; a goal which can be completely achieved in the sauna. Under the unfavorable hygienic conditions in the East,

skin diseases and their variants have given us problems to a larger extent. In this category are furuncles, scabs and pus rashes, scabies, sweat gland abscesses and itchy skin rashes caused by vermin, and all skin diseases which can be healed through proper use of the sauna or at least favorably influenced in addition to other means. In addition to heat, perspiration, increased blood circulation and sap from birches, the germ- and bacteria-killing smoke certainly plays a part in the healing process. For this reason Finnish doctors especially attribute an increased healing effect to the primitive smoke sauna, and even today Finnish farmers use the completely sterile smoke sauna as an everyday room with best results. If used properly, the chimney sauna can also be flooded with the smoky aroma of burning wood by opening the oven door above the hot stones during the bath. Only in a sauna without a draft-chimney is the continuous, smoky impregnation of the room missing.

If the sweat bath is used to treat sick people, an exact treatment plan must be prepared after a checkup by the responsible physician. The sauna bath causes strong reactions within the organism, which always means a pleasant feeling for the healthy, but not for the sick, where it can only be used under a physician's care as a cure for certain diseases.

By summarizing the important points in this instruction sheet, the characteristics of the sauna bath become even clearer:

"The sauna bath serves to clean the body, to strengthen it and to prevent illness."

"The sauna is a hot-air and not a steam bath."

"It is wrong to change the Finnish sauna into a steam bath by continuously adding water."

"After the sweating and washing follows a sudden [emphasized added] cooling off by pouring cold water over the body [...]."

"In no case is one permitted to leave the sweat bath without a thorough cooling-off."

"The sweat bath serves first for hygiene and cleanliness. There is no other bath that cleanses the skin surface in a similar way."

In conclusion:

"[...] regular use of the sauna is the best proven means for hygiene, strengthening and health preservation."

In conclusion it should be indicated that Kraus and Kulka were not the only ones who made incorrect inferences. The witness Marcha Ravin had a similar experience; her testimony was reproduced by the pharmacist Jean-Claude Pressac in his book² on page 53.

This is how a regular visit to a sauna, a way to preserve health or heal inmates, was named a "crime against humanity" because of lack of knowledge.

This event shows how witness testimonies can be seriously distorted and how the realities in Birkenau, where the well-being of the inmates was evidently a priority, can oppose these testimonies. It also indicates once more that considerably more research is necessary.

Notes

First published as "Sauna ein 'Verbrechen'?" in: *Vierteljahreshefte für freie Geschichtsforschung* 1(4) (1997), pp. 245ff.

¹ O. Kraus, E. Kulka, *Die Todesfabrik*, Kongress-Verlag, Berlin 1958.

² J.-C. Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, Beate Klarsfeld Foundation, New York 1989, p. 57.

³ W. Hangarter, *Bedeutung und Anwendung der Sauna für Abhärtung und Gesunderhaltung der Truppe*, Berlin 1942.

Auschwitz: The Paradox of Experiences

How a Witness Did Not See the Forest for the Trees

By Dipl.-Ing. Gerhart Baum

The Cause

On November 2, 1996, a lady named Ruth Schindler wrote a letter to the editor of the German daily newspaper *Die Welt*. Her letter began with the statement that she was an Auschwitz survivor, a fact which probably placed her

on higher moral ground in the eyes of many readers. One reader of this newspaper wanted to know more about her experience in Auschwitz and wrote a response to the author of the letter (name and address known to the editor):

The Correspondence

A.E. [...] [...], 11/3/1996

Mrs. Ruth Schindler, [...]

Subject: Your Letter to the Editor of *Die Welt* on 11/2/1996, Page 9

Dear Mrs. Schindler,

As a member of the post-war generation, I read your letter to the editor of *Die Welt* on 11/2/1996 with great interest. You wrote:

"I was born in Prague, am a Jewish woman, and spent a full year inside the family camp at Auschwitz. My whole group was gassed the night of March 6, 1944 – only 22 people survived."

I have two questions about your horrific life experience:

What is a "family camp"? – Could you give me a brief description?

Obviously you are one of the 22 people mentioned above who survived (the walk to) the gas chambers. Could you tell me how and why you and your 21 fellow sufferers had the great fortune to survive this?

I would be very grateful for a clarification from you, for was it not the chairman of the Central Council of Jews in Germany, Ignatz Bubis, who once said that one must be familiar with history in order to learn from it? You are a living eyewitness who knows what I cannot.

Sincerely,

A.E.

Ruth Schindler [...] 11/5/96

To Mr. A.E. [...]

Dear Mr. E.,

I received your letter today and would like to answer it right away. I am always pleased when I find interest and sympathy for my reports within the "postwar" generation. I speak frequently before young people, because I think that it is important to keep them informed, so that the tragic history of the Germans never repeats itself. I will try to answer your questions briefly.

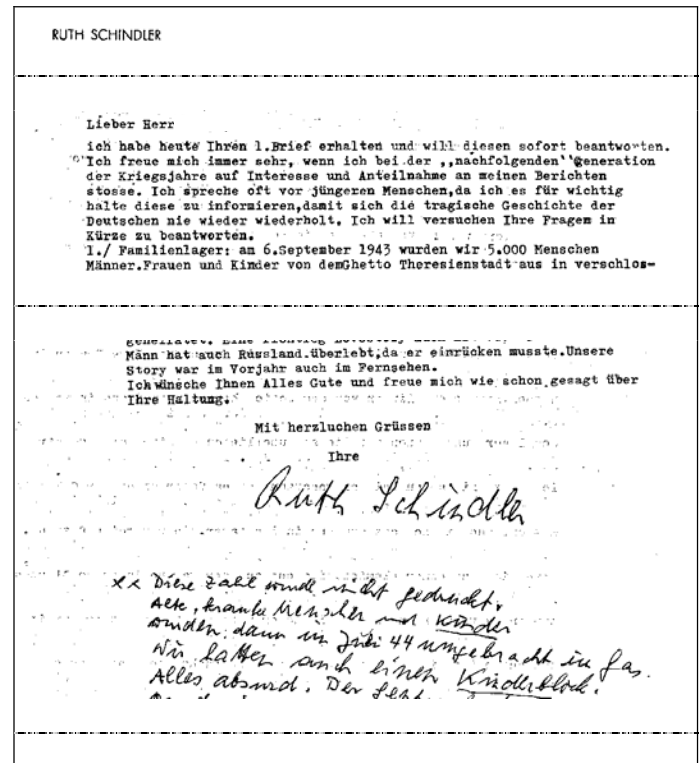
1. Family Camp: Five thousand people from the ghetto Theresienstadt – men, women and children – were deported to Auschwitz in closed cattle cars and brought to the camp Birkenau BIIb, a sub-camp of Auschwitz. Men on one side of the camp and women on the other, five hundred people crowded together in a block. Another five thousand people came to our camp in December, and

2,500 in May 1944. I am only reporting the facts, without emotion, which would take too many pages.

During the Nazis' occupation of the CSR, my country, I had already decided to never obey them, and I also stuck with this firmly. I brought – I came with my mother – my food bag in the camp, which was against the rules. This was my salvation. During the excitement that came from being tattooed with a number on my left arm – we did not get anything to eat or to drink for two days – I drank from the aluminum bottle in my bag, believing it was vinegar. It was vinegar concentrate, which we had taken with us for the long journey to the east. I immediately felt bad burns in my throat and was brought to the sick-bay (hospital) in our camp for treatment. My mother stayed in the block and reported terrible stories daily about the crowding and hunger there. Therefore I wanted to stay in the hospital as a nurse and also put in a request for a job in the hospital office (admission and discharge). Our record cards on file in the main camp, as we learned later, were marked with SB after six months, which stands for "Son-

derbehandlung", which means gassing. When the time arrived on March 6, 1944, Mengele (the name is certainly known to you) prepared a deferment list for doctors, nurses and five pairs of twins, whom he performed tests on. After 32 hours of anxiously waiting inside the quarantine camp next to us, our locked block was opened and the hospital personnel were permitted to return to the camp BIIb. 120 sick people also survived, among them my mother. We were told that we were to be sent to Heidebrek to work, so that no panic would develop. My mother was sick in my station and survived. This was great luck. I was not afraid and also falsified index cards for the next gassing in July 1944, when people who were able to work were sent to other camps: only those between fifteen and fifty years of age were sent, so I changed my age. I was also in the KZ Stutthof and Korben close to Bromberg in a tent camp, and we dug trenches for the Todt Organization. My mother was always with me and peeled potatoes in the kitchen. I was very lucky and worked in a small office inside the tent with our shoemaker. There were two thousand women altogether. There was hardly anything to write, we only prepared the index cards for the camp. We also had more to eat, we were all young and had no dead. We had the great fortune to be liberated in the east by the Russians on January 26, 1945. However we did participate in the so-called death march, where weak and sick girls who could not walk any longer were shot by the Latvian SS who guarded us. This was a great tragedy. Nevertheless, after liberation I made the following resolution: I will not hate and will never speak of collective guilt. I have been faithful to this.

I hope that I have given you sufficient explanations, and if you have children, they should also read my report. The young should always speak out against injustice. They must defend themselves and never be afraid! My



mother lived with us in Hamburg. I married my childhood sweetheart from Prague, from gymnasium and dancing lessons. He is not Jewish, but always stayed with me, also without fear! We married after the war, a real love story. My husband was drafted but survived Russia, also with much luck. Our story was shown on TV the year before last. I wish you the very best and I am pleased about your attitude, as I already mentioned.

With friendly greetings

Your [signed] Ruth Schindler

A.E. [...] [...], 11/25/1996

Mrs. Ruth Schindler, [...]

Dear Mrs. Schindler,

I thank you very much for your letter of 11/5/96 and the very detailed description of your stay in the KL Auschwitz. It's very different to hear a personal, eye witness account of how it was at that time than to read the "reports" in the newspapers, which were written by young people who really could not know firsthand what they were writing about. While reading your letter, I had the urge to sit at the side of my grandfather again, who could also talk interestingly about his time, a time which

I, as one who was born after the war, only know from the history books.

But I missed something, i.e. a thorough description of those terrible gas chambers, about which much is always written and talked, and I don't know whether that is all correct. You wrote about the gas chambers rather casually and much too little for my satisfaction. Of course almost 50 years have passed since then, and this is a long, long time for everyone. But on the other hand it is known that older people and especially older women have excellent memories for events from long ago.

Could you please describe to me once more what you can report about the gas chambers? Please attempt in your answer if possible to clearly describe what you saw yourself and what you only know from hearsay. Then I can

read to my children later (I kept your first letter, of course) what a Jewish eyewitness experienced herself and what she heard from others.

With friendly greetings your

[signed] A.E.

Ruth Schindler [...] 11/28/1996

To Mr. A.E. [...]

Dear Mr. E.,

I received your letter yesterday and would like to answer right away. I don't like to carry on this horrible subject, which you inquire too much about, and therefore would rather answer right away. I already told you that my whole group was killed in the gas chambers of Auschwitz in the night from March 6 to March 7, 1944. The oldest of the camp, a Hamburger by the way, therefore a German inmate, came into our room in the hospital crying, banged his head against the table and said that he saw them all lying dead, gassed. Hanna, Wera, Ilse etc. (His name was Willi Brachmann, much older than ourselves; he is not alive any more, but I spoke with him here in Hamburg.) But we do not need Willi B. for this; all of us in Auschwitz knew what was going on right after our arrival in this hell. It smelled of smoke, the chimneys were continuously burning, and older inmates explained to us that people were gassed here by the thousands daily. Often whole transports went directly from the ramp (railroad platform) to the so-called "bathrooms", where they had to undress. They were told they had to take a shower and receive new clothes, and then they were forced naked into the chambers. Other inmates, the so-called "Sonderkommando," had to do this terrible job. These inmates were also gassed after about two months, because they knew too much. As far as I know two survivors of this commando live now in Israel. Only Jewish inmates were allowed to do this work. The people were driven into concrete chambers, too many, tightly pressed against each other. Heavy doors were closed from the outside. Above was an aperture through which SS officers discharged Zyklon-B from containers, the opening was closed and the people suffocated, the ones at the bottom faster, the ones on top slower. It lasted 3 minutes as measured. Terrible. Horror stories are nothing compared to this. The corpses were then dragged out by inmates and burned in the crematoria. The chimneys smoked without interruption, and it always smelled of burned flesh in Auschwitz. So, I have had enough of this report now. It is always

quite exhausting.

Buy yourself a book from Hermann Langbein about Auschwitz. He was the oldest German inmate in Auschwitz and lived through all of it and wrote many books. He died at the age of 84 years about a year ago; I knew him personally from lectures. He was also a witness during many trials. Another excellent book is *Der SS-Staat* by Eugen Kogon. Because the killing was initially too slow, the Nazis developed over the time the factory style killing, which murdered masses of people, about 4 million. German companies were the producers. Unique in the history of mankind.

Many friendly greetings from

[signed] Ruth Schindler

Turn the page!

I read your letter once more. [I] saw the gas chambers myself twice! The first time was when I had my appendix removed in the F-camp. Right next to it was the building with the gas chamber. At night, from the recovery room, I saw how fully loaded buses drove there, the people were screaming, it was awful. These trucks disappeared into nowhere, the people as smoke into the sky. An old inmate woke me up – after my operation – so that I could see everything. I saw the chambers the second time when we could leave Auschwitz as workers in July 1944, thank God. We spent a whole night sitting close by and did not know whether we would leave or not. Then we were taken in the morning to have a shower. Before that we had a selection in my BIIb camp; only those who could work survived our camp. In July we were about 7000 people, 2000 were selected for work, the rest were gassed, older and sick people, especially many children. You should call me and thank me for the physical effort I have put into reporting all this to you, really.

[...telephone number] I was not inside the gas chambers, else I could not write to you!

The Analysis

MEDICAL HELP FOR THE INMATES

According to the established historiography, inmates, especially Jews, who fell sick inside the camp Auschwitz-Birkenau, were not cared for at great cost, but were sent into the gas chambers together with inmates who were unable to work, the elderly, and children. The existence of the rather large hospital in Auschwitz-Birkenau, however, is an indication that this was not so. The many thousands of medical reports about the types of treatment and recovery of patients, which came to light in connection with the trial case of Weise, are clear proof of the actual massive medical help given in the hospital.¹

And finally, Frau Schindler herself is the best proof for the thesis that sick inmates were helped in Auschwitz: her throat burn was treated; she kept a data file about many sick people who were dismissed after their recovery; 120 sick inmates survived a selection; her appendix was surgically removed; her sick mother was allowed to cure her illness without a problem. The way in which Frau Schindler reported about this medical help is also

proof that in Auschwitz it was an unquestioned part of the welfare of inmates.

SPECIAL TREATMENT AND QUARANTINE MEASURES

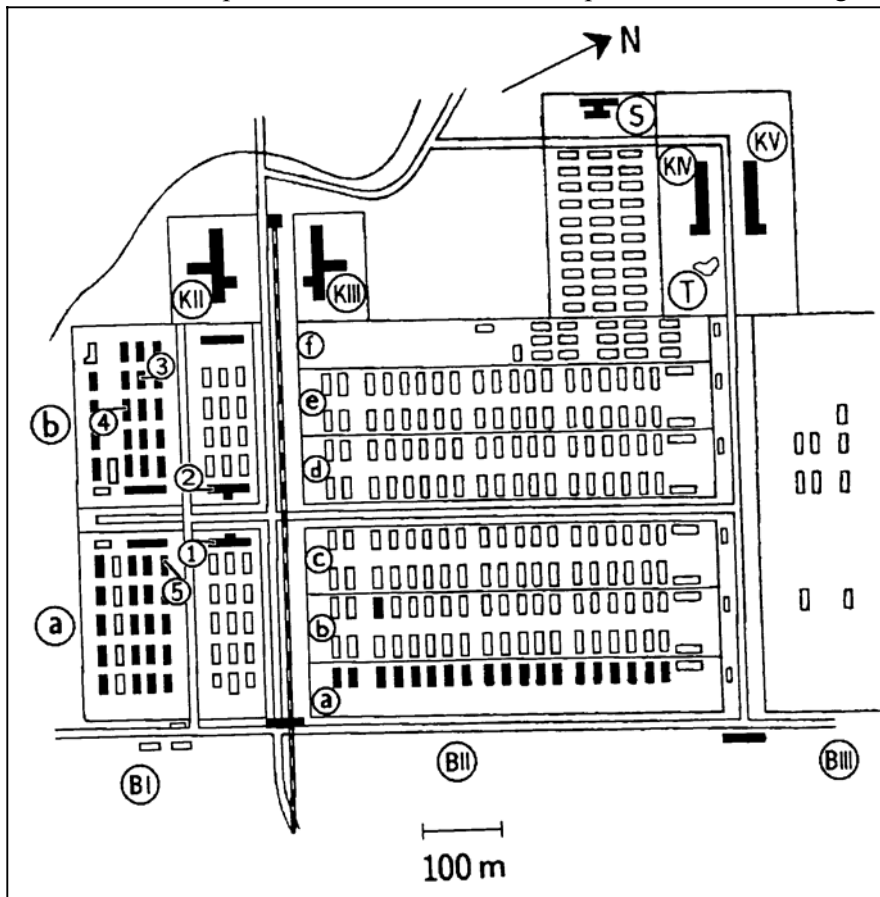
A widely known prominent example of a survived "Sonderbehandlung" (special treatment) is Simone Veil, born Jacobs, who also had a "SB" entered in the lists of the KZ Auschwitz, but survived this treatment and later could advance to the position of the President of the European Parliament.

As W. Stromberger and Carlo Mattogno indicated, the word "Sonderbehandlung" in Auschwitz actually stands for special hygienic measures for the prevention of epidemics, i.e. delousing, physical cleaning, quarantine etc.² Frau Schindler herself supports this interpretation when reporting that she was in the quarantine section of the camp inside a cordoned-off barrack where she had to stay for an extended period of time. Also, her alleged first observation of the gas chamber sounds of such a measure. She reported that she observed buses or trucks driving to a building directly adjacent to the sick camp, wherein she only assumed (!) that there were gas chambers (she did not see any, as she said so herself).

According to the plan of Birkenau, the buildings of the sick camp (BIIf) were located directly adjacent to crematorium V and at the access street to the Central Sauna, which was the main place for camp hygiene with showers for inmates, steam-, and hot-air delousing equipment since the beginning of 1944. Since all new camp arrivals had to go through a cleaning procedure for hygienic reasons, it is not unlikely that this is where they were sent. But to Mrs. Schindler these vehicles full of people simply disappeared without leaving a trace (which of course is not possible).

SELECTIONS FOR WORK DEPLOYMENT

The established historiography presumes that the purpose of the selections was to find the inmates who were incapable to work in order to subsequently kill (gas) them. But Frau Schindler's statements support the revisionist thesis that the purpose of the selections was to assemble work forces, which were then mostly transferred to other concentration and work camps. According to her report, the selection were used to transfer herself



Layout of the concentration camp Auschwitz-Birkenau. Frau Schindler was in one of the barracks of the camp section BIIf (near the pond at crematorium IV), when buses or trucks passed by on the road running between crematoria IV and V (KIV, KV). Whether the buses drove to crematorium IV or V or to the central sauna (marked with S) is not clear.

and other employable inmates to the Stutthof camp or Korben camp.

This confirms the findings of Pressac, who discovered that a significant number of Auschwitz inmates were not gassed after the selection, but were transferred to Stutthof.³ There were probably still many more of such heretofore undiscovered inmate transfers to other camps, which were so far falsely interpreted as selections for the “gas chambers”.

Mrs. Schindler herself discloses the false connection of the selection for the transfer to other camps and alleged gassings, which looked like a “disappearance without a trace” to the inmates who stayed behind:

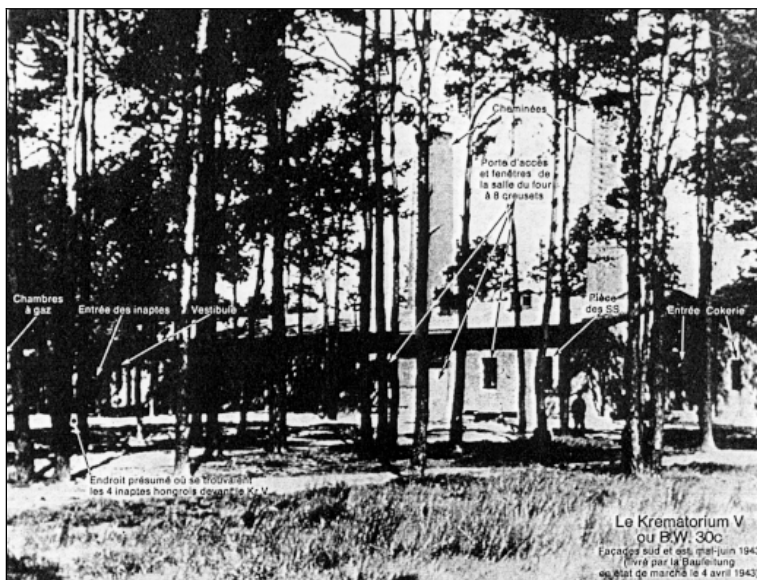
“[...] during the next gassing, when employables were transferred to work in other camps.”

And Mrs. Schindler even gives us a hint as to how the rumor of the “gas chambers” started: She herself was selected and had to walk afterwards naked into a shower, because she evidently had to undergo the usual hygienic procedure before her transport to the Stutthof camp. How would the inmates that stayed in the camp have interpreted this scene: Mrs. Schindler is selected with many other inmates and leaves her barrack with all her goods. She walks naked into a shower and does not return to the barrack. “Was she gassed?”, asked the ones who stayed behind scarily themselves. Since many inmates in war and concentration camps develop a camp psychosis, which finds an expression in wild fantasies and rampant rumors, it is easily explainable how such untenable stories originate in this manner.

TESTIMONY FROM HEARSAY

In her second letter, Mrs. Schindler describes in detail the procedure of the alleged homicidal killings at that time. Upon rereading the letter of her correspondent she is reminded to differentiate between what she experienced herself and what is hearsay, and she makes a significant addition: She herself never saw a gas chamber nor observed a gassing from a distance. The only thing she can report on are buses or trucks which disappeared in the darkness of the night in the direction of a crematorium or the central sauna, and her own walk into a shower after her selection.

Frau Schindler’s reference to Willi Brachmann, who unfortunately already died, reminds one of the experiences of Paul Rassinier and Robert Faurisson, who very frequently, when they questioned alleged witnesses about the gas chambers, received the answer that the witnesses themselves did not see such things, but that this or the



A view of crematorium V. Crematoria IV and V were situated in a wooded area of the camp. Mrs. Schindler could from her place in the hospital actually only observe the buses or trucks “disappear”, but not where the people were actually taken and what happened to them.

other credible, absolutely reliable friend, who unfortunately already died, reported this to him.

Her references to the books by Hermann Langbein and Eugen Kogon are finally a strong indication of what material she used to supplement her own memories with, where the interpretations originate, which she merges with her own experiences. That these reports of hearsay are furthermore verifiably false (i.e. the flaming chimney stacks) is only mentioned as an aside.

However, she does not notice that her experiences prove exactly the opposite of what she learned from the literature and from acquaintances with other even prominent “survivors.” She could actually discover a good part of the whole truth from the many individual, strong facts of her own memory. But she does not see the forest for the trees because of the massive propaganda of her environment.

Notes

First published as “Auschwitz: Die Paradoxie der Erlebnisse”, in *Vierteljahresshefte für freie Geschichtsforschung* 1(3) (1997), pp. 195-199.

¹ See C. Jordan in Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL, 2003

² W. Stromberger, “Was war die ‘Sonderbehandlung’ in Auschwitz?,” *Deutschland in Geschichte und Gegenwart*, 1996, 44(2), S. 24f.; Carlo Mattogno, *Special Treatment in Auschwitz*, Theses & Dissertations Press, Chicago 2004.

³ J.-C. Pressac, *Die Krematorien von Auschwitz*, Piper, München 1994; for more details see C. Mattogno, J. Graf, *Concentration Camp Stutthof*, Theses & Dissertations Press, Chicago 2003.

Reality and *Wirklichkeit*

Objective and Subjective Reality

By Ernst Manon

Between 1996 and 2000, “span-the-gap” articles by various authors have appeared in small German periodicals.¹ These articles attempt to build a bridge between the camp of Holocaust researchers who are objective and reality-oriented in their approach, and the more orthodox researchers who are subjective and perception-oriented. The authors have attended numerous Holocaust trials and obtained a realistic picture of what goes on there, but they still urge understanding for those who cannot tolerate objective reality. These individuals live in a world which is very different from that of the scientific camp, a world they have created for themselves within an alternative reality.² Hostility prevails between the camps on account of their differing basic attitudes, which is in fact a confrontation between Natural Science and Natural Religion, or, between objective reality and Jungian *Wirklichkeit*.³ In Jung’s usage, *Wirklichkeit*, “das, was wirkt” means something which creates an effect, result, or impression. (No single English word translates *Wirklichkeit*.)

In the revisionist camp, there are mostly exact scientists, engineers, and other reality-oriented persons; when they encounter their counterparts from the other camp, there are often angry misunderstandings, which can split families, friendships, even generations. As an illustration of the reality-oriented person, let us take a mechanical engineer who is given the task of developing a new motor. Applying natural laws and his professional expertise, he carefully makes drawings and then constructs a prototype. Lo and behold, the new motor works as designed. As Damian points out, Reality and *Wirklichkeit* are in agreement here. There are no grounds for conflict.

Why is the situation so different when we are dealing with the Reality/*Wirklichkeit* complex in a philosophical or religious context? Why must there be discord between reality and its effects? Isn’t it conceivable that matters, which are subjective by nature, that is, matters whose reality is *perceived* rather than matters whose reality is *independent of mind* (such as myths, legends, religions, world views, ideologies, or whatever we want to call them) could exist in accord with objective realities, or at least not in fundamental contradiction to them?

Psychologically speaking, two opposing tendencies can be distinguished here. One is man’s desire to bring his concept of the world into accord with the actual world

itself. When this is not possible, the distressing phenomenon occurs which Leon Festinger calls “Cognitive Dissonance” in his theory of that name. The struggle to overcome Cognitive Dissonance is synonymous with research enlightenment and empirical knowledge. The other tendency is the attempt to escape a reality, which is unacceptable or perceived as unacceptable, and create a refuge from the vicissitudes of life, perhaps even to master life itself. Who can truthfully say that, given certain circumstances, he would completely reject such strategies for dealing with “the slings and arrows of outrageous fortune?” Catastrophe, illness, sorrow, death, the sense of meaninglessness, and, not least, the recognition that justice does not always prevail have always driven man to seek such solutions. The common denominator in this complex of problems is perhaps the anxiety inherent in life itself. Not everyone is able to perceive that, as Kant put it:⁴

“As for the failures of philosophical attempts at Theodicy, the problem is caused by asking the wrong question.”

Spinoza elaborated on the problem in these words:⁵

“How presumptuously foolish man is! His presumptuousness results from his lack of a correct concept of both god and nature, which causes him to confuse god’s dispensations with those of mortal man. This in turn causes man to believe that nature is so limited that he is its most excellent part.”

Maimonides was of the same opinion.⁶

“The source of error is that the ignorant man, along with his ilk throughout the masses, judges the universal according to the standard of the human individual. Every ignorant man imagines that the entire universe exists only for his individual self, as though no other beings existed. When events occur against his wishes, the ignorant man concludes that existence is filled with evil. But if these people would consider the entire universe, and consider what an insignificant part they are, the truth would be revealed to them.”

Again, we have two fundamentally opposed strategies for dealing with the problem posed by Kant, Spinoza, and Maimonides. One strategy consists of methods of consolation: ostensible explanations, avoidance, denial, and, last but not least, the various religions. The other strategy

involves the use of paradox. For example, someone afflicted with existential anxiety might be able to cope with it by “cultivating” it, in a sense; “*das Übel an die Wand malen*” (“painting the evil on the wall.”)

Paradox as Therapy

This is a psychological trick for coping with fear. In 1928, Ossip Mandelstam wrote about his technique for exorcising anxiety by telling himself:⁷

“Anxiety has taken my hand, is leading me by the hand. A white knitted glove, a mitten with no fingers. I love and adore anxiety. I almost said: When anxiety is with me I need have no fear.”

The poet and psychiatrist Ernst Augustin wrote in one of his novels that “Schizophrenia is nothing more than fear of existing.” He depicts schizophrenia as the partitioning of the interior and exterior worlds; indeed, it is the *conditio humana*.⁸

An old proverb tells us that we should not “paint the devil on the wall.” With this trick however, we are attempting just the opposite; we have a paradoxical intention. It is not surprising that it was a Jewish physician and psychiatrist, Viktor Frankel, who made it a therapeutic concept. One of his best examples was the case of a patient who began sweating when he shook hands with his supervisor. He would expect to break out in a sweat when he had to shake hands again, and the very anxiety of expectation contributed to driving the sweat of fear from his pores. Frankel advised his patient to deliberately try to sweat in front of the supervisor; thus the “wind was taken from the sails” of his anxiety. This is a very congenial method since one can apply it to childhood traumas without a therapist and thus avoid the cost of treatment.⁹

“The patient needs to objectify his neurosis and distance himself from it. He should learn to look his anxiety in the face, even to laugh in its face. [...] Nothing allows the patient to distance himself from himself as does humor.”

We all know that it is not advisable to tell a performing artist “good luck!” or wish him success before a public appearance. Instead of this we say, “Break a leg!” Before any risky undertaking, we tell ourselves that it is bound to fail. The performer is said to have stage fright; he fears that he will fail and suffer ignominy. The pictorial artist is afraid he will literally fall from his scaffold and break his neck or leg.¹⁰ By clearly stating, even ritually *wishing* for the cause of anxiety to occur, “the wind is taken from the sails” of one’s anxiety in a parodistic manner. One feels free and unburdened.

The point to be made is that a person suffering from existential anxiety should avoid repressing it. He should imagine it, fantasize it, and keep it in mind so as to effec-

tively banish it. However, the goal is healing, not adopting a lifestyle of anxiety obsession. Such is the case when the Jews say “In every generation THEY try to annihilate us.” Or when Hitler is depicted as the embodiment of Haman, or Germans as Amalek, in order to help the Jews cope with their identity problems.

Michael Wolffsohn, Jewish historian at the University of the German Armed Forces in Neubiberg near Munich, acknowledges:¹¹

“It is part of the tragic absurdity of Diaspora Jewish existence that, for nonreligious Jews, only the Holocaust can compensate for Jewish nada or nothingness (existential anxiety.) Thus it remains the sole support of Jewish identity.[...] The Holocaust memory of the nonreligious Jews, the majority, has far reaching consequences for the relationship of most Jews to Germany. They assume that the Federal Republic of Germany is still the same old National Socialist Germany with its homicidal attitude toward Jews. This is not real Germanophobia or hatred of Germans as such, but rather a desperate and understandable search for Jewish identity.”

Alain Finkielkraut goes a step further and speaks of role reversal:¹²

“In an age when people live hand to mouth and without spiritual perspective, Judaism appears to offer an enviable justification for existence [...] while the average man, the pointlessly meandering Goy, has become a rootless, homeless, philosemitic man without characteristics.”

Also in this vein:¹³

“At the end of the 20th Century, how sweet it is to be a Jew! We are no longer the villains of history – we have become history’s darlings.”

A more dangerous method of seeking “salvation from evil” is to jump into the abyss. In *Psyche und Erlösung*, Sigmund Hurwitz writes:¹⁴

“The heretical Cabalists of the Sabbatical Movement evolved the theory that before one can achieve salvation, one must have sinned first. They based their theory on the familiar Bible quotation ‘Thou shalt love thy God with all thy heart, with all thy soul, and all thy strength.’ An ancient Bible commentary, the Sifrê, as well as the Talmud (Babylonian Talmud, Berakot Tract 9.5) had interpreted ‘all’ to mean that it is possible to serve God not only with good impulses, but with bad impulses as well. The heretical cabalists methodically formulated and followed such ideas to a logical conclusion. Like the followers of the gnostic Karpokrates in the first half of the Second Century A.D., they credited their master with the conclusion that ‘Ye can receive absolution only for sins which ye

commit.’ [What seductive logic they used to arrive at the conclusion that one must first sin in order to be forgiven and saved from eternal damnation!] *The gravity of the sins which the Redeemer takes upon himself is a precise criterion of His blessedness. The only differences of opinion that exist among his followers concern whether the commission of such sins is reserved for the Messiah alone, or whether they may be committed by his followers as well.*”

Referring to the “Brothers of the Free Spirit,” who revered this principle, Caesarius von Heisterbach announced as early as 1222:¹⁵

“He who lives in the lap of the Holy Ghost can commit every sin, because God also resides therein and He can not sin.”

The Frankists, who were the successors to the Sabbatians in the 18th Century, likewise cherished the “felix culpa” or holy sins, which in their case took the form of ritual libertinism. They relied upon a capricious interpretation of Psalms 146: “Praise the Lord, who permits everything that is forbidden.” For them, everything was allowed including lying and adultery. All morality was perverted into the opposite of itself as truth became absurdity. Some of Jakob Frank’s mottoes were:

“Cast away all that you have learned;

Trample upon all the laws you have been taught and obey no one but me;

Everything which I reject will pass away;

I was sent to destroy everything;

How could God tolerate a world filled with death and misery?

This contradicts His omnipotence... no, the creator of this world can not be the true God!”

The religious rites of the Frankists consisted of ecstatic singing and dancing accompanied by wild clapping of hands. They were similar to the rites of the Chassids and Chlysten of old Russia (as described by Geißler) except that women were allowed to participate. The ceremonies ended with everyone’s disrobing and indulging in sex orgies. In view of the passionate nihilism of the Frankists, Arthur Mandel (the author reporting) was reminded of the speeches, language and customs of our Rebels of ‘68.¹⁶ In Walter Laqueur’s writings as well, we are reminded that Sabbatianist ideas are not restricted to the past:¹⁷

“The Godhood (Schechina) manifests itself in every activity of man, even in his sins.”

What Was Hatched in Viennese Coffee Houses

The following sentences from an article by Ilona Duczynska, the wife of Karl Polanyi and an “apostolic member” of a Communist circle, are taken from *The Commu-*

nist International by Franz Borkenau, published in England in 1939:¹⁸

“A theoretician, who was perhaps the only real thinker in Hungarian Communism, gave this answer to my question as whether Party leaders were allowed to deceive and mislead their fellow party members. He said that Communist ethics acknowledged the necessity of doing evil as their highest duty. He explained that this was the greatest sacrifice which the Revolution demanded of its followers [...] and said the true Communist was convinced that the dialectic of history would transform evil into good.”

Borkenau had himself been a Communist and was giving a glimpse of that secret indoctrination which justified abandoning normal human understanding and conventional morality. It still exerts a lingering fascination on Western intellectuals. To the esoteric elite, it offered the intoxicating vision of the blessed moment following the “Last Things.” This dialectical theory of evil was never openly stated in so many words, but the communistic gospel spread as secret insight from mouth to mouth until its adherents finally recognized the real measure of a “true Communist.” The theory began with an obscure Communist movement of “about 30 persons, sitting around Viennese coffeehouses.”

According to Borkenau, the theoretician of the group was named Georg Lukács. His father was the very wealthy owner of a textile factory named József Löwinger from the South Szeged region in South Hungary, who began calling himself “von Lukács” after obtaining a nobility patent in 1901. His mother derived from one of the oldest and wealthiest Jewish families in Eastern Europe, a family which had produced several of the best known Talmudic scholars and rabbis. George despised her on account of her grand bourgeois affectation and vast possessions; even in elite high school he had been fascinated by Franciscan poverty. The suicide of the artist Irma Seiler, on whom he had a mighty crush, was a decisive turning point in his life. Tormented by the idea that he was a great sinner, he found refuge in Dostoyevsky who taught him that a virtuous life presupposes purity of soul, but that one can achieve salvation through sin. Furthermore he was fascinated by Fichte’s philosophy of history. He often spoke of Fichte, “who said that Mankind must pass through the age of absolute sinfulness on the way to salvation. This age is now at hand; and whoever hesitates to obey the command of the age does not avoid sin, but rather avoids the only path which delivers us from sin.”

Lukács joined the Hungarian Communist Party around the end of 1918. He had accomplished “the leap across the abyss of faith” which leads to “metamorphosis of the

entirety of a man's existence." This great leap brought forth a large group of "virtuosos of political morality" whose lives oscillated constantly between sin and enlightenment. They lived in constant and terrible uncertainty as to whether salvation or damnation awaited them at the end. When Lukács embraced Communism, he was aware "that he was choosing sin, because Man could achieve salvation only through Sin. Sin was Power."¹⁹ At the end of his essay "Tactics and Ethics," which he wrote shortly after joining the Party, he wrote:

"To commit murder is forbidden. Murder is an absolute and unforgivable sin; it is most certainly not allowed. And yet it has to be done. In other words, only the unflinching murderous activity of Man who knows beyond all doubt that murder is not to be condoned under any circumstances, can be truly and tragically moral."

These ideas go directly back to Lukács' lectures on the writings of Boris Sawinkow, the terrorist leader of the Social Revolutionary Party. Writing under the pseudonym of V. Ropschin, Sawinkow had published the autobiographical novel *Konj Blednyj* (The White Horse) in 1909. For him, terrorism was an act of love, a deed which, like the resurrection of Jesus, would culminate in "Socialism, and the advent of Paradise on Earth." When Lukács was appointed Peoples' Commissar for Education, he declared his goal to be to "revolutionize the human spirit." Later, as political commissar of the Fifth Division, he once had eight soldiers of the Red Army shot for desertion. "With this, order was by and large restored," he wrote. In his novel *Magic Mountain* (1924), Thomas Mann developed a riveting portrait of Lukács in a disguised form. It is the character of Leo Naphtas, the Jewish-Jesuit revolutionary who horrifies the liberal Settembrini by cold-bloodedly praising Terror as the means of liberating the epoch from its infantile liberalist faith in the Good.²⁰

Lukács was probably familiar with Dostoyevsky's novel *The Demons* as well. In the character of the revolutionary Pjotr Werkowjenski, the poet gives us a portrait of Sergej Netschajew, who developed a catechism for revolutionaries in 1869. An excerpt:²¹

"The revolutionary is consecrated. For him there are no personal interests, business affairs, emotions, or human bonds. He possesses nothing at all, not even a real name. His soul is completely captivated by a single exclusive interest, thought and passion: Revolution! [...] Deep in his heart, he has dissolved all the ties that bind one to civilization and the bourgeois order. He has severed all connections with laws, conveniences, conventions, morality and conventions that have validity in this world; and not just verbally, but

absolutely. He is the irreconcilable enemy of the bourgeois world; and if he continues living in it, it is only to destroy it. [...] A Revolutionary participates in the life of the State and its economic classes (the so-called civilized world) and exists in its surroundings, only because he believes in its imminent and total destruction. If he is attached to anything whatsoever in the bourgeois world, he is not a true Revolutionary. [...] Our entire unsavory society is divided into several categories, the first of which consists of those who are condemned to death without hesitation. [...] The second category includes those who are provisionally allowed to live so that they, with their monstrous deeds and dealings, will drive the masses to the inevitable uprising."

Lukács characterized the concept of "messianic utopianism" as "out-hegeling Hegel," an intellectual concept which boldly rose up against all existing reality and attempted to outdo the master.²² According to Courtois, the Utopian's will to apply a doctrine which has no relationship to reality was the real motive for Lenin's terror as well, in which he adopted and further developed the model of Netschajew.²³ Was Lukács familiar with the story of Sabbatai Zwi, the false Messiah of the 17th century who made a political program of his motto "Salvation through Sin," or with that of Jakob Frank, Zwi's successor in the 18th Century? Or Karpokrates?

Nonreligious Jews

Boris Sawinkow's paradoxical idea about murder – that it is not allowed and yet has to be, and is therefore moral in a genuinely tragic sense – is also found in the writing of Rudolf Bienenfeld. On the eve of the Second World War he depicted the spiritual state of nonreligious Jews, in which certain fundamental ideas of Jewish religion are unconsciously passed on to succeeding generations, as follows:²⁴

"It is an unprovable conviction that under no conditions is aerial bombardment of undefended civilian population allowable... but it is also an article of faith, opposing and equally indisputable, that such a crime is allowable if the bombardment serves the prestige of the mother country."

The spiritual existence of the Jewish individual is built on maxims such as these. He finds them so self-evident that he can have no doubts about them; so convincing that he can accept no evidence to the contrary. Bienenfeld gave this candid description of Jewish mentality in a lecture before the Jewish Society for Sociology and Anthropology in Vienna on 10th November 1937, even pointing out to his audience that it was the birthday of Friedrich Schiller. At that time, who would have believed that two

million tons of aerial bombs would soon be dropped on German cities, specifically targeting working-class neighborhoods, in order to bolster the prestige of various motherlands – including one which did not yet exist?

“Words Can Kill” (Michel Friedman)

Jakob Pinchas Kohn, rabbi and Doctor of Philosophy from Leipzig, wrote in the Jewish Encyclopedia for 1927:²⁵

“Calumny is strictly forbidden in the Bible (Lev. 9, 16). [...] Like a red thread, this warning against the greatest of crimes makes its way through the Talmud. According to Arach 15b and j. Pea 15d, it surpasses even the three deadly sins. [...] Calumny surpasses all other types of weapons which kill only in close proximity; it is like the arrow, which kills at a distance as well. Such is the slanderer: he kills in Syria while speaking in Rome. [...] Life and death are within the power of the tongue (Spr. 18, 21). In other words: just as the hand kills, so can the tongue.”

Surely the slandering of the German nation belongs to the most monstrous atrocities carried over from the past century to the present. Surely the previously discussed paradox is applicable here: Under no circumstances can it be done – but it is done nevertheless. If one continues the calumnies long enough, the very victims join in and slander themselves. In the words of the “cultural scientist” Aleida Assmann of the University of Constance:²⁶

“The more clearly we state that we are not normal and erect this Holocaust] monument in Berlin, the sooner we can proceed with normalization.”

According to Paul Spiegel, the Holocaust monument erected in the heart of Berlin was not promoted by Jews.

Alexander Mitscherlich had formulated his support for anti-German calumnies in these words:²⁷

“Understating our guilt can not be our approach, because only when we have strength to consciously surmount our guilt will we enjoy respect.”

Obviously this contradicts the Christian exhortation to “Love thy neighbor as thyself,” since he who hates himself can have no love for others.

The Jewish revisionist writer Joseph Burg (Ginsburg), who died in 1990, had a more healthy conception of the relationship of reality and *Wirklichkeit*:²⁸

“It is a fact that I am not a German, but a Jew. But, if the German nation insists on living with charges of six million gassed Jews, then I as a Jew feel uncomfortable in my skin. [...] When people nowadays speak of ‘Nazi atrocities,’ it is merely the age-old tactic of the clever thief. If six million Jews really were gassed, then the Zionist leaders would have had to be the first ones brought before the judge, since they bear

the principal guilt for the war and the so-called ‘Final Solution’ to the Jewish problem. Neither the Nazis nor the German people bear the principal guilt for the Jewish debacle.”

Today Burg’s writings are outlawed in Germany.

Ephraim Kishon, German’s best-known Jewish humorist, represents the politically-correct position:²⁹

“I am a Jew. I am nationalistic, extremist, chauvinistic, and militaristic. Anybody who does not like that does not have to read my books. About our insolence? We have no alternative since we are condemned to death. When the Arabs have wiped us out, there will be demonstrations in front of their embassies. That is all there will be! The governments of the world should not give us good advice, they should give us gunboats. Whoever is anti-Israeli is anti-Semitic. That is the two-thousand-year-old answer to the problem.”

If a group of people feel comfortable in a perverse, schizophrenic and death-oriented dream world which serves them as a substitute for reality, that is a matter for them alone. It is a different matter to impose such a dream world on others, however, and I speak not only for the Germans. This can not possibly turn out well.

Were the effects of the anti-German calumnies planned? Michael Wolffsohn’s cryptic “Thesis No. 8 Concerning German-Israeli Relations” gives us food for thought:³⁰

“The business of mourning was carried out and is still being carried out, and this is necessary. Its duration must be limited, however. Otherwise, collective therapy would be required.”

How very different conditions in Germany would be if a man such as Joseph Ginsburg were chairman of the German Central Jewish Committee – assuming that institution were even needed then!

Let us briefly refer back to Damian’s article (our first footnote) and consider these three points:

1. Surely it is clear what Popper would have thought about forbidden theories and illicit pedagogical opinions (page 386). In his “Critical Rationalism,” Sir Karl, whose parents were baptized Jews, sets forth the basic philosophy for revisionism. A great many people have not yet realized this. At any rate, Popper gave us the basis for a permanent revisionism, which constantly exposes our own views and knowledge to renewed critique. Unfortunately he has not done justice to his own postulation, as I know from a reliable source. It would have created a worldwide sensation if the best-known and most prominent Jewish philosopher of his day had expressed himself in a manner consistent with his own philosophy.
2. When the author writes that money belongs to every

action, in order to justify never-ending retribution payments whose questionable basis he himself acknowledges, then he is lacking in both fairness and consistency.

3. The Grand Inquisitor was himself a Jew, as was Ferdinand II through his mother.³¹ A comparable personality was Lazar Moissejevitch Kaganovitch in the 20th Century. The Jew as Ultimate Jew-hater! Here the crux of a series of articles entitled "The Jews and Their Environment," edited by Johann Maier and published by Peter Lang, is quite informative.³²

"In an unproblematic environment, when tensions are lacking and assimilation is under way, cross currents arise from Judaism itself, which have the effect of ethnic or religious profiling in order to achieve self assertion."

The problem of the environment itself might also be considered in this light!

Notes

First published as "Realität und Wirklichkeit," in *Vierteljahreshefte für freie Geschichtsforschung* 5(2) (2001), pp. 209-214. Translated by James M. Damon.

- ¹ Frederick E. Peterman, "Plädoyer für Toleranz," *Staatsbriefe* 7(9-10) (1996), pp. 30-34; Rolf Wiesenberger, "Grenzen der Naturwissenschaft," *Vierteljahreshefte für freie Geschichtsforschung* 3(3) (1999), pp. 298-307; Peter Damian, "Freiheit und Wahrheit vor Gericht," *Vierteljahreshefte für freie Geschichtsforschung* 4(3&4) (2000), pp. 385-393.
- ² P. Damian, *ibidi.*, p. 392
- ³ *Ibid.*, p. 391.
- ⁴ Kant's 1791 essay of the same name in: *Immanuel Kants Sämtliche Werke*, vol. 6, Verlag der Dürr'schen Buchhandlung, Leipzig 1930/31.
- ⁵ Carl Gebhardt, Günter Gawlick (eds.), *Theologisch-politischer Traktat, Sämtliche Werke*, vol. 3, Felix Meiner, Hamburg 1994, p. 94.
- ⁶ More Nebuchim III 12, quoted in *Anmerkungen zu Spinozas Traktat*, p. 337.
- ⁷ "Die ägyptische Briefmarke", from: "Ralph Dutli zum 100. Geburtstag von Nadeschda Mandelstam," *Frankfurter Allgemeine Zeitung*, October 28, 1999, p. 62.
- ⁸ Michael Allmaier, "Die Angst zu existieren" in: *Frankfurter Allgemeine Zeitung*, October 31, 1997.
- ⁹ *Theorie und Therapie der Neurosen*, 4th Edition, Ernst Reinhardt, Munich 1975, pp. 161f.
- ¹⁰ This expression is said to be a Yiddish spoonerism, letters to the editor, *Frankfurter Allgemeine Zeitung*, Sept. 25, Oct. 13, 1999.
- ¹¹ In: *Internationale Politik*, issue 8/1998; from: *Frankfurter Allgemeine Zeitung*, October 29, 1998, p. 45.
- ¹² *Der eingebildete Jude*, Hanser, Munich/Vienna 1982, p. 107.
- ¹³ *Le Monde*, 7th October 1998, p. 14: "Ah, qu'il est doux d'être juif en cette fin de XXe siècle! Nous ne sommes plus les accusés de l'Histoire, nous en sommes les chouchous."
- ¹⁴ 1st Edition, Daimon, Zürich 1983, pp. 82f.
- ¹⁵ Josef Leo Seifert, *Sinnbedeutung des Mythos – Die Trinität in den Mythen der Urvölker*, Herold, Vienna/Munich 1954, p. 79.
- ¹⁶ *The Militant Messiah or The Flight from the Ghetto – The Story of*

Jacob Frank and the Frankist Movement, Peter Bergman, Bethlehem, Connecticut, 1979, pp. 39ff.

- ¹⁷ *Der Weg zum Staate Israel – Geschichte des Zionismus*, Europaverlag, Vienna 1972, p. 79, quoted in Wolfgang Borowski, *Die neue Welt – Vorspiel der Hölle*, Anton A. Schmid, Durach 1995, p. 81.
- ¹⁸ According to Daniel Bell, Harvard-Professor Emeritus for Sociology, born 1919 in New York: "Durch die Sünde zur Erlösung" in: *Die Zeit*, Sept. 18, 1992.
- ¹⁹ István Eörsi, *Tage mit Gombrowicz*, Leipzig 1997, pp. 90f., according to Steffen Dietzsch, *Kleine Kulturgeschichte der Lüge*, Reclam, Leipzig 1998, p. 146.
- ²⁰ According to Daniel Bell, op. cit. (note 18), up to the quotation by Eörsi, Lukács' Biographer.
- ²¹ According to S. Courtois, *Das Schwarzbuch des Kommunismus. Unterdrückung, Verbrechen und Terror*, Munich, 1998, p. 798.
- ²² In: "Geschichte und Klassenbewußtsein", in: *Werke*, vol. 2, Neuwied-Berlin 1968, preface p. 25; according to Ernst Topitsch, *Erkenntnis und Illusion – Grundstrukturen unserer Weltauffassung*, 2nd ed., Mohr/Siebeck, Tübingen 1988, p. 221.
- ²³ S. Courtois, op. cit. (note 21), p. 805.
- ²⁴ *Die Religion der religionslosen Juden*, 1939; 2nd ed., Wilhelm Frick, Vienna 1955, p. 13.
- ²⁵ "Verleumdung" in: *Jüdisches Lexikon*, Vol. IV, pp. 1192f.
- ²⁶ In: *Die Zeit*, December 3, 1998, pp. 43f.; quoted in: Wilfried Scharf, Martina Thiele, "Die publizistische Kontroverse über Martin Walsers Friedenspreisrede" in: *Deutsche Studien* 142, Vol. 2/1999, p. 175.
- ²⁷ Quoted in Luise Jodl, *Jenseits des Endes*, Fritz Molden, Vienna 1976, p. 202
- ²⁸ *Maidanek in alle Ewigkeit?*, Ederer, Munich 1979, p. 19.
- ²⁹ In an Interview with Herbert D. Glattauer in the *Wiener Kurier*, October 25, 1976.
- ³⁰ "Deutschland, Israel und die 'Wiedergutmachung'" in: Julius H. Schoeps (ed.), *Neues Lexikon des Judentums*, Bertelsmann, Gütersloh/Munich 1998, p. 864.
- ³¹ From Roger Peyrefitte: *Die Juden*, Stahlberg, Karlsruhe 1966.
- ³² S. Stuart Kahan: *The Wolf of the Kremlin*, William Morrow, New York 1987.

The Elusive Holes of Death

By Germar Rudolf

On August 28, 2002, Sven Felix Kellerhoff of the German daily newspaper *Die Welt* expressed his anger about the semi-revisionist theories of Fritjof Meyer, a leading editor of Germany's largest news magazines *Der Spiegel*. In 2002, Meyer had published an article, in which he reduced the death toll of Auschwitz down to half a million victims, and also decommissioned the gas chambers that were allegedly located in the crematoria of Auschwitz.¹ Kellerhoff called Meyer a "crown witness" for the "Holocaust deniers." *The Revisionist* has thoroughly covered the controversy ignited by Meyer from a revisionist perspective.² In early 2004, Meyer himself made an end – perhaps only temporarily so – to this public exchange. In an Open Letter of February 12, 2004, he declared, i.a.:³

"Now the impression grows that they [‘right-wing radicals’ or ‘Auschwitz deniers’] could succeed to instrumentalize my theses: for a propaganda of minimization. I therefore do not wish to continue this debate in this forum."

In the following sentence, Meyer's mask drops, and he reveals himself as the left-wing extremist he is, who is promoting the use of violence as a means of solving conflicts:

"Considering the current dangers in Italy, France, Russia, and the U.S., it remains true that the fascists need to be beaten up wherever one encounters them."

With this statement, Meyer has discredited himself utterly as a partner for any future discussion. But that does not, of course, mean that the entire discussion has ended with this epilogue. One of the most ambitious opponents of revisionism, John C. Zimmerman,⁴ assistant professor for book keeping (sic!) at the University of Nevada in Las Vegas, has criticized Meyer's theses harshly.⁵

But the latest attack against revisionists came again from the above mentioned Sven Felix Kellerhoff, published in *Die Welt* of August 23, 2004. Under the headline "The Holes of Death", he quotes Robert Faurisson's provocative quip "No holes, no Holocaust" and writes:

"The French revisionist Robert Faurisson repeats it over and over again; David Irving also used it in this sense. Despite the uncouth nature of this quip, the core of it is the question whether or not each of the smaller basement rooms of the crematoria II and III in the extermination camp Birkenau was used as a gas chamber."

In the larger basement room, situated along the axis of the crematorium building above ground, the victims had to undress before they were pressed, sometimes up to 1000 of them, into the small basement room of some 210 square meters, which was perpendicular to the other. Then SS men threw the poison, hydrogen cyanide bound on diatomaceous earth (Zyklon B), through openings in the ceiling into wire mesh columns in the basement. Within half an hour, the hydrogen cyanide evaporated due to the heat of the bodies and killed every human life."

The question of the alleged misuse of the basement rooms of crematoria II & III in the Auschwitz-Birkenau camp for mass murder with poison gas is in the very focus of revisionist discussion on the Holocaust. Many monographs and papers appeared about it,⁶ one of which was solely dedicated to discuss the issue of the Zyklon B introduction holes.⁷ Kellerhoff's summary of the revisionist viewpoint puts it well:

"Faurisson, Irving & Co. claim that there were no openings in the roof. Therefore, no Zyklon B could have been thrown into the murder chambers. Hence, the Holocaust is an invention."

Subsequently, however, Kellerhoff dares treading on the minefield of evidence, where he exposes his lack of competence when claiming, "a photo taken during the construction of the murder plant and two air photos taken by the Allies in August 1944" prove the existence of introduction holes. But this is definitely not the case, as I have repeatedly shown.⁸ Kellerhoff's claim is based upon a false interpretation of these pictures, a fact which is admitted even by adherents of the gas chamber theses.⁹

The total lack of documents for the existence of these introduction holes as well as the total lack of any physical trace of these holes in the roof of the ruins of crematorium II in Birkenau, as it has been claimed for decades by revisionists, forced the Holocausters finally to tackle the issue. Sven Kellerhoff gladly announces the result of such research:

"In the journal 'Holocaust and Genocide Studies,' three coworkers of the research network 'Holocaust History Project'¹⁰ exhaustingly clarify the question of the holes in the roof. Daniel Keren, Jamie McCarthy, and Henry W. Mazal have investigated the ruins of both gas chambers in Birkenau as well as the gas chamber in the Auschwitz main camp."

Their result matches exactly the circumstantial evidence known and preserved so far: the smaller basement room of crematorium II had four openings in its roof measuring roughly 60 centimeters in square. [...] The U.S. scientist could identify three of four openings in the ruins, the fourth is covered by debris. All alleged 'arguments' of the Auschwitz deniers are thus refuted on the basis of physically provable facts: The smaller basement rooms of both crematorium buildings were equipped with gas chambers and were used as such to kill hundreds of thousands of human beings. The case of the openings in the roof of the gas chamber in the crematorium of the main camp is a little more complicated. [...]

As indicated above, the crematorium in the main camp is not the only case that is a little more complicated than Kellerhof suggests. A final answer to this question will be given only after the arguments of both sides have been weighed objectively, something that Kellerhoff, with his dogmatic attitude, will probably never accept.

It is already indicative that the three authors mentioned by Kellerhoff – Keren, McCarthy, and Mazal – have never published before in the field of Holocaust research. They also refused to even take notice of a thorough study on this issue by revisionist scholar Carlo Mattogno,⁷ which had been published in English on the internet as early as 2002.¹¹ Hence, Keren, McCarthy, and Mazal did not weigh arguments, but confirmed prejudices, which quickly gained the predicate of “scientific self-evidentness” by the Holocaust lobby by virtue of having it published in the most renowned journal these genocide researchers have at their hands.

In the following, we give the word to the world’s unchallenged expert on Auschwitz, Carlo Mattogno. This may result in Kellerhoff and his “hole heroes” losing their wits, which in turn might lead to them resorting to character assassination, something they are good at, since they have exercised it before.¹²

In concluding I may state that this episode in the controversy over the Holocaust between revisionists and exterminationists proves – to quote Galileo Galilei freely: Something moves after all!

The discussion about the reality of Holocaust claims, which the establishment wants to suppress so badly, is already going on. It has hit the scholarly journals of the establishment. There is no way back anymore, because we revisionists won’t let go! *The Revisionist* is at the utmost forefront of this ongoing debate, and you as our readers

have the privilege to sit in the first row when historians make history!

Notes

- ¹ F. Meyer, “Die Zahl der Opfer von Auschwitz. Neue Erkenntnisse durch neue Archivfunde,” in: *Osteuropa. Zeitschrift für Gegenwartsfragen des Ostens*, No. 5, May 2002, pp. 631-641; for an English translation see online www.vho.org/GB/c/Meyer.html.
- ² Germar Rudolf, “Cautious Mainstream Revisionism,” *TR* 1(1) (2003), pp. 23-30; Carlo Mattogno, “Auschwitz. Fritjof Meyer’s New Revisions,” *ibid.*, pp. 30-37; Mattogno, “The Four Million Figure of Auschwitz,” *TR* 1(4) (2003); pp. 387-392; Jürgen Graf, “‘Just Call Me Meyer’ – A Farewell to ‘Obviousness’,” *TR* 2(2) (2004), pp. 127-130; C. Mattogno, “On the Piper-Meyer-Controversy: Soviet Propaganda vs. Pseudo-Revisionism,” *ibid.*, pp. 131-139.
- ³ www.idgr.de/texte/geschichte/ns-verbrechen/fritjof-meyer/meyer-040212.php
- ⁴ Cf. his book *Holocaust Denial. Demographics, Testimonies, and Ideologies*, University Press of America, Lanham, MD, 2000; cf. also the critique by C. Mattogno: “John C. Zimmerman and Body Disposal at Auschwitz: Preliminary Observations,” online: www.vho.org/GB/c/CM/jcz.html; “Supplementary Response to John C. Zimmerman on his ‘Body Disposal at Auschwitz’,” online: www.vho.org/GB/c/CM/Risposta-new-eng.html.
- ⁵ John C. Zimmerman, “Fritjof Meyer and the number of Auschwitz victims: a critical analysis,” *Journal of Genocide Research*, 6(2) (2004), pp. 249-266. See my review of Zimmerman’s paper in this issue.
- ⁶ Cf. especially Carlo Mattogno, “The Morgues of the Crematoria at Birkenau in the Light of Documents,” *TR* 2(3) (2004), pp. 271-294.
- ⁷ Carlo Mattogno, “Keine Löcher, keine Gaskammer(n),” *VffG* 6(3) (2002), pp. 284-304; Engl. “No Holes, No Gas Chambers,” this issue.
- ⁸ E.g. in Germar Rudolf, *The Rudolf Report*, Theses & Dissertations Press, Chicago, IL, 2003, pp. 113-120.
- ⁹ Charles D. Provan, *No Holes? No Holocaust?*^[9] *A Study of the Holes in the Roof of morgue 1 of Krematorium II at Birkenau*, self-published, Zimmer Printing, 410 West Main Street, Monongahela, PA 15063, 2000; online: www.revisingrevisionism.com.
- ¹⁰ D. Keren, J. McCarthy, H.W. Mazal, “The Ruins of the Gas Chambers: A Forensic Investigation of Crematoriums at Auschwitz I and Auschwitz-Birkenau,” in: *Holocaust and Genocide Studies*, 9(1) (2004), pp. 68-103; cf. their website www.holocaust-history.org.
- ¹¹ During the years 2002 and 2003 on the website of Russ Granata, which does no longer exist; now this paper is posted at www.vho.org/GB/c/CM/noholes.html. It is an earlier version of the revised paper in this issue, op. cit. (note 7).
- ¹² Cf. G. Rudolf, “Some considerations about the ‘Gas Chambers’ of Auschwitz and Birkenau,” online: www.vho.org/GB/c/GR/Green.html; ders., “Character assassins,” online: www.vho.org/GB/c/GR/CharacterAssassins.html; ders., “Dr. Richard Green’s Evasions,” online: www.vho.org/GB/c/GR/Evasions.html

"No Holes, No Gas Chamber(s)"

A Historical-Technical Study of the Holes in the Roof of Morgue 1 of Krematorium II at Birkenau for Introducing Zyklon B

By Carlo Mattogno

When American expert for execution techniques Fredrick A. Leuchter presented his famous expert report on the gas chambers of Auschwitz and Majdanek to a Canadian court in 1988, he initially caused confusion: in his technical drawings of the morgues no. 1 of the crematoria II and III of Auschwitz-Birkenau, which allegedly served as "gas chambers," he had drawn in four openings in the roof, through which, according to witnesses accounts, the insecticide Zyklon B had been poured in order to kill hundreds of thousands of victims. It was only in a later edition of this expert report that Leuchter added a letter to the report, in which he explained that those four holes could not be found in the ruins of those crematoria.

The Swede Ditlieb Felderer was the first, in the 1970s, to raise the question whether or not there were any holes on those roofs, without which those basements could not have served as execution chambers in the way as testified to by witnesses. Ever since then, this issue has been discussed intensely. Up to the current paper, this topic was most thoroughly treated by Germar Rudolf in his *Rudolf-Report*. Inspired by Rudolf's arguments, Charles D. Provan compiled a study, which is analyzed by Carlo Mattogno in the following paper. Provan's study is based primarily on illustrations of the roof of this morgue as it looked like in 2000, but since the copies we received are of an inferior quality, we could not reproduce his study in this journal. To summarize Provan, he thinks that he has identified at least three holes in the roof of morgue no. 1 of crematorium II in Birkenau, which could have served as introduction holes in 1943/1944. Provan concludes therefore that the quip coined by Prof. Dr. Robert Faurisson, and supported by G. Rudolf with evidence, – "No Holes, no Holocaust" – is untenable. Carlo Mattogno shows in the following that Provan's assertions themselves are untenable. All of his alleged holes are demonstrably the result of the destruction of the crematoriums during the retreat of German troops or were created only after war's end.

1. Introduction

Charles D. Provan is the author of a pamphlet entitled, "No Holes? No Holocaust?"¹ A Study of the Holes in the Roof of morgue 1 of Krematorium 2 at Birkenau."²

First of all Provan emphasizes the importance of the problem of the holes for the introduction of Zyklon B into the presumed homicidal gas chamber of crematorium II. This question, raised by historical revisionists, obtained much prominence last year during the trial *David Irving versus Penguin Books Ltd. and Deborah E. Lipstadt*. It was also discussed by Justice Gray in the written verdict.³

In his study, Provan analyzes the five categories comprising the evidence for these presumed holes, which are generally accepted by the supporters of the thesis of gas chambers at Auschwitz-Birkenau:

1. Witnesses and early historical testimony
2. Aerial photographic evidence of the holes in the roofs of the gas chambers
3. The blueprints of morgue 1, Krematorium 2
4. German wartime photographs of morgue 1 of Kre-

matoria 2 and 3

5. Physical evidence

In the first category Provan cites 16 testimonies from 9 major witnesses and 7 minor witnesses (pp. 3-9).

He then examines the statements of minor witnesses (pp. 10f.) in the following order: Egon Ochshorn, Dr. Friedmann, Janda Weiss, Rudolf Vrba and Alfred Wetzler, Ota Kraus and Erich Kulka, Werner Krumme and Alfred Franke-Gricksch. Provan concludes that these are unreliable. For the major witnesses (in order, Rudolf Höss, Henryk Tauber, Karl Schultze, Salmen Lewental, Konrad Morgen, Miklos Nyiszli, Paul Bendel, Josef Erber and Filip Müller – all of whom were "eyewitnesses"), Provan provides no analysis: he assumes *a priori* that these are reliable. But these testimonies are in fact dubious as well, as we shall subsequently see.

As to the rest, Provan bases his arguments on only four testimonies:

1. Henryk Tauber for the arrangement and number of holes for the introduction of Zyklon B (two on the east

- side and two on the west side of morgue 1).
2. Karl Schultze for the dimensions of the holes (cm 25 cm × 25 cm).
3. Konrad Morgen for the crudeness of the extermination facilities.
4. Rudolf Höss for the transformation of the crematoria into instruments of mass extermination without the knowledge of the head of the Central Construction Office.

The other testimonies served as confirmation of these four principal views.

Before examining in detail Provan's arguments, let us verify the credibility of the major witnesses cited by him.

2. The Major Witnesses Cited by Provan

JOSEF ERBER

This testimony is cited by Provan and dealt with by Gerald Fleming in his book *Hitler and the Final Solution*.⁴ The text cited by Fleming is taken in turn from a letter that Josef Erber wrote to him on September 14, 1981.⁵ The declaration of the witness is therefore already suspect on account of the date. In the first edition of the above book, which appeared in German with the title *Hitler und die Endlösung*,⁶ Fleming quotes from the original text of Erber's letter:⁷

"Two inpours [Einschütten] were in each of these gassing rooms (of Krematorium one and two in Birkenau, G.F.): inside four iron pipes each from the floor to the roof. These were surrounded by steel wire mesh, and inside was a sheet metal with a low edge. To this a wire was attached, with which the sheet metal could be pulled up to the roof. An iron lid was attached to each inpour [Einschütte] at the roof. If the lid was raised, the tin container could be pulled up and the gas could be poured in. Then the container was lowered and the lid closed."

What sort of thing is an "inpour" (*Einschütte*)? The verb "*einschütten*" means "pour in(to)" as a technical term; "to feed," "to charge or load." If, as it seems, the "*Einschütte*" was a mechanism, it must concern a device for pouring or feeding. Yet, according to the text, there were two "*Einschütten*" in each "gas chamber" of crematoria II and III and on the inside of each "*Einschütte*" there were four "iron pipes." Therefore, in each "gas chamber" there were eight "iron pipes." These devices are clearly inconsistent with those described by Henryk Tauber, and moreover it is difficult to imagine how they were made. So difficult is it that Provan himself, in order to make the text intelligible, wrote "rooms" (note 24 on p. 7) where Fleming, translating the German term "*Einschütten*," wrote "ducts." Even so, the original text categorically excludes this interpretation.

In conclusion, the testimony of Josef Erber is unreliable.

KONRAD MORGEN

Provan cites two statements made by this witness (p. 5). The first deals with the affidavit made by Morgen on July 13, 1946, document SS-65. There the witness states:

"In this moment, an SS man in a gas suit stepped over the outer air duct and poured a can with hydrogen cyanide into the room."

Morgen talks about a single "air duct," which contradicts the description accepted by Provan. The term "air duct" is moreover inappropriate in that the presumed holes for introducing Zyklon B had nothing whatsoever to do with ventilation. In crematoria II and III there were in fact a "*Belüftungsschacht*" (aeration duct) and an "*Entlüftungsschacht*" (de-aeration duct) which connected morgue no. 1 to the ventilators, blowing and drawing, and situated in the attic of the structures.⁸

The second citation is inferred from the deposition of Morgen at the trial of Oswald Pohl. The witness confirms here that Zyklon B was introduced into the "gas chamber" through a "special shaft" (p. 5): again, a single introduction device.

How reliable this witness is for the presumed "gas chambers" becomes clear upon examining what he declared during the August 8, 1946, hearing of the Nuremberg trial:⁹

"By 'Extermination Camp Auschwitz' I did not mean the concentration camp. It did not exist there. I meant a separate extermination camp near Auschwitz, called 'Monowitz.'"

A little later he confirmed this:¹⁰

"These trucks drove off, but they did not drive to the Concentration Camp Auschwitz, but in another direction to the Extermination Camp Monowitz, which was a few kilometers away."

One could imagine a slip of the tongue: Morgen was thinking of Birkenau but said Monowitz. But that he was thinking literally of Monowitz is revealed by the following statement:¹¹

"The Extermination Camp Monowitz lay far away from the concentration camp. It was situated on an extensive industrial site and was not recognizable as such and everywhere on the horizon there were smoking chimneys."

In fact, there is no doubt about it: in an "extensive industrial site" full of chimneys, he found Monowitz, certainly not Birkenau. Now if Konrad Morgen is an "eye-witness," how could he confuse Birkenau with Monowitz? It seems that he had seen precisely nothing, but spoke – for the most part incoherently – from hearsay.

Therefore, as far as we are concerned, Konrad Morgen is a completely unreliable witness.

PAUL BENDEL

Provan cites via Pressac the short text "Les Crématoires. 'Le Sonderkommando'" carrying the signature "Paul Bendel,"¹² which appeared in a book published in 1946. Here the author states that the "*chambres à gaz*" ("gas chambers") in each of crematoria II and III were "*au nombre de deux*" ("in number two") and adds:¹³

"Made of reinforced concrete, one had the impression when entering that the ceiling would fall on one's head, so low it was. In the middle of these chambers two pipes surrounded by wire mesh and with an exterior valve served for the emission of gases."

Provan notices that the presence of two gas chambers is in accord with the declaration of Tauber, according to whom "at the end of 1943, the gas chamber was divided into two by a brick wall to make it possible to gas smaller transports." (note 20 on p. 6)

Therefore Bendel would confirm Tauber. However, matters are not that simple.

It is known that the morgue no. 1 of the crematoria II and III measured internally 30 m × 7 m × 2.41 m.¹⁴ At the trial of Bruno Tesch, Bendel testified that "each gas chamber was 10 meters long and 4 meters wide" and that each had a height of 1.60 m:¹⁵

"Q. You have said that the gas chambers were ten meters by four meters by one meter sixty centimeters: is that correct? A. Yes."

Previously, on 21 October 1945 Bendel had declared:¹⁶

"There were 2 gas chambers, underground, roughly 10 meters long, 5 meters wide and 1 ½ meters high, each one."

Nevertheless, even if morgue 1 of the crematoria II and III had been divided exactly in two, this would have given rise to two localities each measuring 15 m × 7 m × 2.41 m. How can these measurements be reconciled with the quite different ones given by Bendel, that is, 10 m × 4 m × 1.6 m or 10 m × 5 m × 1.5 m?

I well understand that an estimate with the naked eye can be subject to a considerable margin of error, but how could Bendel claim that the ceiling had a height of barely 1.5 or 1.6 m? Here we are no longer dealing with an estimate since any person of medium height would have had to stoop in order to enter these fictitious places; in the actual localities, however, he would have had more than 60 to 70 cm of space above his head before touching the ceiling. An error in good faith is therefore impossible. But even the errors relative to the length and breadth of the localities, considering their modest dimensions, are diffi-

cult to explain.

Whatever the case, it is impossible for Bendel to have entered a "gas chamber" with a height of 1.5 or 1.6 m since such localities did not exist and it is just as impossible that he could have made such a gross error; therefore he is an unreliable witness.

Strangely, Bendel makes no mention of the presumed "undressing room" (morgue no. 2), even though it had a ceiling 11 cm lower than that of morgue 1!¹⁷

MIKLOS NYISZLI

Provan cites two passages from the statements of this witness (pp. 5f.). The first goes back to July 28, 1945, and the other to October 8, 1946. Nyiszli mentions four "ventilation valves" equipped with "perforated tubes" which popped out above the "gas chamber" of crematorium II in "concrete chimneys" closed with "concrete lids." "Chlorine gas" was introduced into these "valves."

In 1946 Nyiszli published a book of memoirs in Hungarian with the title *I was Dr. Mengele's Anatomist at an Auschwitz Crematorium*,¹⁸ of which there was an English translation published in the USA. Among other things it contains an detailed description of the basement of crematorium II:¹⁹

"The room^[20] into which the convoy proceeded was about 200 meters long:^[21] its walls were whitewashed and it was brightly lit. [...]."

Making his way through the crowd, an SS opened the swing-doors of the large oaken gate at the end of the room. The crowd flowed through it into another, equally well-lighted room. This second room^[22] was the same size as the first^[23] but neither benches nor pegs were to be seen. In the center of the rooms, at thirty-yard intervals, columns rose from the concrete floor to the ceiling. They were not supporting columns, but square sheet-iron pipes, the sides of which contained numerous perforations, like a wire lattice. [...]

The Deputy Health Officer held four green sheet-iron canisters. He advanced across the grass, where, every thirty yards,^[24] short concrete pipes jutted up from the ground. Having donned his gas mask, he lifted the lid of the pipe, which was also made of concrete. He opened one of the cans and poured the contents – a mauve granulated material – into the opening. The granulated substance fell in a lump to the bottom. The gas it produced escaped through the perforations, and within a few seconds filled the room in which the deportees were stacked. Within five minutes everybody was dead."

The English translation omits the following phrase from the last passage:²⁵

"A beszórt anyag Cyclon, vagy Chlór szemcsés"

formája, azonnal gázt fejleszt, amint a levegővel érintkezik!"

That is:

"The scattered substance is Cyclon or chlorine in granular form, the gas develops immediately, hardly coming into contact with air!"

Let us recapitulate.

Miklos Nyiszli, in contradiction to the plans and the ruins of the crematoria, maintains that morgue 2 had a length of 200 meters, while in reality it measured 49.49m,²⁶ and that likewise morgue 1 had a length of 200 meters, while in fact its length was 30 meters. In the "gas chamber" there were four devices for the introduction of Zyklon B, but they were separated from each other by 30 meters – the entire length of the site!

Perhaps the omission in the English translation of the above passage from the original Hungarian happened by chance, but the fact remains that it gives rise to another absurdity: as everyone knows, the toxic agent of Zyklon B was not chlorine, but rather hydrogen cyanide.

The description given by witness Nyiszli presents many more incredible blunders. For example, he maintains that there were four elevators in the basement of crematorium II:²⁷

"Four good-sized elevators were functioning [here]"

It is well known that there was but a single elevator.

In addition, he maintains that in the furnace room of crematorium II there were 15 single ovens:²⁸

"Each of these fifteen ovens was housed in a red brick structure."

In crematorium II (and III) there were in fact 5 ovens, each with 3 muffles, and so there were five brick structures, not fifteen.

Nyiszli claims to have spent eight months²⁹ (from May 1944 to January 1945) in the so-called "Sonderkommando" of the crematoria; that is, for six months his lodging was located on the ground floor of crematorium II.³⁰ He should then have had a perfect knowledge of crematorium II. So how could he have been so grossly mistaken in good faith about the dimensions of the facilities, the number of elevators and the structure of the ovens? And, since he was a medical man who presumably assisted at various "gassings," how could he maintain that the toxic agent of Zyklon B was chlorine?

It is therefore evident that this witness is absolutely unreliable.³¹

A final observation: according to Nyiszli there was a single gas chamber in crematorium II, while according to Tauber the "gas chamber" was subdivided into two at the end of 1943. On the other hand, there is the witness Bendel, who, in his own words, became a member of the

so-called "Sonderkommando" of the crematoria in June 1944.³² In the same period and in the same place, Bendel "saw" two "gas chambers" of 10 meters' length, while Nyiszli saw one "gas chamber" there of 200 meters' length. How can these statements be reconciled?

FILIP MÜLLER

The testimony of Filip Müller is pitifully late, going back only to 1979. He describes in the following way the devices for the introduction of Zyklon B:³³

"The Zyklon B gas crystals^[34] were thrown through openings in the concrete ceiling, which ended in hollow sheet metal columns in the gas chamber. These were perforated equidistantly, and inside of them a spiral ran from top to bottom, to achieve a distribution of the grainy crystals as equally as possible."

This description is very vague. Müller indicates neither the number nor the shape nor the dimensions nor the positions of either the holes or the columns. This last point takes on major significance from the fact that Filip Müller published a plan of crematorium II complete with "criminal" captions:³⁵ an excellent but lost opportunity to indicate the positions of the holes in the ceiling of morgue 1!

From such a witness, who claims to have spent "three years in the crematoria and gas chambers of Auschwitz" (as the subtitle of his book informs us), one expects something better than this dull description.

But this should not surprise us. As I have indicated elsewhere, here as in many other important places of his book, Filip Müller has done no more than plagiarize the account given by Miklos Nyiszli, of which the German translation appeared in 1961 in the magazine *Quick* published in Munich, Bavaria.³⁶

In this specific case Müller has added on his own the odd idea of the spiral – as though Zyklon B could evaporate during the few seconds it spent spiraling down this chute before arriving at the long floor!

SALMEN LEWENTHAL

This witness is even more vague than Filip Müller. From the passage cited by Provan (p. 5), one cannot even gather the number of "small upper doors."

I will subsequently return to the witnesses Höss, Schultze and Tauber.

3. The Aerial Photographs

In paragraph III (pp. 12-14) Provan examines the photographs taken by the United States Air Force during the war. In some of the photographs of the roofs of morgue 1 of crematoria II and III, such as in the one taken on 25 August 1944, there appear irregular dark patches that – as



Photo 1: Allied air photo of crematorium II in Birkenau, May 31, 1944



Photo 2. The reinforced concrete roof of morgue 1 of crematorium II in Birkenau in June/July 1945. Photo by Stanislaw Kowlowca.

Provan recalls – Brugioni and Poirier have interpreted since 1979 as “vents used to insert the Zyklon-B crystals.” Since then, these patches have become a “proof” of the existence of devices for introducing Zyklon B into the presumed homicidal gas chambers.

Provan is not in agreement with the interpretation of Brugioni and Poirier and maintains that,

“No matter what one thinks of the authenticity of the smudgy marks, it is impossible to view them, whether authentic or not, as ‘vents.’” (p. 13)

Provan concludes:

“So we are hesitant to use the aerial photographs as proof that there were roof vents for Zyklon B.” (p. 14)

In fact, the interpretation of Brugioni and Poirier creates insuperable difficulties.

The first is that these patches are not shadows. At the second (1988) trial of Zündel, Kenneth R. Wilson, an expert in photogrammetry and aerial triangulation, testified – according to Barbara Kulaszka’s report – that in the aerial photograph of May 31, 1944, “the patches on top of the morgue at crematorium II were flat and had no eleva-

tion.” As for the photograph of August 25, 1944, “he determined that the patches were not shadows but did not have any elevation.”³⁷

In the second place, as other authors have since pointed out,³⁸ in the photograph of August 25, 1944, the patches on the roof of morgue 1 of crematorium II have lengths of 3-4 meters, and those on the roof of morgue 1 of crematorium III have a minimum area of three square meters. Moreover, all the patches have their axis oriented in a north-south direction, whereas the axis of the chimney’s shadow is aligned in a north-east/south-west direction. Finally, let me add that in the aerial photograph of May 31, 1944, there appears a single dark patch at the western edge of the roof of morgue 1 of crematorium II.³⁹

CREMATORIUM II OF BIRKENAU, MAY 31, 1944

Since the above patches were not shadows, what then were they? Kenneth R. Wilson advanced the hypothesis that they were “discolorations on the surface of the roof.”⁴⁰ John C. Ball claimed that these are not discolorations of the roof but of the negative, that is, marks that had been put onto the negative by a forger.⁴¹

There are, however, less radical explanations. For example, the marks may have been by some kind of flat vegetation on the roof, because the morgues were covered with earth to keep them cool. However, this does not explain why these marks are visible on some photos but not on others.

Another explanation could be that the soil covering the morgues had to be removed temporarily for reparation purposes. The roofs of morgue 1 of crematoria II and III were made of reinforced concrete 18 cm thick,⁴² insulated from rainwater by a layer of bitumen which was protected from atmospheric agents by a thin layer of cement. It is conceivable that this thin layer of concrete had been damaged, resulting in leaks,⁴³ which could have led the Central Construction Office to have the soil removed in order to perform the reparations necessary. But it seems more likely that such a soil removal would have been done in large areas, but not in areas merely 3 m long and 1 m wide. There is also no documentary evidence for such reparation works.

A final possibility is that the morgues were not at all covered with earth at the time these photos were made, and that the marks indicate areas where the upper concrete layer had been damaged and the lower layer of black bitumen emerged, creating the patches which are seen on the aerial photographs.

4. The Plans of Morgue 1 of Crematorium II

Referring to Robert Faurisson's discovery of the fact that the presumed gas chamber of crematorium II is designated "morgue 1" in the original plans of crematorium



Photo 3. The reinforced concrete roof of morgue 1 of crematorium II in Birkenau in August 2000. © Carlo Mattogno

II in Birkenau, and that no holes in the ceiling are displayed for this locality, Provan notes:

"Though these two discoveries are important, let us observe that they are in agreement with an interrogation which took place over 50 years ago." (p. 15)

Next Provan cites an extract from the interrogation that Rudolf Höss underwent on April 1, 1946, which he summarizes and comments upon as follows:

"Note that Höss mentioned several times that he was forbidden to discuss the execution of the Jews with anyone. Upon his return to Auschwitz he began working on the plans for extermination facilities by instructing his construction chief (whose name was Bischoff). He ordered Bischoff to begin work on a large crematorium, the plans of which were sent to Himmler. Subsequently, Höss figured out the changes needed to convert the crematorium into a homicidal facility, and sent them to Himmler. The changes were approved." (pp. 15f.)

In concluding, he writes that the "gas chamber" was called "morgue 1" and that no holes were described for the introduction of Zyklon B:

"since the man in charge of it was not permitted to know of its real purpose, and therefore did not draw them on the plans." (p. 16)

Provan's conclusion is therefore based on the statements of Rudolf Höss; but are such statements reliable? To answer this question let us now examine the context in which they are placed.

Höss maintained that he received the order to exterminate the Jews in Berlin from Himmler personally in July 1941.⁴⁴ On that occasion Himmler explained that

*"the extermination camps in Poland that existed at that time were not capable of performing the work assigned to them."*⁴⁵

Then, to a specific query of the interrogator, Höss responded:

"There were three camps: first, Treblinka, Belzak [sic] near Lemberg and the third one was about 40 kilometers in the direction of Kulm. It was past Kulm in an easterly direction."

The third "extermination camp" should have been Sobibór. Nevertheless, the geographic direction given by Höss is mistaken since "Kulm" corresponds to the Polish "Chelmno," while the neighboring city of Sobibór is "Chelm," which in German is called "Cholm."

Therefore, when Höss claimed that Himmler had informed him that

*"the camps in Poland were not suitable for enlargement and the reason why he had chosen Auschwitz was because of the fact it had good railroad connections and could be enlarged"*⁴⁶

and ordered him

*"to look at an extermination camp in Poland and eliminate in the construction of my camp the mistakes and inefficiency existing in the Polish camp,"*⁴⁷

he understood that, according to Himmler, in July 1941 there already existed the "extermination camps" of Treblinka, Belzec and Sobibór, exactly as Höss described them during the interrogation of 14 March 1946 when he declared

*"I was ordered to see Himmler in Berlin in June [sic] 1941 and he told me, approximately, the following: The Führer ordered the solution of the Jewish question in Europe. A few so-called Vernichtungslager are existing in the general government (Belzek [Belzec] near Rawa Ruska Ost Polen, Tublinka [Treblinka] near Malina [Malkinia] on the river Bug, and Wolzek^[48] near Lublin."*⁴⁹

Let us now turn to the interrogation of April 1, 1946. Höss declared there that he had visited the Treblinka camp before constructing his extermination facilities at Auschwitz. The purpose of his visit was precisely to "eliminate in the construction" of his "camp the mistakes and inefficiency" of Treblinka. Höss describes at length the presumed extermination procedure at Treblinka, specifying

*"at that time the action in connection with the Warsaw Ghetto was in progress, and I watched the procedure."*⁵⁰

Also this description reproduces what Höss declared at the interrogation of March 14, 1946:⁵¹

"I visited the camp Treblinka in Spring 1942 to inform myself about the conditions. The following method was used in the process of extermination. Small chambers were used equipped with pipes to induce exhaust gas from car engines. This method was unreliable as the engines, coming from old captured transport vehicles and tanks, very often failed to work. Because of that the intakes could not be dealt with according to the plan, which meant to clear the Warsaw Ghetto. According to the Camp Commandant of Treblinka 80000 people have been gassed in the course of half a year."

Rudolf Höss recounted the same story also at the interrogation of April 8, 1946:⁵²

"I had the order to create extermination facilities in Auschwitz in June 1941. At that time, three other extermination facilities already existed in the Government General: Belzek, Treblinka, and Wolzek. These camps were under the jurisdiction of the Einsatzkommando of the Security Police and the SD. I visited Treblinka to determine how the exterminations are being executed. The camp commander of Treb-

linka told me that he has liquidated 80,000 with half a year. His main task was the liquidation of all the Jews from the Warsaw ghetto. He used carbon monoxide gas, and according to him his method was not efficient. When I erected the extermination building in Auschwitz, I therefore used Zyklon B, a crystalline blue acid [sic], which we threw into the death chamber through small openings."

So Höss affirmed that in June or July 1941 there were already in existence the camps of Belzec and Treblinka, and that he had visited the Treblinka camp "in Spring 1942", but before the construction of the "extermination building" at Auschwitz; that is, at the latest before the installation of the so-called "Bunker 1" – which should have entered into service on March 20, 1942,⁵³ or in May 1942, according to Pressac.⁵⁴

Nonetheless, the Belzec camp was opened on March 17, 1942,⁵⁵ and Treblinka on July 23, 1942.⁵⁶ In conclusion, these two camps did not exist in 1941; therefore the statements that Höss attributes to Himmler are false. What is more, since Höss could not have visited Treblinka before the start of the presumed extermination at Auschwitz, his account of it is false.

Thus, the declarations of Höss cited by Provan are contained in this context of manifest historical falsehood; why then should one believe in their truthfulness?

Hence the context leads one to seriously doubt the reliability of the declarations of Rudolf Höss which Provan cites.

Let us now examine the substance of Rudolf Höss' statements. He maintains:⁵⁷

"I immediately got in touch with the chief of a construction unit and told him that I need a large crematorium."

This took place in June or July 1941 on his return to Auschwitz from the meeting with Himmler in Berlin. Nonetheless, the first plan of the new crematorium – the future crematorium II – was drawn up by SS-Untersturmführer Dejaco on October 24, 1941,⁵⁸ that is, three or four months later, which is hard to reconcile with the adverb "immediately." The second plan of the crematorium was realized in November 1941 by the architect Werkmann of the SS Main Office Budget and Buildings;⁵⁹ this shows that the construction of this facility was not a local secret affair. Höss then states that he "changed" the plans "in accordance with the real purpose" of Himmler's instructions – that is, he modified the original plans, thus transforming a simple hygienic and sanitary facility into an instrument for extermination – and sent these plans so modified to Himmler, who approved of them.⁶⁰ The definitive plan for the crematorium was completed at Auschwitz in January 1942.⁶¹ Yet ac-

cording to Pressac, the first presumed "criminal" modification of these plans can be found in plan no. 2003 of December 19, 1942.⁶² Therefore, Höss would have had to have waited twelve months before initiating the criminal modification of the crematorium! I say "initiating" because, as Provan states, the holes in the ceiling of morgue 1 of crematorium II would have been made between the end of January 1943 and the middle of March 1943 (pp. 18f), so that Höss would have had to wait at least another month before carrying out this indispensable modification in order to use the above locality as a homicidal gas chamber. I shall return to this essential point in Section VI.

On the other hand, the claim of Rudolf Höss that he created at Auschwitz installations for extermination without informing the head of the Central Construction Office beforehand is decisively nonsensical, considering our knowledge of the structure, functions and duties of this bureau.⁶³ This is even truer of the presumed "criminal" modifications to crematorium II. In fact, if Bischoff had transformed the so-called "Bunker 1" by May 1942 into a homicidal gas chamber (and in June the so-called "Bunker 2"), and if the mass extermination of the Jews had begun by July 4 at the latest,⁶⁴ then Himmler's "secret" at Auschwitz was revealed and Bischoff could not but have been perfectly informed of it. If so, why then did Höss have to continue transforming crematorium II into an extermination facility, gradually and secretly, without the knowledge of Bischoff who now knew the "secret"?

All this is nonsensical; so the statements of Rudolf Höss are false also on this score.

A final observation: A further "criminal" modification of the basement of crematorium II was supposed to be the change of the entrance staircase to morgue 2. Even though this entrance was less important to the extermination process than the holes in the ceiling of morgue 1 (because the victims could enter the basement through the entrance on the north side of the crematorium),⁶⁵ this staircase modification does appear in the plan attached to the documentation on the "negotiation of handing over" of the crematorium to the Kommandantur.⁶⁶ But then why do the much more important holes for introducing Zyklon B not appear in this plan?

In conclusion, while it is true that the plans for the crematoria are "in accord with [the respective passages of] the statement of Höss" (p. 30), these "statements" are not "in accord" with historical reality; therefore Provan's arguments are altogether untenable.

5. The Terrestrial Photographs of Morgue 1

In paragraph V, "German wartime photographs of morgue 1 of crematoria 2 and 3," Provan analyzes the

four photographs adduced by Pressac as proof of the existence of chimneys for the introduction of Zyklon B on the roof of morgue 1, and Provan comes to the conclusion that in reality these prove nothing.

Photograph 1 (negative number 20995/507 from the Auschwitz Museum):

"Try as we might, we cannot see any of these openings on the photograph." (p. 17)

Photograph 2 (negative number 20995/494 from the Auschwitz Museum):

"It is our conclusion therefore, that whatever they are, they are not the Zyklon B insertion chimneys spoken of by the eyewitnesses." (p. 18)

Photograph 3 (negative number 20995/460 from the Auschwitz Museum):

"Since the object, whatever it is, isn't on the roof at all, this is conclusive evidence that it was not a Zyklon B introduction chimney." (p. 18)

Photograph 4 (negative number 20995/506 from the Auschwitz Museum):

"The roof is covered with snow, and no vents for Zyklon B are visible. Since the picture is dated from January 20-22, 1943, we can deduce that any holes for Zyklon B insertion must have been put in after that date." (p. 18)

To Germar Rudolf's observation that forcing openings through the finished roof of morgue 1 "would truly be an incredibly stupid piece of bungling,"⁶⁷ Provan responds:

"We do not see why this would be so. We have already seen that Höss could not even tell his SS architect about the building's real purpose, and we can observe that all of the blueprints call that gas chamber 'morgue 1.' [...] So we see no problem with this method being the method of creating Zyklon B holes in the roof of morgue 1" (p. 19).

This statement deserves an adequate response.

6. The Arguments of Pressac and Van Pelt

As I have shown in Section 4, Provan's hypothesis regarding the criminal transformation of the crematoria without the knowledge of the head of the Central Construction Office is completely untenable; therefore this cannot explain why the roof of morgue 1 was constructed without holes for introducing Zyklon B.

Hence, the question of why the ceiling of morgue 1 of crematorium II was constructed without holes for introducing Zyklon B remains unsolved, but is far more serious than Provan thinks. In fact, this is in blatant contradiction to the thesis of the transformation of crematorium II in the criminal sense – a thesis which Provan himself adheres to.

Pressac maintains that crematorium II, like cremato-

rium III, was planned and constructed as a normal facility for hygienic and sanitary purposes,⁶⁸ but at the end of October 1942 the Central Construction Office decided to transfer the presumed homicidal gassing activity from the so-called "Bunker" to the crematoria of Birkenau. In fact, from the end of 1942 the original plans of the basement underwent various modifications, in which Pressac sees "criminal traces" of the transformation of the basement for homicidal purposes with the installation of a gas chamber in morgue 1 and of an undressing room in morgue 2. The modification Pressac emphasizes most is that in plan 2003 of December 1942: the corpse chute no longer appears. This implies, the French historian tells us, "the unique possible access to the morgue became the north stairway, which implies that the dead will have to descend the stairs on foot."⁶⁹

Pressac's interpretation has been accepted in its general line of argument by all western historians who support the existence of homicidal gas chambers at Auschwitz, such as Robert Jan van Pelt, who took it up in his book *Auschwitz 1270 to the Present* (written in collaboration with Debórah Dwork),⁷⁰ where he quotes, without even giving a source, the following comment of Pressac:⁷¹

"The victims would walk to their death."

In this context, another "criminal trace" cited by Pressac is the term "special basement." In this regard he writes:⁷²

"To inform Bischoff, Wolter wrote a note on this subject entitled 'De-aeration for the crematoria (crematoria I and II)' in which he designated the 'basement 1 for cadavers' [Morgue 1] of crematorium II as a 'special basement' (Sonderkeller)."

This note, written on November 27, 1942, by SS-Untersturmführer Wolter, would have formed part of the presumed plan of the Central Construction Office to transfer the activity "with gas" in Bunkers 1 and 2 to a locality in the crematorium equipped with artificial ventilation and would constitute the first "criminal blunder"—that is, the first indication of "an abnormal use of the crematoria that is inexplicable except as a massive treatment of human beings with gas."⁷² Therefore, the term "special basement," which appears in this note, would be a secret code designating a homicidal gas chamber. Pressac's argument is based solely on the presence of this term.

Wolter, in the note under discussion and referring to what engineer Prüfer had told him on the telephone, wrote:⁷³

"Within about 8 days the firm [Topf] will have a mechanic free who can install the de-aeration system when the ceilings of the special basements are ready;

also the forced draft blowers for the five three-muffle ovens"

As we have seen above according to Pressac, the term "special basement" designated "the 'basement 1 for cadavers' of crematorium II."

Nevertheless, in this document the term "special basements" is in the plural, and moreover the possibility that it refers also to the "basement 1 for cadavers" of crematorium III can be excluded. Although this document has for its object the "de-aeration for the crematoria" [*Entlüftungen für Krematorien*] (that is, for crematoria II and III) in reality it refers only to crematorium II. In fact, it was only in crematorium II that construction work had progressed to the point that within a short period of time the roofs of the basements would be required. Indeed, by January 23, 1943, the reinforced concrete ceilings of cellars 1 and 2 in crematorium II had already been completed, while in the corresponding localities of crematorium III only the work of isolating the floor from the water-bearing stratum [aquifer] had been finished.⁷⁴ Furthermore, the reference to the installation of the "forced draft blowers" only makes sense with respect to crematorium II, in which the five 3-muffle ovens as well as the smoke conduits had already been completed, whereas in crematorium III the chimney had been raised up only to the crematorium ceiling.⁷⁴ On the other hand, there were two basement rooms in crematorium II for which a "de-aeration system" was foreseen, namely, morgue 1 and morgue 2. The first was also furnished with an aeration system, the second only with a de-aeration system, which was installed between the March 15 and 21, 1943.⁷⁵ It is therefore clear that the "special basement" in Wolter's note were the two morgues of crematorium II. These basements were "special" precisely because they were the only two morgues thus equipped with a "de-aeration system" among the six basements into which the basement of the crematorium was subdivided.⁷⁶

The term "special basement" also appears in a document formerly unknown to Pressac. In the "Construction Report for the Month of October 1942" drawn up by Bischoff on the 4th of November 1942, one reads referring to crematorium II:⁷⁷

"Constructing concrete pressure plate in special basement. walled up the de-aeration ducts and started the inner basement wall."

The "concrete pressure plate" was the layer of concrete at the floor of the cellars that served to balance the groundwater pressure.⁷⁸

If, as seems likely, the term "special basement" refers in this context to morgue 1, then its use is explained by the fact that this locality, being equipped with a system for both aeration and de-aeration, was probably — as Pres-

1160
Zentral-Bauleitung
der Waffen-SS und Polizei
Auftrag Nr. 0162-67
den 6. 3. 1943
Zentral-Bauleitung
der Waffen-SS und Polizei
Auftrag Nr. 0162-67
für die Ausführung der Arbeiten
Bedingungen: Dringend
Lieferzeit: 10 Tage
Betreff: K.G.P. B.W. 30.6 u. c. - Einlieferungsanlage
64 Mtk. Einlieferungsanlage aus Zement 5/8" auf Stahlbetondecke der Kasse
32 Hufe
32 Hufe
Lieferung erfolgt frei Baustelle. Maße sind an der Baustelle selbst nachzuprüfen. Genauer Materialbedarf (einzeln spezifiziert) ist sofort auf der Zeichnung mitzuteilen.
Schröder 44. 24.
328

Photo 4: Order of Central Construction Office to inmate locksmith shop, no. 67 of March 6, 1943.

sac himself hypothesizes – intended:⁷⁹

"to take corpses several days old, beginning to decompose and thus requiring the room to be well-ventilated."

Let us suppose that Pressac's interpretation of the criminal transformation of the crematoria is correct. Let us concede that this "special basement" was morgue 1, and that this was a secret code indicating a homicidal gas chamber.

Then let us see what the consequences of this postulation are regarding the question of the openings we are examining in the roof of morgue 1 of crematorium II.

Pressac maintains that at the end of October 1942 the Central Construction Office decided to transfer the presumed homicidal gassing activity from the so-called Bunker 1 and 2 "to a locality of the crematorium equipped with artificial ventilation, as was practiced in December 1941 in the morgue of crematorium I."⁸⁰ This is how he

67.
Zentral-Bauleitung
der Waffen-SS und Polizei
Auftrag Nr. 0162-67
den 6. 3. 1943
Zentral-Bauleitung
der Waffen-SS und Polizei
Auftrag Nr. 0162-67
für die Ausführung der Arbeiten
Bedingungen: Dringend
Lieferzeit: 10 Tage
Betreff: K.G.P. B.W. 30.6 u. c. - Einlieferungsanlage
64 Mtk. Einlieferungsanlage aus Zement 5/8" auf Stahlbetondecke der Kasse
32 Hufe
32 Hufe
Lieferung erfolgt frei Baustelle. Maße sind an der Baustelle selbst nachzuprüfen. Genauer Materialbedarf (einzeln spezifiziert) ist sofort auf der Zeichnung mitzuteilen.
Schröder 44. 24.
328

Photo 5: Back side of the same document.

explains the way, in which the presumed homicidal gassing was carried out in this crematorium [crematorium I]:⁸¹

"Three square holes were made and located in the ceiling of the 'morgue'^[82] to allow for the introduction of Zyklon B which was poured directly into the locality whose two access doors had been made gastight."

As photograph 20995/506 of Auschwitz Museum demonstrates, and as Provan himself admits, the ceiling of morgue 1 of crematorium II was constructed without holes for the introduction of Zyklon B.

If then the "special basement" of crematorium II designated a homicidal gas chamber to be realized according to the model of crematorium I, why did the Central Construction Office not anticipate the holes in the reinforced concrete roof of morgue 1 during the construction of its scaffolding by carpenters?

Therefore, one must imagine that the Central Con-

struction Office, although having planned the transformation of morgue 1 into an homicidal gas chamber at the time when only the concrete floor in this locality had been laid for protection against the water-bearing stratum, would have constructed a ceiling without holes – an essential device for gassing with Zyklon B – and then later, with hammer and chisel, made four holes for Zyklon B in the reinforced concrete roof of the locality which was 18 cm in thickness!

Unfortunately for Pressac, the technicians of the Central Construction Office were not that idiotic. In fact, as we shall see in Section 7, at the time of laying the concrete they prepared the round hole in the reinforced concrete ceiling of morgue 2 for the passage of piping for the de-aeration system and they did the same thing in the ceiling of the furnace room for the five intake openings for hot air.

In conclusion, not only is the postulation regarding perforations in the ceiling of morgue 1 to create holes for the introduction of Zyklon B an "inconceivably stupid error," as Germar Rudolf says, but it is also decisively senseless and totally against one of the cornerstones of the thesis of Pressac, van Pelt and Provan himself.

7. Archaeological Proofs

In March of 2000 Provan went to Birkenau and made a series of inspections of the ceiling of morgue 1 of crematorium II which he then documented together with 18 photographs (pp. 37-41).

He mentions eight holes, three of which – numbers 2, 6 and 8 – he considers to be original (pp. 25-26 and 30), that is, made by the SS in 1943 in order to introduce Zyklon B into the "gas chamber," so that "the 'No Holes, No 'Holocaust'" argument is no longer possible to make, since there are three suitable areas where there are holes in the roof, in accord with eyewitness testimony, with the fourth unobservable." (p. 31)

Let us examine his arguments.

PROVAN'S TWO ASSUMPTIONS

Provan's conclusion rests on the assumption that the presumed holes for introducing Zyklon B measured 25 cm × 25 cm, according to a statement of Schultze (p. 30).

Karl Schultze participated with Heinrich Messing in the installation of the "de- and aeration system" in crematorium II. His dispatch to Auschwitz for this purpose was announced in advance on February 24, 1943, by the Topf firm for the first of March.⁸³ He worked with Messing in morgue 1 until March 23rd, the date on which the ventilation system was definitely put into operation,⁸⁴ the day after the first presumed gassing took place,⁸⁵ so that the columns described by Tauber had already been in-

stalled.⁸⁶ By contrast, Schultze mentions no columns, limiting himself to saying:⁸⁷

"In der Decke waren vier quadratische Öffnungen 25 x 25 Zentimeter."

Provan fails to notice this contradiction.

THE TESTIMONY OF MICHAL KULA

The above assumption is moreover categorically belied by the witness Michal Kula. It is necessary to specify that the existence of the holes in question is based exclusively on testimonies, and in this respect the quintessential witness is Michal Kula, inmate no. 2718. I will explain why. First let us see what he declared during his cross-examination on June 11, 1945:⁸⁸

"Among other things made in the locksmith's workshop were the fake showers intended for the gas chambers, as well as the columns of wire netting for introducing the contents of cans of Zyklon into the gas chambers. This column had a height of 3 meters with a square cross-section of (width) about 70 cm. Such a column was constituted of three nets, one inside the other. The outside net was made of 3 mm iron wire stretched over angle irons measuring 50 mm x 10 mm. These angle irons were found all over the net and the upper and lower parts were linked by an angle iron of the same type. The mesh of the nets was square, measuring 45 mm. The second net was constructed in the same way and was inserted into the interior of the first at a distance of about 150 mm. The mesh of this net was square and measured about 25 mm. Both nets on angle irons were connected by an iron bar. The third part of the column was movable. It was an empty column made of a thin zinc lamina with a square section of about 150 mm. At the top it terminated in a cone and below in a flat square base. Angle irons of sheet metal were welded onto a thin bar of sheet metal at a distance of about 25 mm from the edge of this column. On these angle irons a thin net was stretched with square mesh of about 1 mm. This net ended at the base of the cone and from there toward the upper extension of the net ran a framework of sheet metal along the full height to the vertex of the cone. A can of Zyklon was poured from above into the distribution cone and thus a uniform distribution of the Zyklon on all four sides of the column was obtained. After evaporation of the gas the entire central column was withdrawn and the evaporated silica removed."

Kula was a member of the "inmate locksmith shop" as a turner. His number appears in a document with a stamp dated February 8, 1943, and having for object "Inmate locksmith shop. Listing of inmates," in which the numbers of the 192 detainees who belonged to this workshop

are recorded.⁸⁹ The inmate locksmith shop was one Kommando of various work shops of the Central Construction Office specializing in various building sectors, in which the Kommandos of inmates operated, usually specialized workmen.

The Kommandos of the workshops did their work in all construction sites, including the crematoria. Following the practice of 1942, the head of construction or leader of construction, who needed the service, first submitted a request to the materials administration with the correct, numbered form. If the request was authorized, the head of workshop imparted the task to the Kommando concerned by means of the appropriate numbered form, in which the type of work to be done was indicated. The Kommando, which carried out the work, then compiled a work-card, in which the job number, the Kommando, the consignee, the commencement, and the end of the work was indicated. On the back of the card the materials used were listed and the cost of the materials plus the work. The inmate locksmith shop had a different card, on which was recorded: the inmate detail, the object of the work, the customer, the start and end of the work, the name the detainee, his qualification and the time it took him to do the work. The back of the card was not different from the other card model. The Kommandos were subdivided into inmate details that operated under the responsibility of the head of the detail and of an Ober-Capo. If the service of the work was the manufacture of any object, the consignee signed a numbered receipt upon receiving said object.

On February 8, 1943, the 192 detainees of the inmate locksmith shop, who were under the authority of SS-Unterscharführer Kywitz, were subjected to the D.A.W. (Deutsche Ausrüstungswerke = German equipment works).⁸⁹ Beginning from the next day, the orders that had been placed with the workshop were noted in a register which comprised the following headings: date of arrival of orders, serial number of D.A.W., reference, object, number of used working hours, start and end of the work. Then relative data was extracted from the work-cards. The register also contained an indication of the number and date of the orders based on appropriate forms. The Central Construction Office supplied these workshops with the necessary material and issued a delivery order in their favor. When the work was done, D.A.W. sent the Central Construction Office the relative invoice.⁶³

The numbered form, in which the type of work to be carried out was indicated, bore, as a rule, the plan that showed the form and size of the object to be constructed and listed the necessary materials. An example appears in order no. 67 of March 6, 1943, see Photos no. 4 & 5.⁹⁰

This order appears in the register of the inmate locksmith shop in the following terms:⁹¹

"8. March 43. no.165. POW camp. crematorium BW. 30 b and c. Object: 64 pieces stone screws made of round iron 5/8" Ø according to sketch as provided. Delivery time: urgent! Constr. Off. order. no. 67 of March 6, 43. Completed: April 2, 43."

So if Kula really built the above contraption, then it was the object of a specific order of the Central Construction Office, in which there was a sketch indicating the structure and exact dimensions of the device's various parts, and Kula constructed it on the basis of this sketch. Having therefore studied the sketch and then having created the device, Kula was the person who best understood it and who could best describe it. Consequently, in this respect he is the number one witness.

On the other hand, the description of the device for introducing Zyklon B that was supplied by Henryk Tauber in his deposition of May 24, 1945, agrees with that of Kula, as can be seen from the following translation made from the original text:⁹²

"The vault of the gas chamber rested on concrete pillars along the center of its length. On the left and on the right of these pillars there were four columns. The outside part of these columns was made of grills of thick steel wire that went up to the ceiling and into the exterior. Inside^[93] this part was a second net with smaller mesh and holes, and in its interior a third [net] was planted. In this third net a box was moved by means of which, using a steel wire, the powder – from which the gas had by now evaporated – was withdrawn."

Consequently, compared with the testimony of Kula, the testimony of Karl Schultze is totally insignificant, because – as we have seen above – he only mentions the holes but not the columns and hence did not see the columns at a time when they would necessarily have been present, or because he was a chance witness. Additionally, his testimony was made while he was in soviet custody, where his two colleagues died, one of them during the interrogation!⁹⁴

In conclusion, if the columns measured 70 cm × 70 cm, the holes in the ceiling of morgue 1 of crematorium II could not have measured 25 cm × 25 cm.

The second assumption, upon which Provan bases his conclusions, is the "rule of architecture," according to which

"when violent stress is put on a concrete structure, cracks show up passing through holes made previous to the violent force, since the holes makes the structure weaker in that location." (p. 26)

Provan has distorted a "rule" mentioned and applied by Germar Rudolf in his analysis of the openings in question:⁹⁵



Photo 6: Round opening for the pipe of the ventilation through the reinforced concrete roof of morgue 2 of crematorium II in Birkenau. August 2000. © Carlo Mattogno.



Photo 7: Round opening for the pipe of the ventilation through the reinforced concrete roof of morgue 2 of crematorium II in Birkenau. Section enlargement of Photo 6. © Carlo Mattogno



Photo 8: Round opening for the pipe of the ventilation through the reinforced concrete roof of morgue 2 of crematorium II in Birkenau. October 1991. © Carlo Mattogno

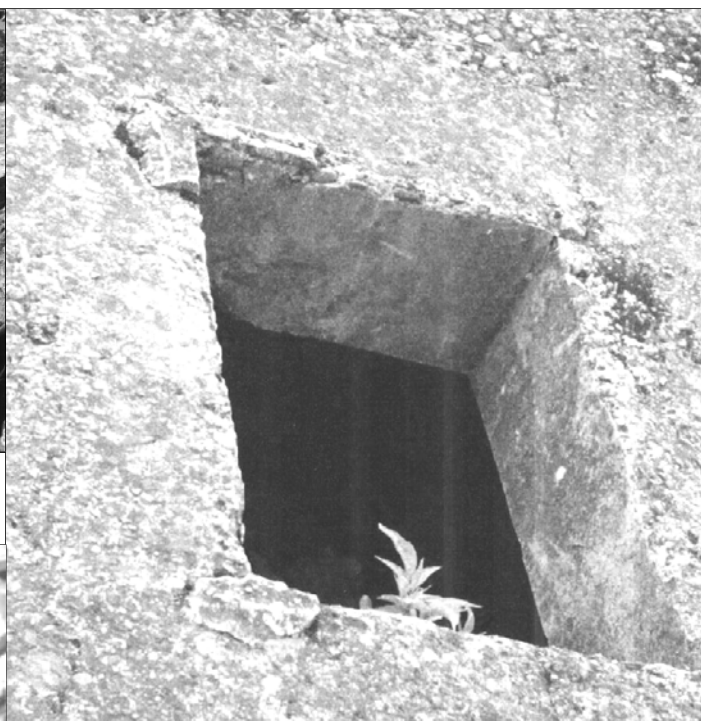


Photo 9: Ceiling of the oven room of crematorium III. First ventilation opening (seen from the west). June 1990. © Carlo Mattogno



Photo 10: Ceiling of the oven room of crematorium III. Second ventilation opening (seen from the west). June 1990. © Carlo Mattogno

"An opening pierced through the concrete in the roof of either morgue 1 ('gas chamber') in consideration at a later time would inevitably have had the consequence, when the building was blown up, that the breaks and fissures caused to the roof by the explosion would have run preferentially through these holes.

The reason for this is that explosions exert extraordinarily great forces, and that the formation of cracks is favored by any weakness in the structure, since the tension peaks attain very high values in the vicinity of acute angles (notch effect, see Fig. 48). Such holes, in particular, which would already have damaged the structure of the concrete due to their incorporation following completion of the structure, represent not only points of likely fracture, but points of inevitable fracture."

PROVAN'S ANALYSIS OF "CRIMINAL" HOLE NO. 2

Provan adopts this "rule" in the following way to explain hole no. 2:

"According to the testimony of the witness Schultze, the Zyklon B holes were only some 25 cm square when he saw them (in 1943). We do not see why a small hole couldn't be made much larger after suffering a violent shock of a massive explosion, so violent as to lift the entire southern end of the roof into the air high enough to smash a hole in the roof at Pillar 1 on the way down. If some of the holes in the nearby oven room were entirely destroyed in the explosion, we think it reasonable to suppose the cause for Hole 2 being so large now, is the same demolition work. Bear in mind that the explosions which occurred were strong enough to open holes in the ceiling where none had been before, and one will recognize the power to make a smaller hole bigger. So we posit a smaller hole originally, made larger by the explosives." (pp. 27f.)

This hypothesis is unfounded, because it is not covered by the rule mentioned, which concerns only cracks emanating from existing weak spots, not that existing holes would be increased in their size. Provan's hypothesis is also refuted by the facts.

The explosion in morgue 2 of crematorium II was still more violent than that in morgue 1 since it destroyed nearly all the roof of the locality, except for a small part at the east end. Now it is precisely on this part of the roof that there is a round hole through which passed the piping for the de-aeration (*Entlüftung*) of morgue 2. (See photographs 6 & 7).

This hole, with a diameter of 38 cm,⁹⁶ has not suffered any damage from the explosion: its edges have remained intact (see photograph 8). Especially round holes, which

have been planned from the start and are reinforced, are not weak spots of the reinforced concrete, in particular because they do not have any acute angles.

Also the ventilation holes that existed in the reinforced concrete ceiling of the furnace room in crematorium III, which have been planned in from the start and whose edges were reinforced, have also remained intact or are damaged, but in such a way that their rectangular form remains clearly recognizable. These holes measured 80 cm × 50 cm,⁹⁷ were 5 in number, and each was placed on the ceiling above the central muffle of each crematory oven.⁹⁸ As Pressac has noted, these are clearly visible in a photograph of crematorium II taken at the beginning of 1943.⁹⁹ Photographs 9 and 10 show the first two holes from the west, one intact, the other slightly damaged.

Pressac has published a photograph in which all five holes appear (photograph 11). Starting from the hole nearest the lens (from the east), the first is damaged but recognizable as a hole. The second is indistinct since from it emerges one of the reinforced concrete pillars that

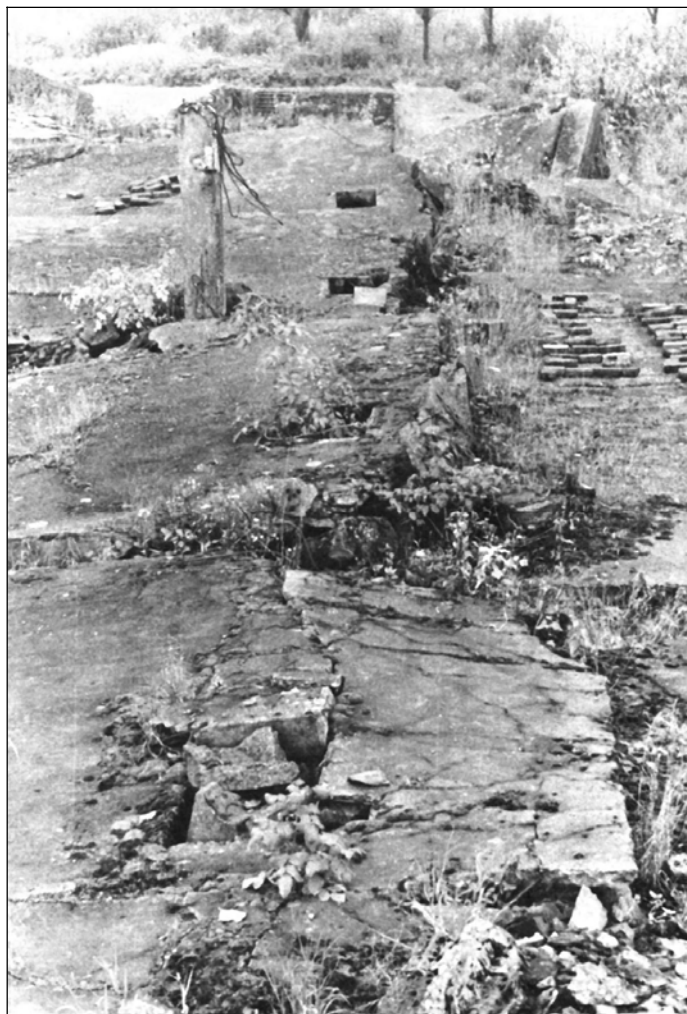


Photo 11: All five ventilation openings of the ceiling of the oven room of crematorium III. Photo by J.-C. Pressac.

supported the attic of the furnace room. The remains of a pillar also jut out from the first hole. The two holes are linked by a long crack that was evidently caused by the collapse of this part of the ceiling on these two pillars. The third hole appears to be slightly damaged; the fourth and fifth are intact.

Therefore, of five¹⁰⁰ holes originally placed on two reinforced concrete roofs that were blown up by the SS and of which we have visual documentation, three remain intact, one is slightly damaged and the other has suffered more serious damage but is nonetheless easily recognizable as a hole: the rectangular squaring and the straight internal edges are still clearly visible.

It is a matter of fact that cracks, if they formed at all, would primarily run through acute angles, but that properly planned and reinforced holes have a lower tendency to form such cracks. It would be different with holes which would have been incorporated after the roof was finished, i.e., by damaging the concrete and the reinforcement structure. But even in such cases one would expect only cracks running through the acute angles of such a hole, but not with an enlargement of the entire hole. There would be no reason for that.

We can see from these considerations that Provan's "rule" was a distortion and falsification of Rudolf's statements, which are simply not applicable in the way Provan suggests.

Hence Provan's conclusion that the existing hole no. 2 in the roof of morgue 1 was enlarged from a smaller hole due to the explosion is totally untenable.

Such a conclusion is also untenable from a technical

point of view. The reinforcement of the ceiling of the morgue consisted of a dense lattice of iron rods arranged in the longitudinal and transversal senses, as can be seen in a photograph published by Pressac¹⁰¹ of which an enlarged section appears in photograph 12.

The violent action caused by an explosion is due to the enormous pressure it causes. For example, TNT creates an impact force of 8,100 kg per square meter. Though huge, such a pressure cannot volatize the thick plaiting of iron rods that are found inside the presumed original hole no. 2 of 25 cm × 25 cm (= 625 cm²).¹⁰² According to Provan, this hole measured 89 cm × 52 cm (p. 26), so about 4 630 cm². It follows that the explosion would have volatized about 4,000 cm² of reinforced concrete and iron bars, leaving only insignificant traces. Nevertheless, all the other holes photographed by Provan – and also others not photographed – show most plainly the remains of the iron bars in the reinforcement, which therefore have not been volatized at all.

Having established that hole no. 2 could not have been enlarged from an originally smaller one, let us now consider another essential question.

As I showed above, by far the most important witness of the presumed columns for introducing Zyklon B is Michal Kula.

He declared that such columns had a square cross-section of 70 cm × 70 cm and a height of 3 meters, so that they ran across the ceiling and protruded above it by 41 (=300-241-18) cm. In order to install such an apparatus it was necessary to make a slightly bigger hole in the reinforced concrete ceiling, let us say of 75 cm × 75 cm.

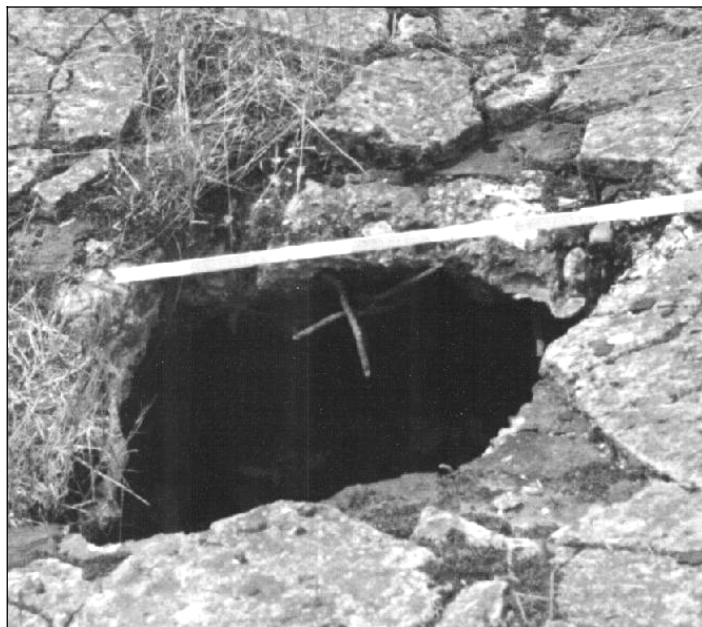


Photo 13: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 2 in June 1990. © Carlo Mattogno

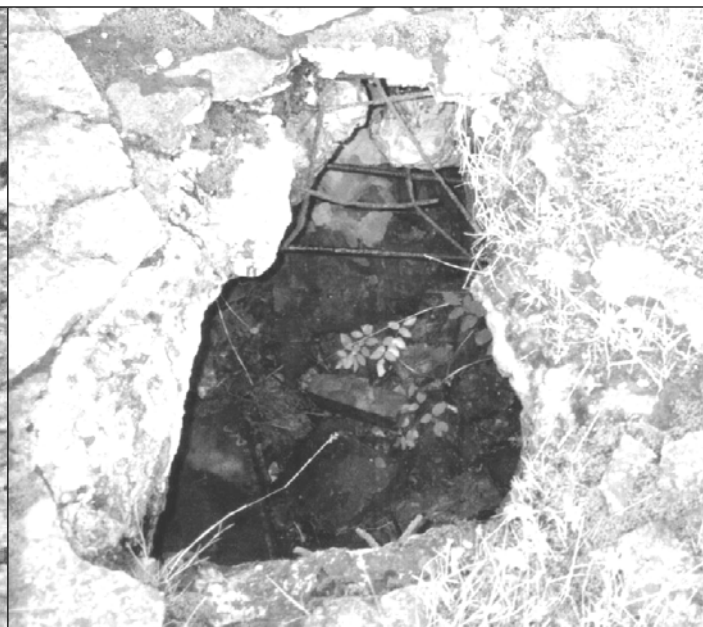


Photo 14: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 2 in July 1992. © Carlo Mattogno



Photo 15: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 2 in August 1997. © Carlo Mattogno

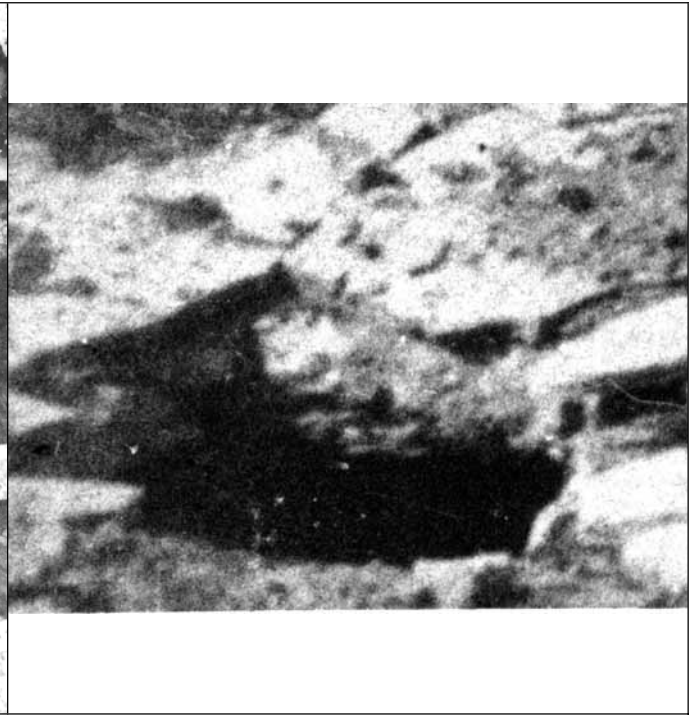


Photo 16: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 2 in June-July 1945. Section enlargement of photo 2.



Photo 17: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 2 in July 1992. © Carlo Mattogno



Photo 18: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 2 in August 2000. © Carlo Mattogno



Photo 20: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 7 in June 1990.



Photo 21: Concrete roof of morgue 1 of crematorium II in Birkenau. Reinforcement bars of opening 7 in June 1990.



Photo 22: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 7 in October 1991. © Carlo Mattogno



Photo 23: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 7 in July 1992. © Carlo Mattogno



Photo 24: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 7 in August 1997. © Carlo Mattogno



Photo 25: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 7 in August 2000. © Carlo Mattogno

However, when I measured it in June 1990, hole no. 2 had a trapezoidal form of greatest side 86 cm and a maximum width of 50 cm (see photograph 13). The side opposite the longest ran obliquely for 52 cm toward the interior, ending in the shape of a tooth; it then continued parallel to the opposite longest side for a further 40 cm. A distance of 43 cm separated the tooth from the opposite side.

Between 1992 (photograph 14) and 1997 (photograph 15) the hole has been coarsely enlarged and squared by blows with a chisel.

As can be seen from a comparison of the photographs 16, 17 and 18, hole no. 2 appearing in the photograph of 1945 has been successively enlarged, especially in its eastern part.

Because the longest sides of the hole measured 50 cm \times 86 cm in 1991 and this hole was smaller in 1945, it could not have contained a column with square section 70 cm \times 70 cm, so that this hole is absolutely incompatible with the essential testimony of Kula.

When and by whom was this hole made? Photograph 2 was taken by Stanisaw Kolowca, who was engaged on

May 29, 1945, as a press-photographer by the examining magistrate Jan Sehn.¹⁰³ It was published as photograph no. 70 in the court record of the trial of Rudolf Höss¹⁰⁴ and probably goes back to June and July of 1945.

In the expert report on the crematoria of Auschwitz-Birkenau made by Prof. Roman Dawidowski on behalf of Jan Sehn and finished on September 26, 1946, it is stated that on the 12th of May and the 4th of June of 1945 inspections in the areas of crematorium IV and crematorium II were carried out, where there were discovered:¹⁰⁵

"2 damaged shutters from the ventilation apertures of the gas chamber in this crematorium / Zinksiebe 7 cm x 18 cm - order no. 162."

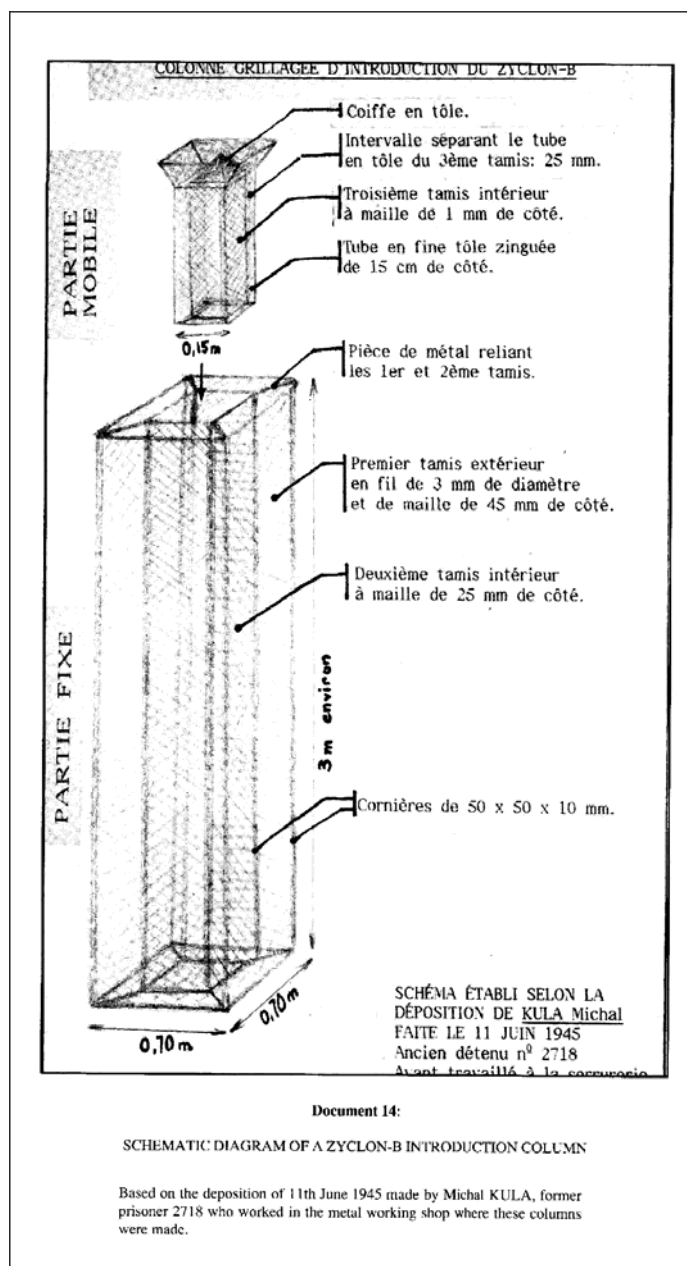


Photo 19: Drawing of Zyklon B introduction device by J.-C. Pressac, following the description of M. Kula.

In this regard, the expert toxicological report made by Dr. Jan Z. Robel on December 15, 1945, specifies that:¹⁰⁶

"4 complete and 2 damaged shutters from ventilation apertures were received on May 12, 1945; these were found during inspection of crematorium II in Birkenau and originated from the ventilation apertures of the gas chamber [morgue no.1] in this crematorium."

The inspection of this presumed gas chamber must have been very thorough, because it led to the discovery of the above six shutters.¹⁰⁷ Moreover, these were not found by accident but were searched for because Jan Sehn knew of the ventilation system for morgue 1 either from the crematory plans later analyzed by Dawidowski or from the register of the locksmith workshop, from which could be seen that this workshop manufactured 50 shutters of this type for crematorium II.¹⁰⁸

Nevertheless, Prof. Dawidowski did not mention any holes in the ceiling of this locality in his specialist report that listed nearly all the "criminal traces" that were later taken up by Pressac (including various photographs and eight plans of the crematoria). As for the presumed devices for the introduction of Zyklon B, he limited himself to stating:¹⁰⁹

"Then an SS-man wearing a gas mask opened from the outside the trapdoors of the apertures in the ceiling of the gas chamber and poured the contents of cans of Zyklon B into the evaporation column of [wire] nets which was situated beneath these holes."

Why did Prof. Dawidowski not mention the most important evidence, that of hole no. 2 in the ceiling of morgue 1? If it existed, this hole could not have escaped the notice of Jan Sehn during his inspection of May 12, 1945. In my opinion, the hole was made during the investigation by Jan Sehn in order to discover proof or evidence of the presumed criminal activity of the SS in this locality. However, it cannot be excluded that the Soviets had previously made it for the same purpose.

A final observation: Pressac has published a sketch of the device described by Kula in the chapter dedicated to the witness Tauber, which Provan has read with particular care and from which he has taken two citations. As photograph 19 shows, this drawing indicates both the dimensions of the sides (70 cm x 70 cm) and the documentary source.¹¹⁰

Furthermore, the work *Anatomy of the Auschwitz Death Camp*, which Provan knows well since he cites it in note 35 on p. 10, has a chapter written by Franciszek Piper with the title "Gas Chambers and Crematoria," where one reads in connection with the testimony of Michal Kula:¹¹¹



Photo 26: Concrete roof of morgue 1 of crematorium II in Birkenau. Opening 2 in October 1991. Inside the morgue on the floor a square concrete lid can be seen stemming from the sewer manhole of this crematorium.

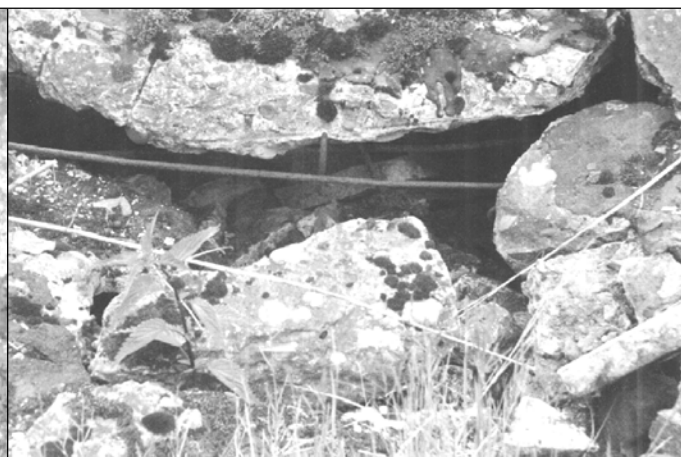


Photo 27: Concrete roof of morgue 1 of crematorium II in Birkenau. Provan's opening no. 6 in June 1990.



Photo 28: Concrete roof of morgue 1 of crematorium II in Birkenau. Provan's opening no. 6 in August 2000.



Photo 29: Concrete roof of morgue 1 of crematorium II in Birkenau. Provan's opening no. 8 in August 2000.



Photo 30: Concrete roof of morgue 1 of crematorium II in August 2000. Line of the crack, to which Provan's opening no. 8 belongs – to the right of this photo (see photo 31).



Photo 31: Concrete roof of morgue 1 of crematorium II in Birkenau in August 2000. Opening 8 (in the center) and continuation of crack (see photo 30), of which opening 8 is a part.

All photos © Carlo Mattogno

"Zyklon B was distributed in the gas chamber through four introduction columns custom-made in the metalwork shops of the camp. They were shaped like pillars and made of two wire grids with a movable core. Cross sections of the pillars, 3 m high, formed a square, each measuring 70 cm."

In spite of this, Provan never mentions it in his study. Why? And why did he fall back on the irrelevant testimony of Karl Schultze? Evidently it is because the evidence of Kula regarding measurements does not agree at all with any measurements for the holes that are found in the ceiling of morgue 1 of crematorium II.

HOLE NO. 7

Study of hole no. 7 allows one to better understand the transformation over the years of hole no. 2.

Provan accepts the revisionist argument that this hole *"cannot be a Zyklon B insertion hole, for the simple reason that up until a few years ago, the rebars originally running west to east were merely cut at the western end and pulled up and over toward the east. (This was true, though now only one of these rebars remains intact; the rest, as we have observed, have been removed). The Germans would have never constructed a poison gas aperture like this, since it could not be airtight."* (p. 26)

In fact, in 1990 this hole was as it appears in photograph 20.

From the eastern edge of the concrete on the roof of the morgue, five iron bars of length up to 40 cm are bent back; moreover, two transverse iron bars delimit the northern and southern sides of this hole (see photograph 21) whose edges show evident traces of chiseling.

These iron bars were still intact in 1991 (see photograph 22) and in 1992 (see photograph 23).

In 1997 only two iron bars remained,¹¹² and the hole had been crudely squared (photograph 24). Finally, in 2000 there remained only a single iron bar (photograph 25).

Having established that this was not a hole for the introduction of Zyklon B and that it was not made by the SS, the question remains: who made it and why?

It is certain that this hole and also hole no. 2 were made after the collapse of the locality's roof and were later tampered with to make them look like holes for introducing Zyklon B. In order to complete this theater, a concrete cover from one of the inspection manholes for the sewer of the crematorium (photograph 26) – that Pressac had earlier found next to this hole¹¹³ – was dropped into hole no. 2.

In conclusion, if there really were four 70 cm × 70 cm square holes in the ceiling of morgue 1, what need would

there have been, even for research purposes, to create new holes, even smaller ones?

THE "CRIMINAL" HOLES NO. 6 AND NO. 8.

Let us consider the holes regarded by Provan as "criminal." Hole no. 6 (photographs 27 and 28) is a crack clearly caused by the collapse of this part of the roof onto supporting pillar no. 6, exactly like hole no. 1. This does not even have a definite shape like holes no. 2 and no. 7.

The hole no. 8 (Photograph 29) forms a part of a long fracture in the roof of the morgue, due to the fact that this part of the roof separated from the exterior wall (evident in the background of Photograph 30) and collapsed onto Pillar 6 (that appears around the right of the fissure) and Pillar 5, not visible, which is found to the left, under the roof, in connection with the start of the fracture.

This fracture continues to the right of pillar 6 in a large crack in which the lattice of iron rods of the reinforcement is clearly visible (photograph 31).

Hole no. 8, like no. 6, is a simple fracture without definite shape. Moreover, as can be seen in the enlargement of photograph 29, a good half of its area (the upper part) is crossed by four iron bars, which confirms on the one hand that we are dealing with a fracture caused by the collapse of the roof, and, on the other, which excludes the possibility that it was an introduction hole for Zyklon B, as Provan admits is the case for hole no. 7. In fact, accepting the revisionist thesis, he denies that this hole served for introducing Zyklon B precisely because of the previous presence on its edges of the reinforcing iron bars (p. 26).

THE "CHIMNEYS"

There is another important problem, to which Provan has not paid the slightest attention: the question of the little "chimneys" supposedly constructed on the roof of morgue 1 of crematorium II and whose purpose was to house and protect the metallic nets for introducing Zyklon B – chimneys, which as we have seen above, protruded by 41 cm above the level of the roof. According to Tauber, these chimneys were closed "with a concrete cover" (p. 4), so they must have been made from bricks – something otherwise obvious – and these bricks had to be held together with either cement or lime mortar. Nevertheless, inside the holes now existing in the reinforced concrete roof there is no trace of these "chimneys," and it is impossible that the explosion, which destroyed morgue 1, caused a disappearance of all the bricks and mortar from which they were made.

THE HYPOTHESIS OF ROBERT JAN VAN PELT

In his report for the Irving-Lipstadt trial, van Pelt pro-

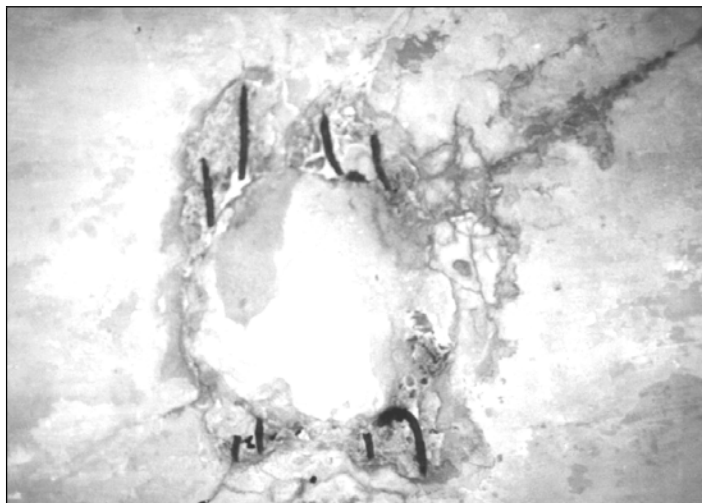


Photo 32: Ceiling of the morgue of crematorium I, August 1997. The traces of a circular opening for the ventilation of the air raid shelter. © Carlo Mattogno



Photo 33: Inside of morgue 1 of crematorium II, July 1992. © Carlo Mattogno

vided a peculiar argument to explain the absence of holes in the roof of morgue 1. In fact, he takes it to be "logical" that these holes for the introduction of Zyklon B were closed again by the SS before they blew the roof of the crematorium sky-high!¹¹⁴

Therefore, the SS would have worried about the Soviets finding traces of the holes for the introduction of Zyklon B and then have left in their hands 5,800 eyewitnesses to the alleged homicidal gassing as well as the entire archives of the Central Construction Office!¹¹⁵

And all this without taking into consideration the fact that the closure of a big hole in a roof of reinforced concrete would have left easily visible traces, as can be seen in the ceiling of the morgue of crematorium I! When at the end of 1944 this crematorium was transformed by the SS garrison physician¹¹⁶ into a "gas tight surgery room," round holes for the ventilation piping were made in the ceiling of the former morgue, now subdivided into small rooms. In fact, the August 26, 1944, letter of chief of air protection SS *Obersturmführer* Josten mentioned:¹¹⁷

"Manufacture of the openings in the masonry necessary for the heating ovens, as well as for the ventilation outlets and intakes and pipes."

But since the external wall of the morgue was covered with earth (just like the opposite wall on the side of the furnace room), it is clear that holes for the piping of the ventilation system were made in the ceiling. They were subsequently closed again, but in the ceiling of the locality there remain traces still easily recognizable, as can be seen from photograph 32.

In morgue 1 of crematorium II, a large area of the ceiling is preserved around pillar no. 1, a zone in which the first hole for the introduction of Zyklon B should be found. Yet from the inside, the ceiling shows no sign of

having been closed again, and this should have been even more evident because the ceiling still preserves the outline of planks used for the original carpentry work.

Photograph 33 shows a section of the ceiling of morgue 1 (east side).

Van Pelt's hypothesis is therefore totally untenable.

8. The Reliability of Witnesses Tauber and Kula

Having established that there are no introduction holes for Zyklon B in the reinforced concrete roof of morgue 1 of crematorium II, and that there never were any, it remains to explain the concordance between the testimonies of Kula and Tauber.

It must first be established whether the devices described by the two witnesses were effectively constructed.

If Kula had really built the device he describes, then it was ordered from the inmates locksmith shop of the Central Construction Office by means of a specific order, as we have seen in Section 7. But if this is true, this order ought to appear in the register of the locksmith shop.

On July 25, 1945 – some months after witnesses Tauber and Kula had been heard – the examining magistrate Jan Sehn drew up a record, in which he summarized all orders relating to the crematoria that had been found in the above register:¹¹⁸

"There are in the book, among other things, the following entries that refer to work done by the locksmith shop in relation to the construction and maintenance of the crematoria."

Then follows the list of entries of the orders of the Central Construction Office relating to the crematoria. Yet in this long list – which contains 85 orders – the device described by Kula is missing.

Because the first entry is an order slip of the Central

Construction Office dated October 28, 1942,¹¹⁸ the absence of the device described by Kula is not for chronological reasons. Its absence is neither for reasons of "secrecy," since in the register various orders are recorded relating to gas-tight doors for the alleged gas chambers in the crematoria.¹¹⁹

On the other hand, even one piece of work carried out by Kula personally appears in the register. In fact, Jan Sehn writes at the end of his list:¹²⁰

"Moreover, under the current number 433 of the book there is an entry dated May 20, 1943, with the following drift:

'X-ray station women's camp: object: 2 pieces connection pieces for rubber hose. Delivery time – urgent. Hand to Prof. Schumann. Executor: Kula. Finished: 21.5.43.'

Compare the interrogation record of witness Michal Kula dated June 11, 1945."

Jan Sehn knew therefore perfectly well that Kula's statements about the columns for introducing Zyklon B had no documentary basis and were therefore false. But when at the hearing of March 15, 1947, during the Höss trial Kula testified as a witness¹²¹ and once again provided the above description of the columns,¹²² nobody confronted him with the fact that the relative order did not appear in the register of the locksmith shop. And the reason for this is easy to understand.

Moreover, something even more surprising is that during his interrogation on June 11, 1945, Kula made explicit reference to the above work done for Dr. Schumann, giving the exact number of the relative order in the register of the locksmith shop.¹²³

"From the book of the locksmith shop it emerges that at the time I had to repair this pump / running no. 433."

Hence, he already knew this register, but then why did he not indicate any "running number" for the above-mentioned columns? In this case the response is also easy to comprehend.

It is finally necessary to establish if the testimonies of Kula and Tauber on this matter are independent of each other. Seeing that the descriptions of the columns given by these two witnesses coincide and that these columns were never constructed, it is clear that we are dealing with a concordance of falsehood, so that the question of independence of the testimonies becomes irrelevant. It remains a fact, however, that Tauber and Kula remained at Birkenau until the 18th and 21st of January 1945 respectively, and, considering the close contact that detainees maintained (above all those who belonged to various resistance movements in the camp), the independence of the testimonies seems exceedingly dubious.

9. Conclusions

The thesis of holes for introducing Zyklon B in the reinforced concrete roof of morgue 1 of crematorium II is based exclusively on statements made by self-styled eye-witnesses, in particular by Michal Kula, and there is neither documentary nor material proof to support it. In their turn, these statements have no verification, either documentary or material, so they are totally unreliable. In its present state, the roof of morgue 1 of crematorium II shows no holes for the introduction of Zyklon B, nor is it possible that they were later closed without leaving any trace. Therefore these holes never existed. This does not justify the slogan "No Holes? No Holocaust," but fully justifies the following conclusion:

No holes, no homicidal gas chamber in crematorium II

*No homicidal gas chamber in crematorium II,
no homicidal gas chamber at Auschwitz.*

No Holes, No Gas Chambers!

Abbreviations

- AGK: Archiwum Głównej Komisji Badania Zbrodni w Polsce (Archives of the Central Commission of Inquiry into German Crimes in Poland), Warsaw.
- APMO: Archiwum Panstwowego Muzeum Oswiecim-Brzezinka (Archives of the State Museum of Auschwitz-Birkenau).
- IMT: International Military Tribunal, Nuremberg 1947.
- NA: National Archives, Washington D.C.
- RGVA: Rossiiskii Gosudarstvennii Vojennii Archiv (Russian State Archives of the War, ex TCIDK - Tsentr Chraneniia Istoriko-dokumental'nich Kollektii, Center for the Custody of the Historical-Documentary Collection, Moscow).

© 26 March 2001

Notes

First published as "Keine Löcher, keine Gaskammer(n)" in *Vierteljahresshefte für freie Geschichtsforschung* 6(3) (2002), pp. 284-304; translated by Russ Granata.

¹ Ch. Provan distributed this spiral-bound, photocopied brochure for the first time in June 2000 during the 13th IHR conference in Irvine, California, and has posted it subsequently on the Internet: <http://www.revisingrevisionism.com>; the following page numbers refer to the photocopied edition. The slogan "No Holes, No Holocaust" is attributed to Robert Faurisson.

² Printed by : Zimmer Printing, 410 West Main Street, Monongahela, PA 15063. © 2000 by Charles D. Provan.

³ Royal Courts of Justice, verdict of Justice Gray of April 11, 2000, points 7.91-7.94.

⁴ University of California Press, Berkeley Los Angeles, 1994, pp. 187f.

⁵ Ibidem, p.188.

⁶ Limes Verlag, Wiesbaden und Munich 1982.

⁷ Ibidem, p. 204.

⁸ Plan 933 of January 19, 1944, in J.-C. Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, The Beate Klarsfeld Foundation, New York 1989, pp. 280f.

⁹ IMT, vol. XX, p. 449.

- ¹⁰ Ibidem, p. 503.
- ¹¹ Ibidem, p. 504.
- ¹² Bendel called himself "Charles Sigismund."
- ¹³ *Témoignages sur Auschwitz*, Paris 1946, p. 161.
- ¹⁴ J.-C. Pressac, op. cit. (note 8), p. 286.
- ¹⁵ NI-11953. Interrogation of March 2, 1946.
- ¹⁶ NI-11390.
- ¹⁷ The ceiling of morgue 2 was 2.30 m high. J.-C. Pressac, op. cit. (note 8), p. 286.
- ¹⁸ *Dr. Mengele boncolóorvosa voltam az auschwitz-i krematórium-ban*, Copyright by Dr. Nyiszli Miklos, Oradea, Nagyvárad, 1946.
- ¹⁹ *Auschwitz. A Doctor's Eyewitness Account*, Fawcett Crest, New York 1961, p. 44f.
- ²⁰ It concerns morgue 2, the alleged "undressing room."
- ²¹ In the Hungarian original, op. cit (note 18), p. 33: "length about 200 meters".
- ²² Morgue 1, the alleged "gas chamber."
- ²³ In the Hungarian original, op. cit (note 18), p. 34: "This room has the same size as the undressing room".
- ²⁴ In the Hungarian original, op. cit (note 18), p. 35: "30 meters, the one from the other".
- ²⁵ Ibidem.
- ²⁶ J.-C. Pressac, op. cit. (note 8), p. 286.
- ²⁷ M. Nyiszli, op. cit. (note 19), p. 47; op. cit (note 18), p. 37.
- ²⁸ M. Nyiszli, op. cit. (note 19), p. 43; op. cit (note 18), p. 32.
- ²⁹ M. Nyiszli, op. cit. (note 19), p. 149.
- ³⁰ Ibidem, p. 37. After November 18, 1944, Nyiszli was transferred from Crematorium II to Crematorium V. Ibidem, p. 139 and 146.
- ³¹ Provan tried to justify Nyiszli's errors by claiming that this book is a novel without historical value: C.D. Provan, *Journal of Historical Review*, 20(1) (2001), pp. 20-29, but his explanation is untenable; see my remarks in "Vulgärer Berufsbetrüger" in: *VfG* 6(2) (2002), pp. 231f.
- ³² C.S. Bendel, op. cit. (note 13), pp. 161f.
- ³³ Filip Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*. Verlag Steinhausen, Munich 1979, p. 96.
- ³⁴ Zyklon B was not constituted of "crystals," but an inert support base – during the 1940s normally gypsum with a small amount of starch – soaked in hydrogen cyanide.
- ³⁵ Filip Müller, ibidem, p. 287.
- ³⁶ *Auschwitz: un caso di plagio*, Edizioni La Sfinge, Parma 1986; English translation: "Auschwitz: A Case of Plagiarism," *The Journal of Historical Review*, 10(1) (1990).
- ³⁷ Barbara Kulaszka (ed.), *Did Six Million Really Die? Report of the Evidence in the Canadian "False News" Trial of Ernst Zündel – 1988*, Samisdat Publishers Ltd., Toronto 1992, p. 353.
- ³⁸ Ernst Gauss, *Vorlesungen über Zeitgeschichte. Strittige Fragen im Kreuzverhör*, Grabert Verlag, Tübingen 1993, pp. 104-107; Jean-Marie Boisdefeu, *La controverse sur l'extermination des Juifs par les Allemands*, Vrij Historisch Onderzoek, Antwerp 1996, vol. I, pp. 162-165.
- ³⁹ Mission: 60 PRS/462 SQ. Exposure 3056. Can : D 1508, 31 May 1942, NA.
- ⁴⁰ B. Kulaszka (ed.9, op. cit (note 37), p. 353.
- ⁴¹ J.C. Ball, *Air Photo Evidence*, Ball Resource Service Ltd., Delta, B.C., Canada 1992; Ball, "Air Photo Evidence," in: Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago 2003, pp. 269-282, here p. 278f.
- ⁴² Measurement by the author among the ruins of Morgue 1 of Crematorium II.
- ⁴³ Whoever has worked in the field of building construction knows that a thin layer of cement covering a large area, if it cannot be re-inforced with a scaffolding of iron rods, inevitably tends to disintegrate.
- ⁴⁴ Testimony of Rudolf Hoess taken at Nuremberg Germany, on April 1, 1946, 1470 to 1730 by Mr. Sender Jaari and Lt. Whitney Harris, pp. 17 - 19.
- ⁴⁵ Ibidem, p. 20.
- ⁴⁶ Ibidem, p. 26.
- ⁴⁷ Ibidem, p. 25. Provan cites this passage on p. 15.
- ⁴⁸ This camp never existed. It should correspond to "Sobibór," but it is absolutely incomprehensible how Höss could have transformed "Sobibór" into "Wolzek."
- ⁴⁹ NO-1210.
- ⁵⁰ Testimony..., op. cit. (note 44), p. 27.
- ⁵¹ NO-1210.
- ⁵² PS-3868.
- ⁵³ Danuta Czech, *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau 1939-1945*, Rowohlt Verlag, Reinbek 1989, p. 186.
- ⁵⁴ J.-C. Pressac, *Les crématoires d'Auschwitz. La machinerie du meurtre de masse*, CNRS Editions, Paris 1993, p. 115.
- ⁵⁵ Eugen Kogon, Hermann Langbein, Adalbert Rückerl et al. (eds.), *Nationalsozialistische Massentötungen durch Giftgas. Eine Dokumentation*, S. Fischer Verlag, Frankfurt/Main 1983, p. 165.
- ⁵⁶ Ibidem, p. 182.
- ⁵⁷ Testimony..., op. cit. (note 44), p. 25.
- ⁵⁸ J.-C. Pressac, op. cit. (note 54), document 9, plate.
- ⁵⁹ Ibidem, documents 10f. (plates).
- ⁶⁰ Testimony..., op. cit. (note 44), p. 25.
- ⁶¹ Plan 936(p), 936 (r), 1173-1174(p), 1173-1174(r), 933, 933[-934], 933[-934](p), 933[-934](r), 932(p), 932(r), 934 in: J.-C. Pressac, op. cit. (note 8), pp. 268-288.
- ⁶² J.-C. Pressac, op. cit. (note 8), p. 302 ; Pressac, op. cit. (note 54), pp. 63f.
- ⁶³ On this, see my study *The Central Construction Office of the Waffen-SS and Police Auschwitz*, Theses & Dissertations Press, Chicago 2005.
- ⁶⁴ D. Czech, op. cit. (note 53), p. 241.
- ⁶⁵ The one appearing in plan 2003 of December 19, 1942.
- ⁶⁶ J.-C. Pressac, op. cit. (note 8), pp. 311f.
- ⁶⁷ G. Rudolf, *Das Rudolf Gutachten*, 2. ed., Castle Hill Publishers, Hastings 2001, p. 88; Rudolf, *The Rudolf Report*, Theses & Dissertations Press, Chicago, IL , 2003, p. 125.
- ⁶⁸ J.-C. Pressac, op. cit. (note 54), pp. 54 and 50.
- ⁶⁹ Ibidem, pp. 64f.
- ⁷⁰ W.W. Norton & Company, New York London 1996.
- ⁷¹ *Auschwitz 1270 to the Present*, W.W. Norton & Company, New York London 1996, p. 324. Plan 2003 of December 19, 1942 is published by the two authors as Plate 17 in the appendix "Plates. Blueprints of Genocide."
- ⁷² J.-C. Pressac, op. cit. (note 54), p. 60.
- ⁷³ Note of SS-Untersturmführer Wolter of November 27, 1942. RGVA, 502-1-313, p. 65.
- ⁷⁴ Report no. 1 referring to construction work done on the crematoria and drawn up on 23 January 1943 by Bischoff for Kammler. RGVA, 502-1-313, pp. 54f.
- ⁷⁵ Topf, *Arbeits-Bescheinigung* of Messing for March 15-21, 1943. APMO, BW 30/31, p. 25.
- ⁷⁶ According to plan 1311 of May 14, 1942, which on November 27th was still in force. Cf. J.-C. Pressac, op. cit. (note 8), p. 294.
- ⁷⁷ Construction Report for October 1942. RGVA, 502-1-24, p. 86.
- ⁷⁸ Letter of October 14, 1942, from Bischoff to the firm Huta. RGVA,

- 502-1-313, p. 112.
- ⁷⁹ J.-C. Pressac, op. cit. (note 8), p. 284.
- ⁸⁰ J.-C. Pressac, op. cit. (note 54), p. 60.
- ⁸¹ Ibidem, p. 34.
- ⁸² The morgue of the crematorium.
- ⁸³ RGVA, 502-1-336, page number illegible.
- ⁸⁴ *Arbeits-Bescheinigung* of Messing for the week March 8-14, 1943. APMO, AuII-BW 30/31, p. 26.
- ⁸⁵ D. Czech, op. cit. (note 53), indicates erroneously the date of March 13th (p. 440).
- ⁸⁶ Regarding this Provan writes: "The Pressac date for the beginning of gassing at Krematorium 2 is about the middle of March, 1943, so this would be the latest date for the 'installation' of introduction holes" (pp. 18f.).
- ⁸⁷ Protokolle des Todes "Der Spiegel", 40/1993, p. 162. The passage cited by Provan is in English translation on p. 4.
- ⁸⁸ Trial of Höss, vol. 2, pp. 99f.
- ⁸⁹ RGVA, 502-1-295, p. 63.
- ⁹⁰ APMO, BW 1/31/162, pp. 328-328a.
- ⁹¹ The trial of Höss, vol. 11, p. 86.
- ⁹² The trial of Höss, vol. 11, cross-examination of Henryk Tauber of May 24, 1945, pp. 129f.
- ⁹³ "Za," literally "behind."
- ⁹⁴ Together with the Topf engineers Kurt Prüfer and Fritz Sander, Schultze had been abducted by the Soviets and interrogated by the KGB. Sander died already at the beginning of the interrogation following a heart attack, Prüfer died a few years later following a brain hemorrhage. The value of confessions gained by the KGB with such interrogation methods is equal to zero. See Jürgen Graf, "Anatomie der sowjetischen Befragung der Topf-Ingenieure", *Vierteljahresshefte für freie Geschichtsforschung*, 6(4) (2002), pp. 398-421.
- ⁹⁵ R. Kammerer, A. Solms (ed.), *Das Rudolf Gutachten*, Cromwell Press, London 1993, pp. 27f.; G. Rudolf, op. cit. (note 67), p. 89 (German), p. 126f. (Engl.).
- ⁹⁶ Measurement of the author. Pressac publishes 5 photographs showing the same hole, but the diameter he gives is erroneous (25 cm). J.-C. Pressac, op. cit. (note 8), p. 365.
- ⁹⁷ Measurement by the author of the ruins of Crematorium III.
- ⁹⁸ See the Topf plan D 59366 of March 10, 1942, "Schnitt b-b" where one reads: "These openings are located above the center of each oven." J.-C. Pressac, op. cit. (note 54), document 15 (plate).
- ⁹⁹ J.-C. Pressac, op. cit. (note 8), p. 367.
- ¹⁰⁰ The second hole in the attic of the furnace room is too indistinct to judge how much it has been damaged. Moreover, the damage has been caused by the collapse of the attic onto a supporting pillar.
- ¹⁰¹ J.-C-Pressac, op. cit. (note 8), p. 338.
- ¹⁰² Michele Giua - Clara Giua-Lollini, *Dizionario di chimica generale e industriale*. UTET, Torino 1949, vol. II, under the headword "Esplosivi," p.178.
- ¹⁰³ AGK, NTN, 93, p. 29.
- ¹⁰⁴ Ibidem, p. 45.
- ¹⁰⁵ Ibidem, p. 30.
- ¹⁰⁶ Ibidem, p. 72.
- ¹⁰⁷ Photographs of two of these shutters have been published by Pressac, op. cit. (note 8), p. 487, where they are called "galvanized sheet coverings."
- ¹⁰⁸ "18.2.43. Nr. 83. [...] 50 Stick (sic) Blechsiebe 7 x 18 cm. Liefertermin 17.2.43". Trial of Höss, vol. 11, p. 83.
- ¹⁰⁹ Trial of Höss, vol. 11, p. 45.
- ¹¹⁰ J.-C-Pressac, op. cit. (note 8), p. 487.
- ¹¹¹ Yisrael Gutman, Michael Berenbaum (eds.), Indiana University Press, Bloomington and Indianapolis 1994, p. 167.
- ¹¹² G. Rudolf mentions in his expert report that the Australian revisionist Fredrick Toben broke off one of these bars in spring 1997 in an failed attempt to bend it back, op. cit. (note 67), note 241, p. 228 (German), p. note 262, p. 125.
- ¹¹³ J.-C. Pressac, op. cit. (note 8), p. 229, caption for l document 46.
- ¹¹⁴ *The Pelt Report*, expert report introduced during the trial, op. cit. (note 3), p. 295.
- ¹¹⁵ D. Czech, op. cit. (note 53), p. 995.
- ¹¹⁶ The relative plan 4287 of September 21, 1944, is titled "Conversion of the old crematorium. Air raid shelter for SS hospital with a surgery room." RGVA, 502-2-147, p. 20.
- ¹¹⁷ RGVA, 502-1-401, p. 37.
- ¹¹⁸ Trial of Höss, vol. 11, p. 82.
- ¹¹⁹ Order 323 of April 16, 1943, Trial of Höss, vol. 11, p. 92. Other references on pages 84 ("4 gas-tight doors"), 90 ("gas tight doors"),
- ¹²⁰ Trial of Höss, vol. 11, p. 97.
- ¹²¹ AGK, NTN, 107, p. 467-523.
- ¹²² In this deposition Kula said that the columns had a height of 2.5 meters, since he believed that the ceiling of Morgue 1 had a height of only 2 meters. Ibidem, p. 498.
- ¹²³ Trial of Höss, vol. 2, p. 83.

The Openings for the Introduction of Zyklon B – Part 1: The Roof of the Morgue of Crematorium I at Auschwitz

By Carlo Mattogno

1. Transformations of Crematorium I (1944 – 1947)

During a visit to Auschwitz on July 16, 1944, SS *Obergruppenführer* Pohl approved the “Installation of a gas-tight surgery and fragment-proof shelter in the former crematorium for the garrison surgeon”,¹ which became work-site BW 98M.

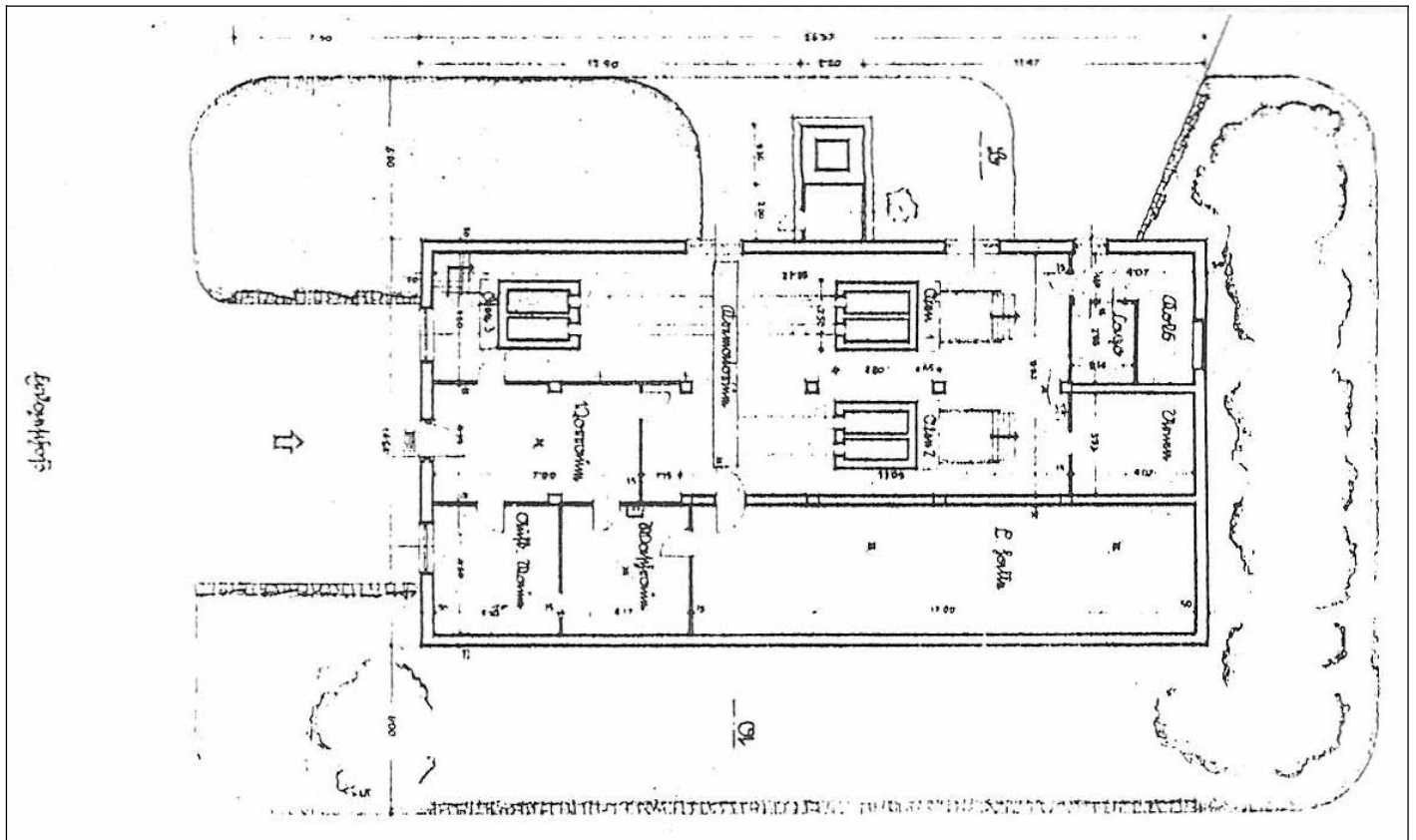
On August 26, 1944, SS *Obersturmführer* Heinrich Josten who held the post of “chief air-raid warden” wrote to the camp commander a letter on the subject of “modification of the old crematorium for air-raid protection purposes.”²

This project, entitled “Modification of old crematorium. Air-raid shelter for SS sick-bay with a surgery” (Plan no. 4287) was drawn up on September 21, 1944.³

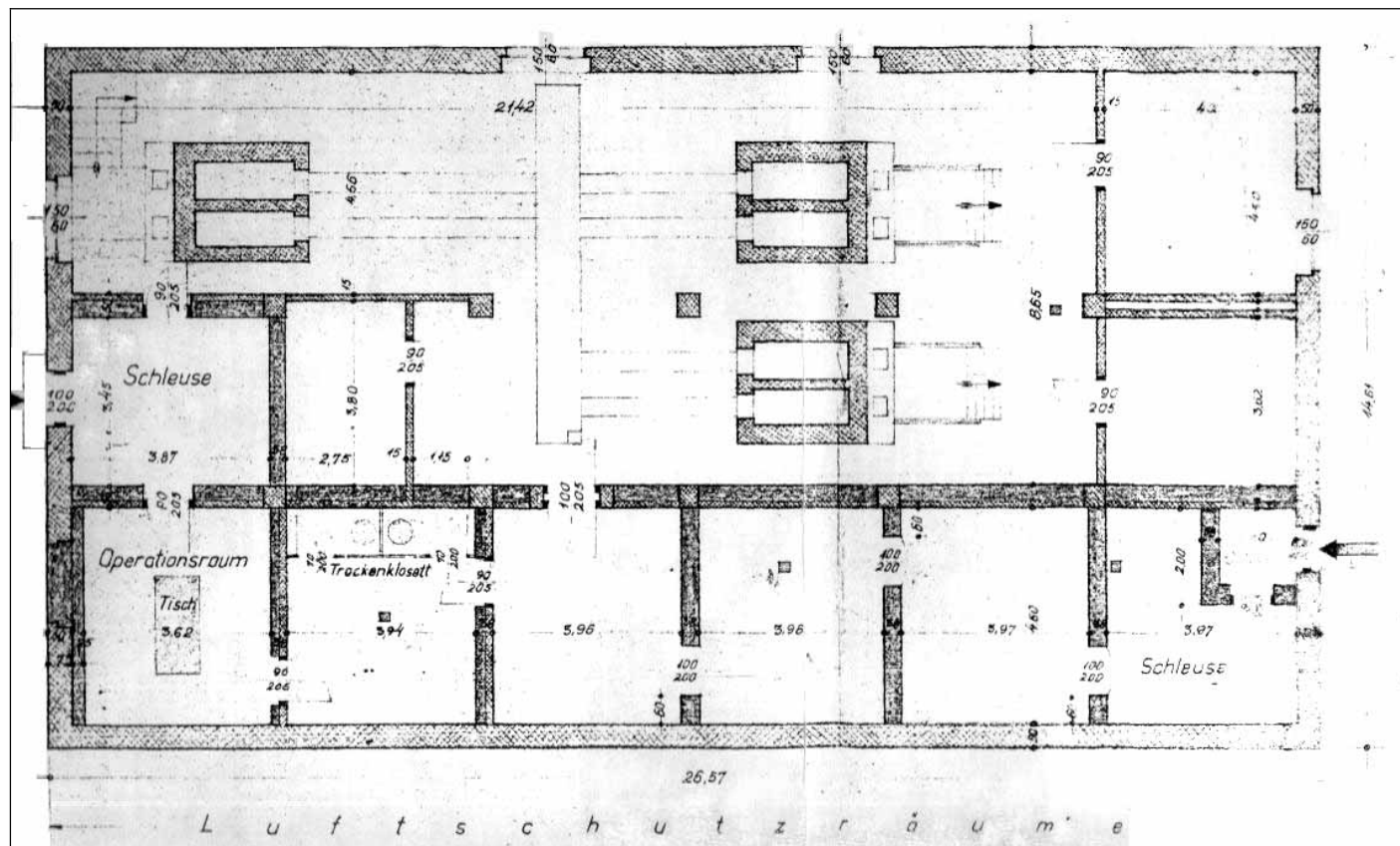
On October 17, 1944, SS *Sturmbannführer* Karl Bischoff, Head of Waffen-SS and Police Building Inspectorate “Silesia,” wrote a letter to the Central Construction Office requesting that the work, “on account of the urgency,” be undertaken immediately without going through the usual bureaucratic formalities.⁴

On November 2, 1944, SS *Obersturmführer* Werner Jothann, head of Central Construction Office, drew up an “Explanatory note re: transformation of the old crematorium into an air-raid shelter with surgery for SS sick-bay at concentration camp Auschwitz O/S. BW 98M.”⁵

The same day, he also compiled a “cost estimate for the transformation of the old crematorium into an air-raid shelter with surgery for SS sick-bay at concentration



Document 1: Inventory plan of building no. 47a. B.W. 11. Crematorium. Plan no. 1241 of April 10, 1942. RGVA, 502-2-146, p. 21. This shows the building at a time while it was allegedly used for homicidal gassings. Note: The door from the morgue (“gas chamber”) to the furnace room swings through to both sides – it could not have served as a gas chamber door, as such a door could neither be made gas-tight nor panic-proof!



Document 2: Conversion of the old crematorium. Air raid shelter for SS hospital with surgery room. Plan no. 4287 of September 21, 1944. RGVA, 502-2-147, p. 20.

camp Auschwitz O/S. BW 98M,” arriving at a total amount of 4300 RM,⁶ and drew a “Location sketch construction of an air raid shelter for SS sick-bay.”⁷ The work was completed during the second half of November.

Plan no. 1241 of April 10, 1942, tells us that crematorium I had a morgue measuring 17 by 4.60 m, connected to a “washing room” of 4.17 by 4.60 m, and a “room for laying-out of corpses,” of 4.10 by 4.60 meters.⁸

This morgue, according to the official historiography, had been transformed into a homicidal gassing chamber as early as September 1941 by equipping it with two gas-tight doors and by opening up in the flat roof an undetermined number of holes for the introduction of Zyklon B. These openings, in fact, numbered two according to Stanisław Jankowski⁹ and Hans Stark,¹⁰ six according to Pery Broad¹¹ and Filip Müller.¹² For his part, Rudolf Höß, in the session of March 12, 1947, of his trial, speaks of only one such opening:¹³

“The gassing occurred in this way: a hole was opened in the ceiling and through this opening the gas was dropped in – a crystalline mass.”

Finally, the alleged workman for the openings – the detainee Czesław Sułkowski – who should have been the person best informed about their number, size, shape and

position, actually knew nothing in this respect. In his declaration of September 28, 1971, he, in fact, limited himself to an evasive statement, saying:¹⁴

“We had first set up an oven in the crematorium. I myself did the openings in the ceiling of the morgue where the first Soviet POWs were gassed. I saw these Russians when they were taken [there]. They stood in the street near the Block leader’s room between the present hotel and the crematorium, hundreds of them, naked, waiting to be gassed. I saw SS [men] dropping the gas through the openings into the morgue.”

The transformation of the crematorium into an air-raid shelter, on the basis of the plan no. 4287 of September 21, 1944, (see document 2), was done by splitting the morgue into four rooms by means of three partitions. In the first room, on the south side, which functioned as an airlock, an entrance from the outside was opened up and a small vestibule was installed measuring two by two meters. Furthermore, the “antechamber,” which stood behind the main entrance to the crematorium was closed by means of a partition and the other walls were reinforced to make another airlock of 3.87 by 3.45 meters.

According to the letter from Josten already mentioned, “7 pcs. doors gas-tight and fragment-proof”¹⁵ had been

planned, but Jothann's estimate of November 2, 1944, mentions "6 pcs. doors simple interior."¹⁶ Actually, for reasons of economy, the camp administration had only two "gas- and fragment-proof" doors installed – those of the two airlocks (still existing). The six partitions were equipped with ordinary doors and the two small cabinets of the "dry [chemical] toilet" received two doors measuring 70 by 200 cm according to the plan no. 4287 and Josten's letter of August 26, 1944: "2 pcs. doors single 70 by 200 cm."¹⁷ But then what happened to the two alleged gas-tight doors of the alleged homicidal gas-chamber? One of them – the one which separated the morgue from the furnace hall – is said to have been dismantled (because the corresponding opening was walled up) and not

re-used;¹⁸ the other, which separated the washing room from the laying-out room, was simply removed and replaced with an ordinary door¹⁹ – and all this in a gas-tight air-raid shelter, in which every single door had to be "gas- and fragment-proof"!

Needless to say, at the liberation of the camp not the slightest trace was found of the two gas-tight doors of the alleged homicidal gas chamber and no trace of them exists in the documentation of the Central Construction Office.

Between 1946 and 1947, the Poles, in an effort to re-constitute the "original state" of the alleged homicidal gas chamber, demolished not only the three partitions mentioned above, but also the one, which separated the

morgue from the washing room. In the space thus obtained, they created four openings – the alleged openings for the introduction of Zyklon B – into which they inserted small wooden casings with lids (see documents 11 and 12). Today, the alleged gas chamber of crematorium I is, therefore, 21.32 m long, i.e. 4.32 m longer than the original room. The Poles also re-opened the door linking the morgue with the furnace room (which had been walled up by the SS), but moved it half a meter out of its original position and gave it a rather crude shape.

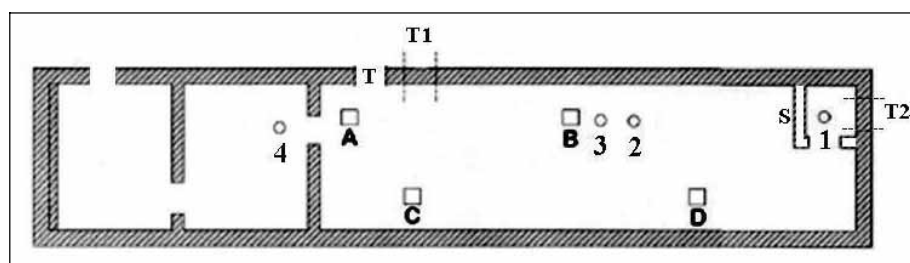
2. The Alleged Openings for Introducing Zyklon B

2.1. JEAN-CLAUDE PRESSAC'S INTERPRETATION

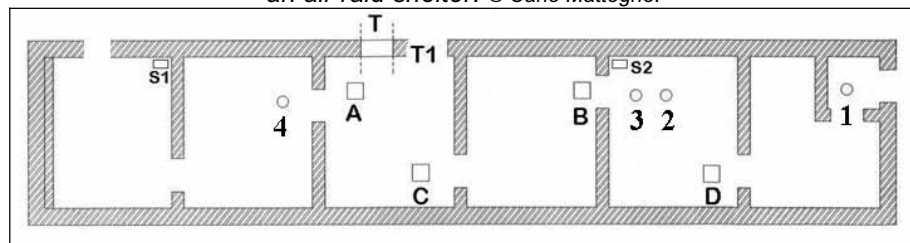
In 1989, J.-C. Pressac published one photograph from a series of shots taken by Stanisław Luczko,²⁰ probably in May 1945. It shows the flat roof of crematorium I. The French historian gave it the title "Dance on the roof of the old crematorium" and commented as follows:²¹

"View of the roof of Krematorium I, looking south-north, 1945 (May?). The chimney has not yet been rebuilt. The features of the roof are:

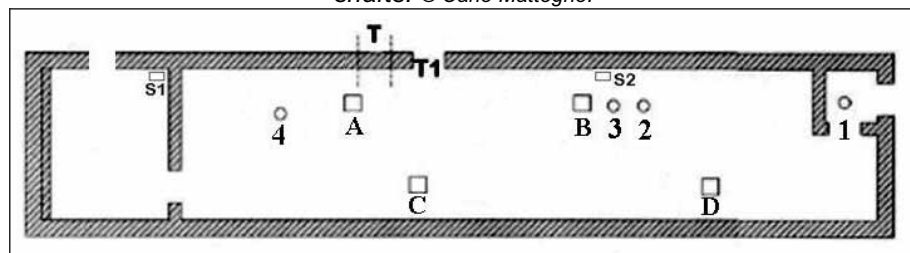
- two ventilation chimneys for the furnace room (two-tone with a dark cap)
- two other brick chimneys, probably for ventilating the air raid



Document 3: Drawing of the morgue of crematorium I with rooms to the left (original state). A,B,C,D: position of current openings in the roof. 1, 2, 3, 4: position of original openings of the air raid shelter. T: original door to the furnace room; T1: current opening to the furnace room; T2: Current access door from the outside; S: Current vestibule, included when converted into an air raid shelter. © Carlo Mattogno.



Document 4: Drawing of the morgue with rooms to the left after conversion to air raid shelter. A,B,C,D: position of current openings in the roof. 1, 2, 3, 4: position of original openings of the air raid shelter. T: original door to the furnace room. T1: current door (both were closed during the use of this facility as an air raid shelter). S1, S2: position of air raid shelter's ventilation shafts. © Carlo Mattogno.



Document 5: Drawing of the morgue with room to the left, current situation. A,B,C,D: position of current openings in the roof. 1, 2, 3, 4: position of original openings of the air raid shelter. T: original door to the furnace room. T1: current door. S1, S2: position of ventilation shafts. © Carlo Mattogno.

shelter in view of their newly-built appearance – in addition, on a line parallel to and to the left of that on which the two brick chimneys are built, it is possible to see THREE places where the former traps for introducing Zyklon-B have been filled, thus indicating that the morgue had been used as a gas chamber.

Above the stage, dominated by a red star with the hammer and sickle, fly the flags of Poland (left) and the Soviet Union (right), with lamps mounted above them.

This photograph proves that a dance was organized in 1945 on the roof of Krematorium I, and that people actually danced above the homicidal gas chamber. This episode appears almost unbelievable and sadly regrettable, and the motives for it are not known. This photo also proves that the present covering of roofing felt and the zinc surround of the roof are not original.”

The argument is surprising: Pressac undertakes to demonstrate the construction, in 1941, of three openings in the ceiling of the morgue on the basis of a photograph taken in 1945. Let us look into this question more closely.

The ex-detainee Adam Żłobnicki, in a statement given on November 18, 1981, made the following declaration:²²

“I remember perfectly well that the openings for the introduction of Zyklon B, which were located on the flat roof of this crematorium, were also rebuilt.”^[23] The reconstruction was made easier by the fact that at the locations of the former feed openings there remained clear traces after the closing up of the former openings with cement. At these very points, the openings were re-established and the little chimneys^[24] were raised. This work, too, was done in 1946 – 1947.”

The four shafts constructed by the Poles after the war are located as indicated in document 5. They consist of two parallel pairs along the internal (A-B) and the external (C-D) wall of the morgue. The shafts C and D are 82 cm away from the external wall, shaft A is 90 cm, and shaft B 85 cm away from the internal wall. Hence, the shafts are the corners of an irregular parallelogram with a height of 2.40 m.

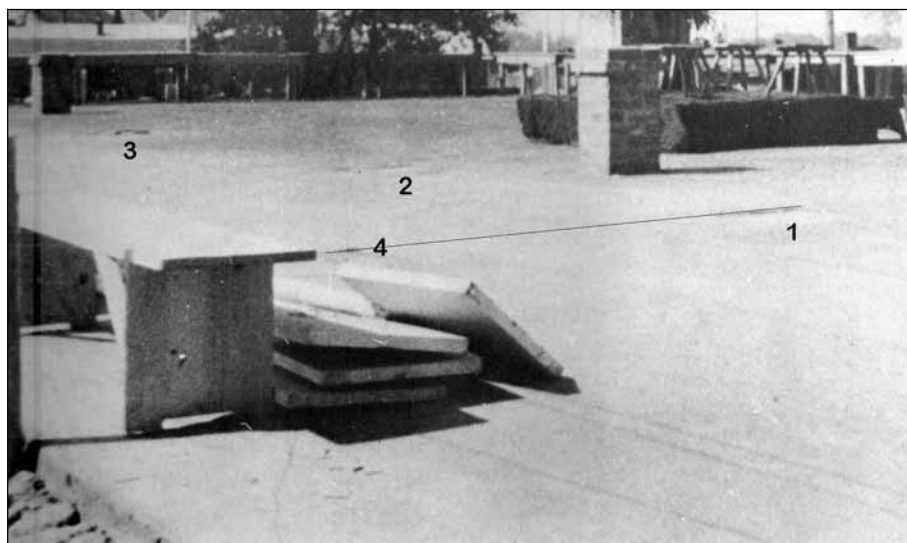
The interesting thing is that, as things stand at present, chimney D is 5.10 m from the wall with the door to the outside; chimney C is 7.10 m away from the opposite wall, which sepa-

rated the washing room from the laying-out room; chimney B is 7.10 m away from the wall of the little vestibule near the entrance; and chimney A is 5.10 m from the opposite wall.

Such an arrangement makes sense only in relation to the present state of the morgue. It is, in fact, clear that the placement of the chimneys was determined with respect to the outside walls of the present hall by a reasonable division of the available length of 21.3 meters: The shafts A and D are 5.10 m, the shafts B and C 7.10 m away from the wall. Oddly enough, the respective distance of shaft B was apparently not measured from the outer wall, but from the wall separating the vestibule. As a result, shaft B was shifted 2 m against shaft D. But at the time when the alleged original shafts are said to have been broken through the ceiling of the morgue, the wall forming the vestibule did not exist, whereas a wall separating the washing room from the morgue was still in place. This means that the locations of today’s shafts make sense only when considering the current layout of this room of crematorium I. Hence, these shafts have no relation to the original state of this room.

Considering the original structure of the morgue (see document 3), such an arrangement of the chimneys is altogether senseless because chimney D would still be at 5.10 m from the wall, but chimney B would be 9.1 m away from it, while chimney A would be only 0.7 m away from the partition towards the washing room, and chimney C some 2.8 m from it.

The irrationality of such an arrangement becomes all the more apparent if we consider that, in this fashion, the



Document 6: *The roof of crematorium I, photo taken by Stanisław Luczko (probably in May 1945).²¹ 1,2,3,4: dark spots of rectangular shape on the roof felt. The arrow links the left-hand sides of spots no. 1 and 4.*

© Carlo Mattogno.



Document 7: Photo of opening no. 1 in the roof of the vestibule, part of the former morgue. © Carlo Mattogno.



Document 8: Photo of opening no. 2 in the roof of the morgue. © Carlo Mattogno.



Document 9: Photo of opening no. 3 in the roof of the morgue. © Carlo Mattogno.



Document 10: Photo of opening no. 4 in the roof of the . © Carlo Mattogno.

rear half of the morgue, adjoining the washing room, with its surface area of (8.5 m × 4.60 m = 39.1 sqm) would have been equipped with three shafts (A, B, C); whereas the other half, of equal dimensions, would have had only one (D)!

Let us now look at the photograph from 1945 published by Pressac. The three quadrangular dark spots (designated 1, 2 and 3 in document 6) are aligned parallel to the two brick aeration chimneys, of which the first one (the one closest to the camera) is located on top of the morgue. Furthermore, the first dark spot appears to the right of the first chimney (2 in Doc. 3-5), whereas in the reconstruction by the Auschwitz Museum the alleged opening for the introduction of Zyklon B closest to this ventilation chimney (cf. docs. 3-6) is to its left. If these dark spots were the traces of the alleged Zyklon B intro-

duction openings and if, as the witness Żłobnicki tells us, the present openings were constructed at the same locations where traces of the original openings appeared, why was no opening made at the point where dark spot no. 1 can be seen? Inversely, the Auschwitz Museum had an opening done (point “C” in documents 3-5) at a point where the photograph in question shows no dark spot.

When the crematorium was transformed into an air-raid shelter for the SS sick-bay, the work sheet specified, i.a., “creation of pipes and wall openings for the heating ovens and the intake and outlet of the aeration system” and, more specifically, “5 pcs. wall openings for installation.”²⁵

However, the walls surrounding the morgue show no traces of openings; what is more, the outside wall was and still is covered with an earth embankment. This also goes

for the rear wall with the exception of the narrow passage through this embankment leading to the entrance door. On the other hand, the front wall is completely bare and has only one window on the side of the morgue. Finally the wall between the morgue and the furnace hall shows no traces of openings either, and it would have made no sense, anyway, to pierce it for the installation of stove-pipes or ventilators.



Document 11: Photo of the roof of the morgue. All four shafts constructed by the Poles after the war.
© Carlo Mattogno.



Document 12: Photo of the roof of the morgue. One of the four shafts constructed by the Poles after the war. © Carlo Mattogno.



Document 13: Photo of the ceiling of the morgue. One of the four shafts constructed by the Poles after the war.
© Carlo Mattogno.

It is thus clear that the five openings mentioned above were created in the ceiling of the rooms that had been turned into an air-raid shelter.

In the ceiling of the morgue, in its present state, there are two rectangular ventilation shafts, one in a corner of the former laying-out room (the later surgery room, marked as S1 in docs. 4 and 5), the other in a corner of the second air raid shelter room seen from the entrance (S2). Due to their location, it is generally assumed that these shafts were added during the transformation of the building into an air raid shelter.

In addition to these two shafts, one can still distinguish the traces of four *circular* openings crudely walled up.²⁶ They originally had a diameter of about 35 cm. The corresponding traces are situated (as measured from their centers) at 1 m, 7.2 m, 8.5, and 18.30 m from the rear wall of the morgue (where the entrance is), and at distances of 1.0 m and 1.4 m from the wall between the morgue and the furnace hall (see docs. 7-10).

Because the morgue was 17 m long, the fourth opening is located in the ceiling of the room which, in 1942, was the room where the corpses were washed (the washing room). That is the first proof that those openings had nothing to do with the alleged Zyklon B introduction devices. The second proof is their shape – circular instead of square.

We therefore have six original openings in the ceiling of the rooms investigated, four of which have been walled up at some point. The document mentioned above, however, refers only to five openings to be added.

From other documents it can be derived that there must have been a ventilation opening in the ceiling of the morgue while it was actually used to store corpses.²⁷ It can be assumed that opening no. 1 was this ventilation opening, first of all because intelligent design suggests to put a ventilation opening at one end of a long room, and secondly because the area around opening 1 turned into a vestibule on the building's transformation into an air raid shelter, for which a ventilation opening was not required.

2.2. THE INTERPRETATION BY THE HOLOCAUST HISTORY PROJECT

Of late, three members of the Holocaust History Project – Daniel Keren, Jamie McCarthy and Harry W. Mazal – have dug out the photograph published by Pressac with the aim to “correct some common misconceptions about the crematorium I gas chamber, specifically about the location of the Zyklon holes.”²⁸

Even these authors rule out the possibility that the traces of the openings 3 and 4 correspond to the rectangularly shaped spots visible on the above mentioned post-war photo as published by J.-C. Pressac, because they have a circular shape:²⁹

“At two other locations holes were sealed, but these were circular ventilation openings.”

The authors affirm that there were originally five holes in the roof of the crematorium for the introduction of the Zyklon B, a figure which is at odds with all testimonies. They identified on the photograph the traces of the fourth dark spot in the roofing felt on the roof of the crematorium (see document 6, spot no. 4.), which had obviously escaped J.-C. Pressac’s attention. They then state that four of the alleged five holes for the introduction of Zyklon B, which the Poles had constructed in the post-war years, were sunk exactly where the aforementioned dark spots were located, and labeled them Z3 [= 3 in my document 6], Z2 [= 2] and Z4 [= 4]; dark spot Z1 [= 1] was not re-opened, according to the authors, whereas dark spot Z5, which they place between Z3 and Z2, does, in fact, not appear on the photograph.

The authors claim to have identified the traces of the alleged opening Z1 on the ceiling of the morgue and present a photograph of it.³⁰ It is what remains of the opening which I called no. 2; however, it was not square – as the authors affirm – but round and was not located at the site of Z1 but some 2 m away from toward shaft B (see docs.3-5, 8).

Dark spot Z1 was located practically on the perpendicular of dark spot Z4, as results from the extension of the respective sides (see document 6), and was thus on the prolongation of the axis A-B in front of the present opening D (see docs. 3-5). In this area there is no trace of a walled-up opening in the ceiling of the morgue.

Hence, no opening in the roof of the morgue – current or former – corresponds to dark spot Z1. But then, why should dark spots Z2, Z3 and Z4 correspond to such openings?

The authors claim that, when the crematorium was converted into an air-raid “bunker,” the alleged Zyklon B introduction openings were again sealed,³¹ but this assertion, which they owe to Franciszek Piper,³² has no documentary foundation and is even disqualified by the cost estimate of November 2, 1944, mentioned above which, not only does not mention any kind of closing up of holes, but specifies the creation of five openings in walls, i.e. in the ceiling, as I have pointed out above.

The authors furthermore speak of the chemical proof.³¹

“As at the other gassing installations in the camp, cyanide compounds can still be detected in the chamber’s walls, as forensic examinations by the Cracow Institute for Forensic Research demonstrate.”

They refer here to the article by Jan Markiewicz, Wojciech Gubała and Jerzy Łabędź, “A Study of the Cyanide Compounds Content in the Walls of the Gas Chambers in

the Former Auschwitz and Birkenau Concentration Camps.”³³ Of the seven brickwork samples taken in the alleged gas chamber (numbers 16 – 22), three gave negative results (samples 18, 19 and 21) and the others showed a maximum content of 292 micrograms (0.292 milligrams) of cyanides per kilogram of substance.³⁴ Leaving aside the strange decision by the Polish scientists to drop the Prussian blue from the number of cyanides to be determined by chemical analysis (which explains the extremely low values they found compared to the samples taken by Germar Rudolf and Fred Leuchter),³⁵ another point on which the Polish chemists can be taken to task is that they did not indicate exactly from where they took their samples.

Fred Leuchter has done this. The plan of crematorium I, which is in appendix III of his report,³⁶ shows the points from where he took his seven samples in the present morgue. One of them, sample no. 28, contained 1.3 milligrams (1300 micrograms) per kilogram of substance, a value of the same order of magnitude as the other samples, except for one of them.³⁷ As opposed, however, to those samples, which were taken in the space that originally belonged to the morgue, sample no. 28 (as has already been pointed out by Enrique Aynat) was taken by Leuchter from the wall separating the washing room from the laying-out room, which was not part of the original morgue and thus not part of the alleged gas chamber.

Therefore, the presence of cyanides in sample no. 28 cannot be explained by homicidal gassings, but only by normal disinfestations (or by analytical uncertainties or variations). This raises, of course, the question, what evidentiary value similar cyanide residues can have in the first place.

3. Conclusion

The four openings now existing in the roof of the morgue are not original, and the dark spots, which appear on the photograph published by J.-C. Pressac, were not traces of openings (as borne out by the fact that no trace of a square opening on the ceiling corresponds to dark spot Z1).

Furthermore, closing up any openings in the roof of the crematorium would hardly have left depressions of such clarity. Leveling of the surface of an opening that has been filled with sand mortar and cement needs only a simple wooden board larger than the hole itself; but if one had wanted to create such depressions, it would have been necessary to painstakingly scratch out the cement from the surface of the hole filled with mortar. It would have amounted to a form of sabotage on the part of the bricklayer Kommando to leave such obvious traces of the alleged openings. No detainee would have risked that be-

cause on the inside, on the ceiling of the morgue, obvious traces of the closure of the holes would remain apparent regardless.

The detainees of the roofing detail would have had to do a similar kind of sabotage by shaping the roofing felt to fit exactly the profile of the alleged quadrangular depressions in the cement.

The explanation of the dark spots is much simpler: they were caused by the compression of the roofing felt that had become soft from sunlight, under the action of a flat and heavy object such as a cement vase or other decoration from the Soviet-Polish dance frolic – and that explains why the fold in the roofing felt is so marked along the edges instead of being slightly concave.

4. Summary

1. There is no proof that the alleged openings for the introduction of Zyklon B ever did exist in the ceiling of the morgue of crematorium I.
2. There is no proof that the morgue was ever equipped with two gas-tight doors.
3. In contradiction with any kind of logical planning, these alleged doors are said to have been later removed by the SS when the crematorium was converted to a gas-tight air-raid shelter, and substituted with two normal doors.
4. The traces of cyanides present in the walls of the morgue do not prove that the room was used as a homicidal gas chamber.
5. The number of openings constructed by the Poles after the war (four) is at variance with all available testimonies; this also goes for the number (five) adopted by the members of the Holocaust History Project.
6. The Polish “reconstruction” with respect to both the location of the openings and the structure and dimensions of the Zyklon B introduction shafts has neither basis in documents nor in witness statements.
7. There is no proof that the four rectangular dark spots visible on the roof of crematorium I in the photograph published by Pressac are traces of former openings that were later sealed; on the contrary, no trace on the ceiling of the morgue corresponds to dark spot 1.
8. The remaining traces of closed openings are circular and are no doubt connected to the transformation of the crematorium into an air-raid shelter.
9. The openings constructed by the Poles make sense, geometrically speaking, only in the context of the present state of the morgue, but are totally asymmetric and irrational when seen in the context of its original state. This is further proof that they have nothing whatsoever to do with any alleged original openings.

© Carlo Mattogno, June 2004

Abbreviations

- AGK: *Archiwum Głównej Komisji Badania Zbrodni Przeciwko Narodowi Polskiemu Instytutu Pamięci Narodowej* (Archive of the Central Commission of Investigation into the Crimes against the Polish People – National Monument), Warsaw
- APMO: *Archiwum Państwowego Muzeum Oświęcim-Brzezinka* (Archive of the National Museum of Auschwitz-Birkenau)
- RGVA: *Rossiiskii Gosudarstvennii Vojennii Archiv* (Russian State War Archive), Moscow
- ZStL: *Zentrale Stelle der Landesjustizverwaltungen* (Central Office of the State’s Justice Administrations), Ludwigsburg

Notes

First published as “Die Einfüllöffnungen für Zyklon B – Teil 1: Die Decke der Leichenhalle von Krematorium I in Auschwitz”, *Vierteljahreshefte für freie Geschichtsforschung*, 8(3) (2004), pp. 267-274; translated by Henry Gardner.

- ¹ Letter from SS-Sturmbannführer Bischoff to Central Construction Office of October 17, 1944. RGVA, 502-2-147, p. 124.
- ² RGVA, 502-1-401, p. 34.
- ³ RGVA, 502-2-147, p. 20. Cf. J.-C. Pressac, *Auschwitz: Technique and operation of the gas chambers*. The Beate Klarsfeld Foundation, New York 1989, p. 156.
- ⁴ Letter from SS-Sturmbannführer Bischoff to Central Construction Office of October 17, 1944. RGVA, 502-2-147, p. 124.
- ⁵ RGVA, 502-2-147, p. 125.
- ⁶ RGVA, 502-2-147, pp. 126-126a.
- ⁷ RGVA, 502-2-147, p. 122.
- ⁸ RGVA, 502-2-146, p. 21. Cf. document 1.
- ⁹ “Aussage von Stanisław Jankowski (Alter Feinsilber),” in: *Inmitten des grauenvollen Verbrechens. Handschriften von Mitgliedern des Sonderkommandos, Hefte von Auschwitz, Sonderheft I*, Verlag des Staatlichen Auschwitz-Birkenau Museums, 1972, p. 42.
- ¹⁰ Interrogation report, Hans Stark, Cologne, April 23, 1959. ZStL, Ref.: AR-Z 37/58 SB6, p. 947.
- ¹¹ “Erinnerungen von Perry Broad,” in: *Hefte von Auschwitz*, Wydawnictwo Państwowego Muzeum w Oświęcimiu, 9, 1966, p. 31.
- ¹² F. Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*. Verlag Steinhausen, Munich 1979, p. 62.
- ¹³ AGK, NTN, 105, pp. 110-111.
- ¹⁴ APMO, Oświadczenia, t. 74, pp. 6-7.
- ¹⁵ RGVA, 502-1-401, p. 34.
- ¹⁶ RGVA, 502-2-147, p. 12a.
- ¹⁷ RGVA, 502-1-401, p. 34.
- ¹⁸ It would have found a logical place in the small vestibule of the lock (Schleuse) which remained without a door and where there is only a light wooden door today.
- ¹⁹ The present door even has a window. Cf. document 14.
- ²⁰ APMO, sygn. 5149. Cf. document 6.
- ²¹ J.-C. Pressac, op. cit. (note 3), p. 149.
- ²² APMO, Oświadczenia, t. 96, p. 59.
- ²³ Earlier, the narrator had spoken of the reconstruction of the chimney of crematorium I that was carried out between late 1946 and early 1947.
- ²⁴ The small wooden casings set in the ceiling panels of the morgue
- ²⁵ “Kostenüberschlag zum Ausbau des alten Krematoriums als Luftschutzbunker für SS-Revier mit einem Operationsraum im K.L. Auschwitz O/S – BW 98 M,” RGVA, 502-2-147, p. 126.
- ²⁶ The room, which originally served as a laying-out chamber and in

which today the Kori oil-fired oven from the crematorium at Trzebinia is preserved, is not open to tourists. I have therefore been unable to ascertain whether its ceiling shows traces of any further openings.

²⁷ C. Mattogno, *Auschwitz: Crematorium I*, Theses & Dissertations Press, Chicago, in preparation, docs. 2 and 9; RGVA, 502-1-327, pp. 191f., 502-1-312, p. 111.

²⁸ D. Keren, J. McCarthy, H.W. Mazal, *The Ruins of the Gas Chambers: A Forensic Investigation of Crematoriums at Auschwitz I and Auschwitz-Birkenau*, in: "Holocaust and Genocide Studies", vol. 9, n. 1, spring 2004, pp. 97-99.

²⁹ *Ibid.*, p. 98.

³⁰ *Ibid.*, figure 31 on p. 92.

³¹ *Ibid.*, p. 97.

³² F. Piper, *Gas Chambers and Crematoria*, in: Yisrael Gutman and Michael Berenbaum Editors, *Anatomy of the Auschwitz Death Camp*. Indiana University Press, Bloomington and Indianapolis, 1994, p. 177 note 16: "When crematorium I was converted into an air-raid shelter, the openings were bricked up".

³³ *Z Zagadnień Nauk Sądowych*, z. XXX, 1994, pp. 17-27.

³⁴ *Ibidem*, table III on p. 23.

³⁵ Cf. Rudolf's critique, *The Rudolf Report*, Theses & Dissertations Press, Chicago, IL, 2003, pp. 270-273.

³⁶ Fred A. Leuchter, *An Engineering Report on the Alleged Execution Gas Chambers at Auschwitz, Birkenau and Majdanek, Poland*. Fred A. Leuchter, Associates, Boston, Massachusetts, 1988.

³⁷ In order, the values are as follows: 1.9, 1.3, 1.4, 1.3, 7.9, 1.1 mg/kg.

The Openings for the Introduction of Zyklon B – Part 2: The Roof of Morgue 1 of Crematorium II at Birkenau

By Carlo Mattogno

1. Analysis of a Forensic Investigation

1.1. INTRODUCTION

In the spring of 2004, Daniel Keren, Jamie McCarthy, and Harry W. Mazal published, as part of the Holocaust History Project, an article entitled “The Ruins of the Gas Chambers: A Forensic Investigation of Crematoriums at Auschwitz I and Auschwitz-Birkenau.”¹ In that study, the authors deal with the alleged openings for the insertion of Zyklon B on the roof slab of underground morgue 1 of crematorium II at Birkenau, and of the morgue of crematorium I at Auschwitz. To the second part of their “forensic investigation” I have already dedicated a specific article,² in which I have demonstrated that the claims of the authors are completely inconsistent.

In the present article, I shall examine the thesis brought forward by the authors in respect of morgue 1 of crematorium II.

Before we go into the matter itself, it must be stated that the authors have not mentioned, even in passing, my article “No Holes, No Gas Chamber,”³ which is the most detailed revisionist study of this topic to date. They have preferred to bypass my evidence and my arguments which, therefore, retain their full demonstrative force.

Obviously, the authors’ decision to remain quiet about my article is a conscious and easily understandable move, just as their decision to remain quiet on Charles D. Provan’s text “*No Holes? No Holocaust?*”⁴ – which is still the most serious treatment of this question on the Holocaust side – although in this case their motivation was different: they wanted to take advantage of Provan’s positive observations and at the same time shun his criticisms of the official thesis.

Actually, while the authors add no new element of proof to Provan’s study, they take over his argumentative structure in terms of testimonies, and terrestrial and aerial photographs (pp. 3-5)

2. A Deceptive Method

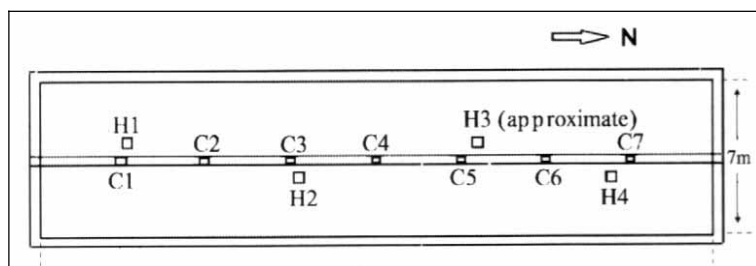
The authors’ method is simplistic and deceptive: they start from the supposedly accepted fact that on the roof of morgue 1 of crematorium II at Birkenau there had existed four openings (with external pro-

TECTIVE chimneys and internal devices for the introduction of Zyklon B) and then claim to identify them on photographs and in the ruins of the building.

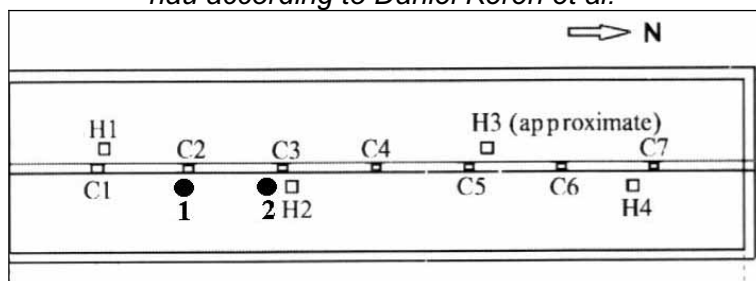
Deviating from Provan, the authors neither present nor analyze all the testimonies available in this regard, but base themselves almost exclusively on Henryk Tauber’s deposition of May 24, 1945, which, moreover, they know only through Pressac⁶ and without quoting even a single line from it! The fact that they do not mention the most prominent witness on the question of the Zyklon B introduction devices either – Michał Kula – is not really surprising. His testimony is too much at variance with their alleged “findings”, and so they just ignore him!

Let us analyze, first of all, Tauber’s deposition:⁷

“The vault of the gas chamber rested on concrete pillars which were arranged lengthwise in the center. There were four columns right and left of these pillars. The outer part of these columns was made of a grid of thick wire which extended to the ceiling and to the outside. Within^[8] this part there was a second netting



Document 1: Position of the alleged openings for Zyklon B (H1-4) in the roof of morgue 1 of crematorium II at Birkenau according to Daniel Keren et al.⁵



Document 1a: Position of objects 1 and 2 of the “train photo” on the roof of morgue 1 of crematorium II in relation to the alleged openings for Zyklon B and to the support pillars of the room. Source: cf. document 1.

with smaller mesh and openings and on the inside of this a third, dense, netting. In this third netting a can moved by means of a wire, with which the powder was extracted from which the gas had now evaporated."

However, when he was first interrogated by the Soviets, on February 27-28, 1945, Tauber had declared:¹⁰

"The Zyklon gas diffused into the [gas] chamber through mesh columns which had a rectangular cross-section with walls of a double grid."

Therefore, the alleged device was not yet constituted by a triple mesh, but a double one, and did not yet have a square cross-section, but a rectangular one.

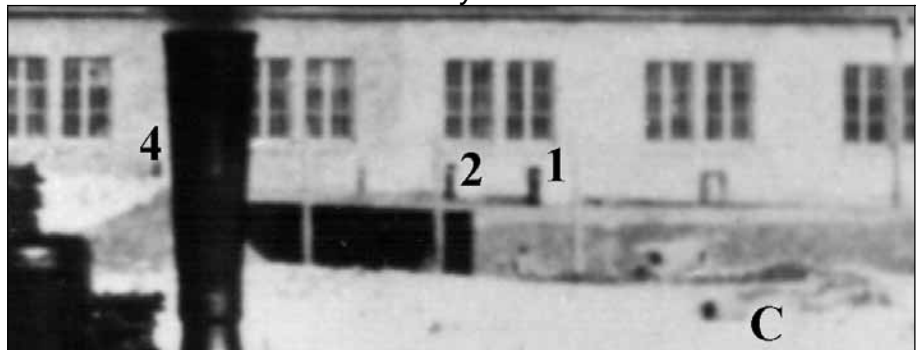
The strength of the authors' historical acumen and of their quest for the truth can be judged by their reference to another witness, Shaul Chazan (or Chasan):

"Were the wire mesh Zyklon insertion devices attached to the concrete support pillars? This hypothesis might appear reasonable, but we have found little support for it and strong evidence against it. Mr. Gideon Greif of Yad

Vashem, an expert on the Auschwitz-Birkenau Sonderkommando, contacted at our request two Sonderkommando survivors who worked in Crematoriums II and III. Mr. Shaul Chazan and Mr. Lemke Phlishko both



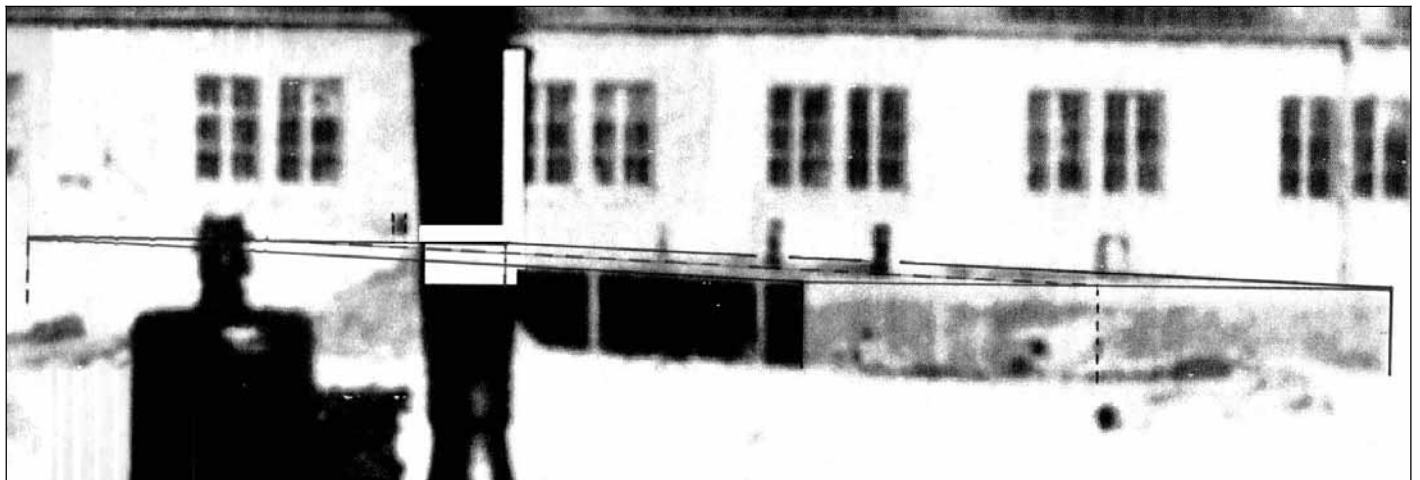
Document 2: Section of photograph of crematorium II at Birkenau, February 1943.⁹



Document 2a: Section enlargement of Doc. 2. The numbers 1, 2 and 4 indicate the objects or alleged Zyklon B chimneys on the roof of morgue 1. The letter "C" indicates an object of cylindrical shape.

stated that the devices were not attached to the support columns." (p. 72)

In the book of this alleged "expert on the Auschwitz-Birkenau Sonderkommando"¹¹ there is also Shaul Chazan's testimony. The dialog on the alleged Zyklon B



Document 2b: Section enlargement of doc. 2. Cf. document 1. Diagram of the positions of the three objects on the morgue.

introduction devices runs as follows:¹²

[Greif] *You said that the gas was poured in through openings in the ceiling. Did it drop to the floor or on the heads of the people?*

[Chazan] *No, no, no: there were several openings there. From each opening a round grid column came down. The grid was made of metal, full of holes, from the window in the ceiling down to the floor, and the poison gas was dropped through this hollow pillar, in the form of little pebbles. Then the smell would spread, that was the gas.*

[Greif] *Did the grid column through which the gas was dropped reach all the way down to the floor?*

[Chazan] *Nearly to the floor. One had left a space which made it possible to clean there. One poured water out and brushed up the remaining pebbles.*” (My emphases)

So this “eyewitness” who did not even know the number of alleged openings speaks of a device with a circular cross-section, not a rectangular one, of perforated metal instead of wire mesh, and without a movable core for the recovery of the inert residue of the Zyklon B, because in his device, the grains of gypsum fell through the metal tube directly to the floor and were removed from below rather than from above. As anyone can see, this is a testimony in perfect “agreement” with Tauber’s.

Apart from that, a pillar that did not reach the floor had to be fastened to the concrete pillars, because otherwise it would have been demolished by the hypothetical, panicking victims. Thus, if Gideon Greif did indeed get a testimony from Shaul Chazan recently about the question of how those wire mesh columns were fastened, this can only have been a directed answer agreed upon in advance. And by the way, who could seriously claim to remember more than 60 years later such minute details as the way certain equipment in a certain room was fastened?

In my article cited above I have stressed that the “eye witness” Miklos Nyiszli, as early as 1946, had anticipated this version when he spoke of¹³

“square sheet-iron pipes, the sides of which contained numerous perforations, like a wire lattice.”

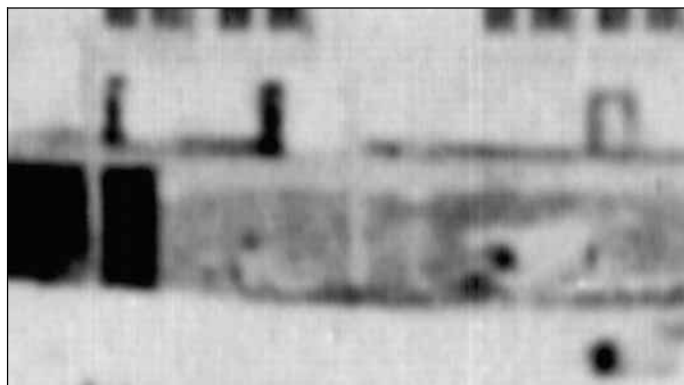
3. The Problem

The question of the openings in the roof slab of morgue 1 in crematorium II at Birkenau has three interdependent aspects, which are related to the alleged devices for the introduction of Zyklon B:

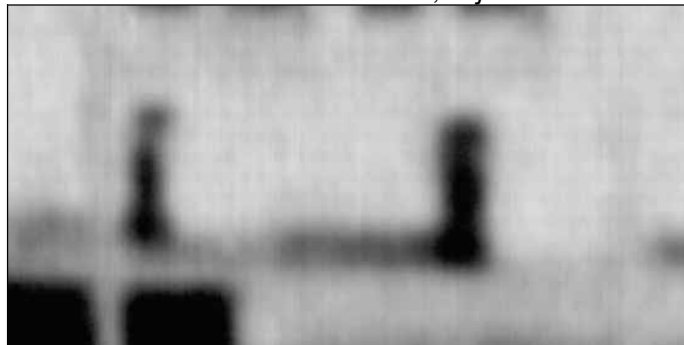
- 1) the brick chimneys with cement covers
- 2) the openings as such
- 3) the wire-mesh devices

The authors concentrate on the first two points, leaving completely aside the third, for which there is no mate-

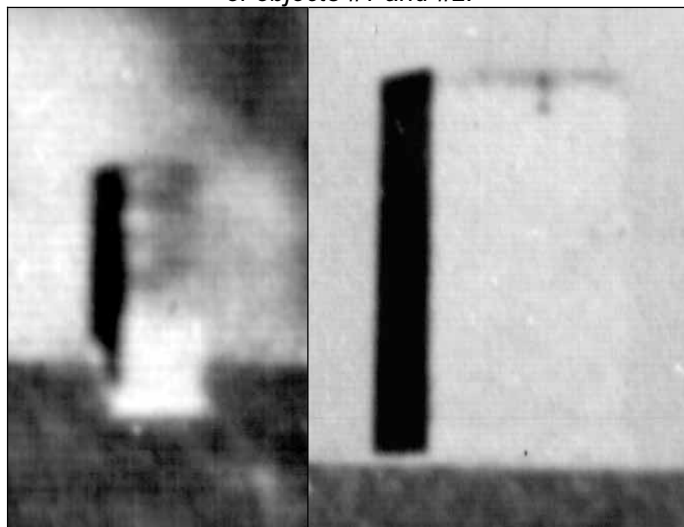
rial or documentary correspondence. While they do claim that in the context of the transfer agreement for crematorium II (March 31, 1943) the four “*Drahtnetzeinschiebevorrichtung[en]*” (wire mesh introduction devices) listed in the inventory of the basement constitute the “inner core” of the alleged devices (p. 69) they forget, however, that in this document¹⁴ these parts are attributed to morgue 2¹⁵ and not to morgue 1 (the alleged homicidal



Document 2c: Section from doc. 2, objects #1 and #2.



Document 2d: Section from doc. 2, further enlargement of objects #1 and #2.



Document 2e: Section enlargement of doc. 2: ventilation chimney for morgue 1.

Document 2f: Section enlargement of doc. 2. Chimney of the Crematorium.

gas chamber) and that they are accompanied by “4 Holzblenden” (4 wooden covers), which are claimed to be the lids of the chimneys for the Zyklon B. According to Tauber, however, the alleged lids were made of cement, and therefore the authors must have thought it would be safer not to mention these wooden covers at all.

In practice, as I have demonstrated in the article “No Holes, No Gas Chamber(s),” the alleged wire-mesh devices for the introduction of Zyklon B were never built, and so in this regard the “concordant” testimonies of Kula and Tauber are actually in agreement only in that they are untrue.¹⁶ And this demonstration, by itself, demolishes the claims of the authors.

As far as the first two aspects of the problem are concerned, the authors assume – on the basis of Tauber’s testimony – that on the roof slab of morgue 1 there were four brick chimneys with cement covers,¹⁷ which contained four openings arranged – in the same way as the chimneys – alternating to the left and to the right of the central beam, according to the drawing in Fig. 2a on p. 79 (see document 1). Neither Tauber nor any other witness,

however, ever stated that the chimneys and the holes were situated next to pillars 1, 3, 5 and 7 of the morgue, as the authors assume, and from this point of view their hypothesis has no correspondence in testimony.

The authors have, furthermore, evaded another and certainly not irrelevant question: that of the dimensions of the holes, clearly given by Kula. We shall later on elucidate why they prefer to remain silent on this point.

4. The Objects on the “Train Photograph”

In their effort to demonstrate the presence of the four presumed holes on the roof slab of morgue 1, the authors utilize three photographs – one terrestrial and two aerial.

The first is the well-known shot from the “Kamann” series of February 1943, which has been published and analyzed by Jean-Claude Pressac.¹⁹ Because of the presence in the foreground of a small locomotive with several little cars, the authors call it the “Train Photograph”.²⁰

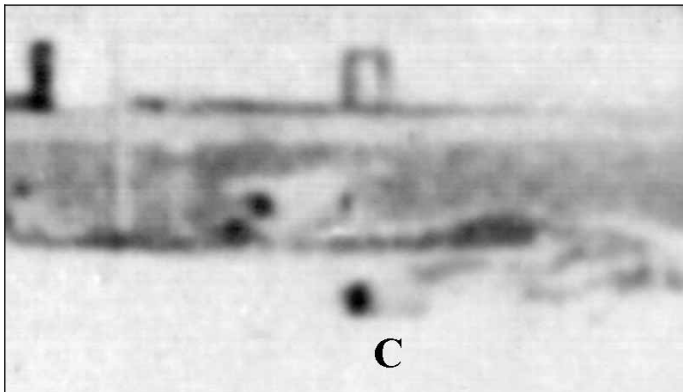
In its background, this photograph shows morgue 1 of crematorium II, on top of which there are four unidentifiable objects, which D. Keren and his colleagues take three to be the chimneys for the introduction of Zyklon B. As results from their Fig. 4 on p. 80, they claim to have identified the first two chimneys, starting from south; the third one is said to be “entirely occluded by the smokestack” of the engine (p. 71) whereas the fourth appears for them “just to the left of a locomotive’s smokestack” (p. 71, see document 2a.). The analysis of this photograph by the authors is extremely superficial and skirts purposely many essential elements.

1. First of all, let us state that the presence of chimney # 3 behind the smokestack of the locomotive is pure conjecture and does not result from the photograph.
2. Secondly, the claim that the three indistinct objects, which one can see on the roof slab of morgue 1, are introduction chimneys for Zyklon B, is likewise an undemonstrated and not demonstrable assumption, which is even, as we shall see under item 7, contrary to the evidence.

The authors attempt to lend weight to their claim by bringing in two likewise known aerial photographs of the Birkenau area taken on 25 August 1944, with which I shall deal in the next section. Anticipating their later arguments, they in fact state the following conclusion:

“That the holes alternate in Crematorium II is supported by the aerial photograph, the Train Photograph, the physical findings, and Tauber’s testimony:” (p. 72)

3. Actually, the indistinct objects taken by the authors to be chimneys 1 and 2 for Zyklon B are both situated on the eastern half of the roof of the mortuary, as shown



Document 2g: Section from doc. 2. Cylindrical object at the southern wall of morgue 1.



Document 2h: Photo of crematorium II from January 1943. Section enlargement of a cylindrical object (Metal barrel) in the foreground.¹⁸

by the corresponding diagram (see document 2b), which is at variance with their basic thesis.

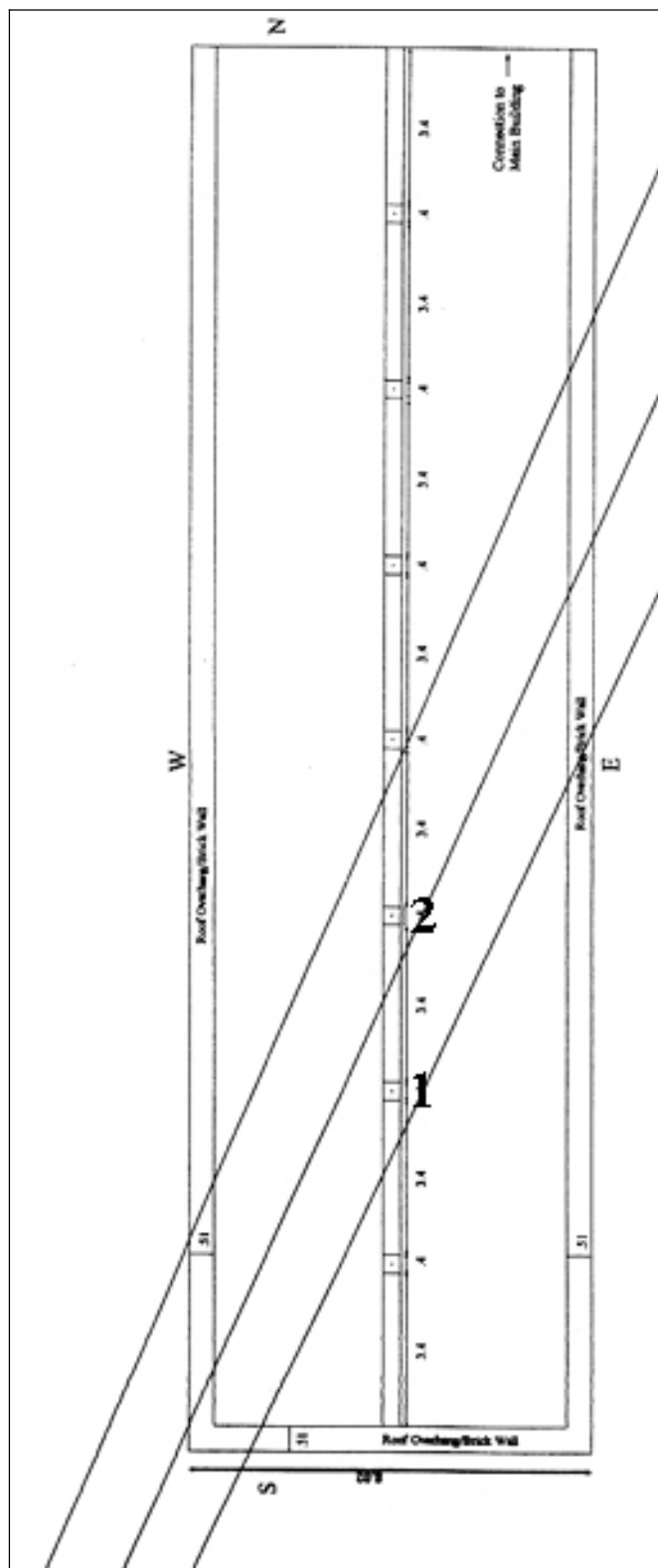
4. If one calculates the position of objects 1 and 2 along the median of the surface of the morgue, it results from this diagram that they stood at 7.2 and 10.5 m from the southern end of the morgue. This is fully borne out by the diagram prepared by Provan on which I have marked by numbers 1 and 2 the position of the respective objects (see document 2i).

This means that object 1 is situated next to pillar # 2 and east of the central beam, whereas D. Keren et al. claim that the alleged chimney 1 is next to pillar # 1 and west of the central beam. Object 2 is about 3.3 m away from object 1, whereas, according to D. Keren et al., the alleged chimneys 1 and 2 should be located about 7.6 m apart. In document 1a, I have indicated on the diagram of D. Keren et al. the position of objects 1 and 2 with respect to their alleged Zyklon B chimneys 1 and 2.

5. According to D. Keren et al., object 4 should be located slightly in front of the last pillar of the morgue, hence some 4 m from the wall of the crematorium. Instead, it is touching the wall and its height is therefore 45 cm – half the distance between the pair of windows to its left and the plane of the morgue. The windows of the crematorium were, in fact, some 90 cm above the plane of morgue 1, as shown by drawing 1173-1174 (p)²² and confirmed by the “Train Photograph”; thus the height of the object is half this distance.

If instead the object had been at the position indicated by the authors, it would be even lower because of the perspective. Already on plan 936 of January 15, 1942,²³ and in the later ones as well, a layer of earth had been specified for the top of morgue 1; plan 109/16a dated October 9, 1943, gives the exact thickness of this layer: 50 cm.²⁴ It follows that object 4, rising less than 50 cm above the concrete surface of the morgue, would have been buried in this layer of earth, therefore it could not have been a chimney for Zyklon B.

6. To the left of object 2 is another object on that roof. But because it obviously has a noticeably different shading and shape and because it is located at an inconvenient location, D. Keren et al. simply claim that this can *not* be a Zyklon B chimney. But if we are certain that there is at least one object on that roof which is *not* a Zyklon B chimney, is it not possible that the objects 1, 2, and 4 were “other” objects as well?
7. What may these objects have been? The photograph in question does not allow us to solve this riddle, but there is another photograph, also from the Kamann series, taken a few weeks earlier, which shows the

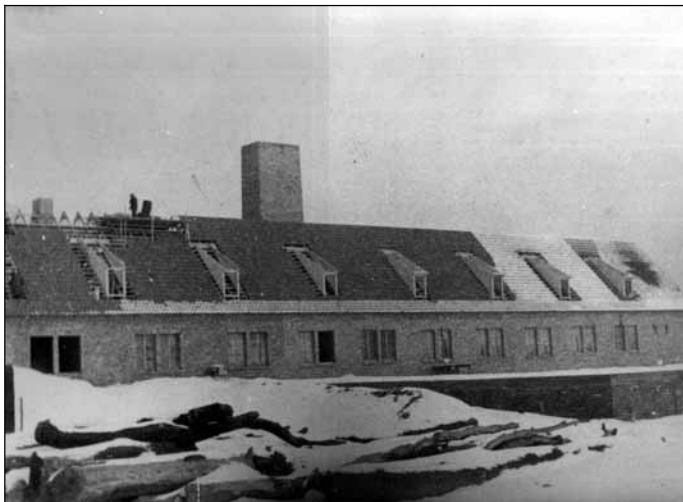


Document 2i: Triangulation diagram for the objects #1 and #2 on the roof of morgue 1 of crematorium II, drawn by C.D. Provan.²¹ My numbers 1 and 2 mark the position of the respective objects. The third (left-most) line refers to an object, which D. Keren et al. do not consider to be a chimney for Zyklon B.

morgue of crematorium II in greater detail (see document 3). On this photograph the alleged chimneys for Zyklon B do not appear at all. In my article cited initially I have already demonstrated that the hypothesis of a creation of holes in the ceiling of morgue 1 for the introduction of Zyklon B is technically absurd and also in total disagreement with one of the principal tenets of the official thesis shared also by the authors.²⁵

In the photograph just mentioned, there is, on the roof of the morgue, an object with square sides, leaning against the wall to the left of the third pair of windows, which seems to be made up by a pile of boxes (see documents 3 and 3a). It is odd that the position of this object corresponds exactly to the alleged chimney 4 of the "Train Photograph". We may have here an alternative explanation of chimney # 4.

8. Let us move on to the other two objects. D. Keren et al. assume as an established fact that they were rectan-



Document 3: Photography of crematorium II in Birkenau, January 1943.²⁶



Document 3a: Section enlargement of doc. 3.

gular in shape and answer D. Irving's hypotheses as follows:

"David Irving has speculated that the holes are really 'drums containing sealant,' but it is obvious that this cannot be the case: a cylindrical object would produce a gradual light pattern, while the objects above display a sharp change between uniform light and uniform shadow." (p. 71)."

Actually, this is anything but "obvious." As is shown by an enlargement of objects 1 and 2, they have a shape that is rounded at top and bottom (see documents 2c and 2d), which is absolutely incompatible with the shadow zones of a parallelepiped; this also results from a comparison with one of the ventilation chimneys of the crematorium (document 2e) and the chimney of the ovens (document 2f).

It is therefore clear that the objects have a cylindrical shape.²⁷ But an object, cylindrical in shape, appears clearly just in front of the south wall of the morgue (see document 2g). Its dimensions, considering that the cylinder is right against the wall, are compatible with the two objects located on top of the morgue. We have here, no doubt, drums that were used during the construction. A similar cylinder, identifiable as a metal barrel, appears also in a photograph, which shows the erection of the chimney of crematorium III (document 2h). David Irving's hypothesis therefore remains the most probable one.

5. The Marks on an Air Photo of August 25, 1944

Let us move on to the second alleged proof of the existence of four chimneys for Zyklon B on the roof slab of morgue 1 in crematorium II. The two aerial photographs of August 25, 1944,²⁸ in particular the one labeled 3185 (see doc. 4), show on this surface four dark spots of irregular shapes which the authors explain as follows:

"The smudges are too large to belong just to the holes themselves. They probably correspond to the tamping down of a trail on the roof by the SS men detailed to introduce the canisters. The photograph shows the smudges alternating slightly, Holes 1 and 3 to the west, 2 and 4 to the east. A Sonderkommando survivor, Henryk Tauber, considered a reliable witness on technical issues, testified that the holes in Crematorium II were on alternating sides." (p. 72)

The authors had the photographs analyzed by "an expert on aerial photo interpretation, Carroll Lucas", none other than the "expert" previously picked by that expert in trickery, John C. Zimmerman!²⁹ A few pages on, they report his findings:

"It is impossible to observe the Zyklon holes themselves in any of the aerial photographs. [...]."

Mr. Lucas analyzed the two August 25 photos showing the roof of the Crematorium II. [...]. After careful study Mr. Lucas identified four small objects within the smudges, all slightly elevated above the level of the roof. Stereo imaging allows observation of even small objects in grainy images, very difficult or impossible to detect in separate images, as is well demonstrated by 'random dot stereograms.' In all probability, these correspond to the four 'chimneys' above the holes in the roof, as clearly visible in the Train Photograph. Thus, the aerial photographs add further support to the witness testimonies and to Train Photograph. With regard to the dark smudges and related findings Mr. Lucas summarized his conclusions as follows:

a) 'The roof of the partially underground wing of the Crematorium contains four raised vents, possibly with covers larger than their exits'.

b) 'The four dark areas observed on the Crematorium II roof (on positive prints) are compacted soil, produced by the constant movement of personnel deployed on the roof, as they worked around the vents.' [...].

c) 'The thin dark lineation (on positive prints) interconnecting the dark areas is a path of compacted earth produced by personnel moving from vent to vent.'

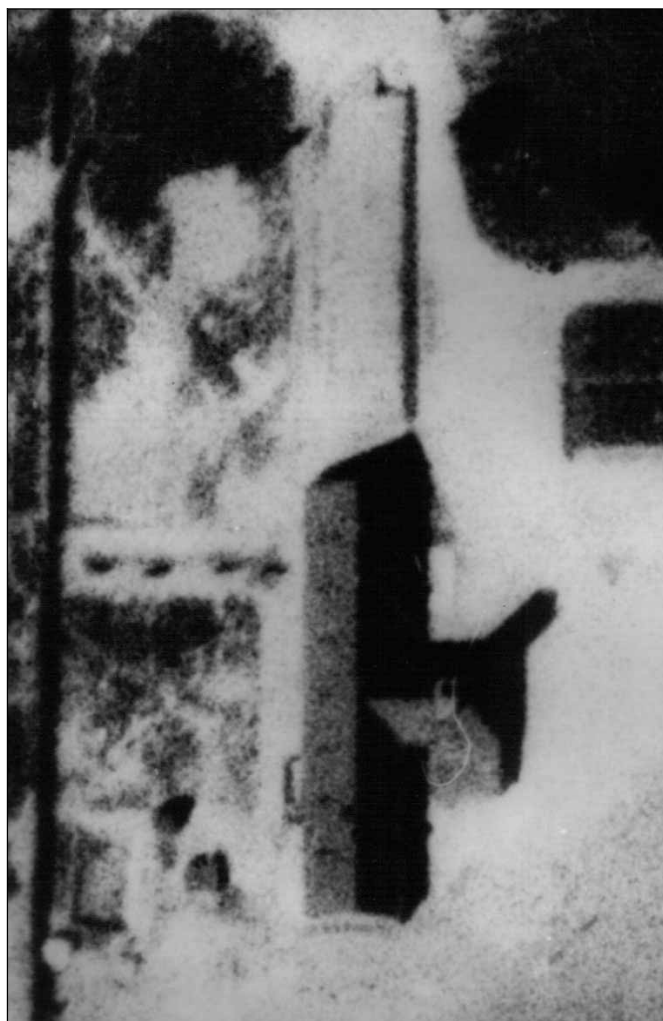
d) 'The dark area connecting this path to the edge roof from the vent nearest to the Crematorium roof is an extension of the path which shows where personnel gained access to the roof - possibly using a short ladder leaned against the roof.'

e) 'The evidence provided by this analysis lends credence to the fact the vents existed and were used in a way consistent with statements from multiple witnesses.' (pp. 95f.)

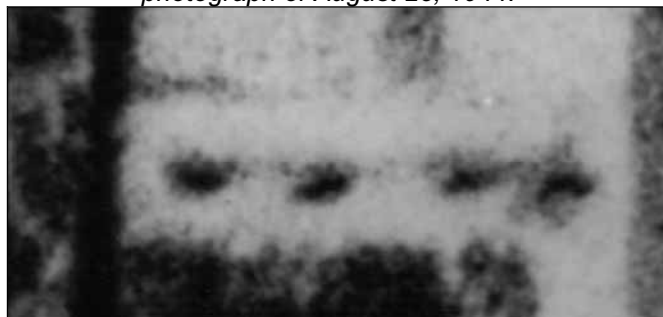
We will look at the soundness of these observations.

I note, first of all, that the claim of the authors that "the photograph shows the smudges alternating slightly, Holes 1 and 3 to the west, 2 and 4 to the east" is wrong. It is sufficient to delineate the shape of the morgue and to draw in the central beam that ran through it lengthwise to see that, in reality, the four smudges are all on the eastern half of the roof slab, as is clearly shown in document 4b. This deals the authors' thesis a decisive blow.

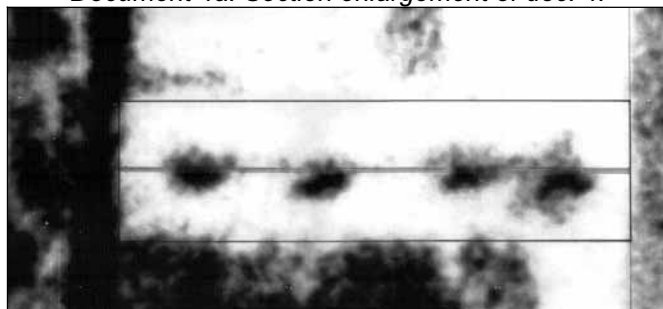
Their comment on Lucas' observations is really incredible: they state that "it is impossible to observe the Zyklon holes themselves", but still Lucas did identify "four small objects within the smudges," which, however, are "very difficult or impossible to detect in separate images." In other words "the four small objects" cannot be seen, but – in an act of faith – they still have to be there!



Document 4: Crematorium II at Birkenau in the aerial photograph of August 25, 1944.³⁰



Document 4a: Section enlargement of doc. 4.



Document 4b: as doc. 4a. Position of dark spots.

Finally, these objects, invisible as they are, correspond “in all probability” to the chimneys for Zyklon B!

What are Lucas’ observations?

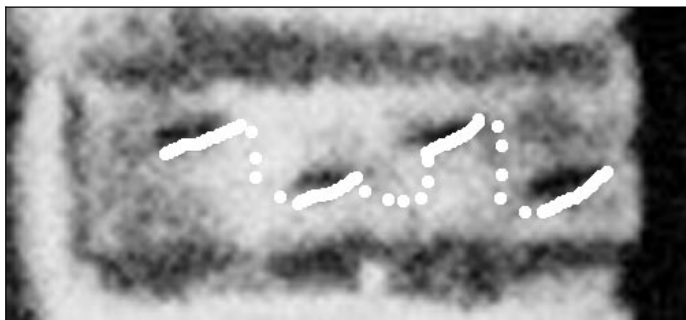
- a. He claims that the cover of morgue 1 shows “four raised vents, possibly with covers”: but how can he make a statement like that if it is impossible to observe the four alleged objects in separate images? And how was he able to see even the covers (!) of the alleged chimneys?

Here, our “expert” has been somewhat imprudent, because he uses the term “vents.” Now, as the authors explain in the introduction, the alleged openings for the introduction of Zyklon B are “sometimes called vents” (p. 68) in English. As the objects are invisible and hence unidentifiable, Lucas’ statement is not technical but purely propagandist: he simply claimed to have seen what the authors had wanted him to see. This ideological and propagandistic character of Lucas’ declarations clearly shows through also in his further statements.

- b. He claims that the smudges one can see on the cover of the morgue “are compacted soil, produced by the constant movement of personnel deployed on the roof, as they worked around the vents.” Even assuming that this is technically sound – which, as we will see, it is not – we again run into the propagandist motivation: the smudges were caused by the personnel assigned to the gasings! How does he know that? An impenetrable mystery!

Let us analyze his technical explanation. The Birkenau area is known to be sandy. On the photograph in question the soil of the inner yard of crematorium II (but also at crematorium III) is white, except for areas with flower beds or vegetation. So, by what extraordinary physico-chemical phenomenon would the white sand have become black when it was repeatedly walked on by a pair of SS men?³¹

The authors come up with yet another and even



Document 4c: Dark smudges on the roof of morgue 1 of crematorium III (from same photo as doc. 4): allegedly caused by SS men walking from one chimney to another. But consider the path they must have taken: walking in an angle for 4 meters, then leaping to the next spot!

more nonsensical explanation. The “inner core” of the columns, i.e. the alleged movable “can” into which the Zyklon B was poured, had been “temporarily removed and propped against the small chimney that housed the Zyklon insertion devices” (p. 97). But, according to Kula, this “can”

“was an empty column made of a thin zinc lamina with a square section of about 150 mm.”³²

It was correctly drawn by Pressac.³³ But if the Zyklon B chimneys, which according to the authors measured “about 60 x 60 cm” (purely invented dimensions), are completely invisible in the photographs in question, how can anyone claim that devices 15 by 15 cm and at most one meter long could create smudges of some 3-4 meters?

- c. Lucas’ statement that the four smudges are linked to “a path of compacted earth produced by personnel moving from vent to vent” is likewise propagandist. As long as the objection in relation to the change of color of compacted sand remains valid, on what grounds can one assume that the presumed compacting had produced “a path” and that it had been produced by the SS personnel allegedly assigned to the gasings?
- d. Lucas claims furthermore to have identified, west of the fourth dark spot, the access “where personnel gained access to the roof”. It takes some imagination to see in this extension of the smudge a footpath, all the more so since this extension finishes half-way between the smudge and the outer edge of the morgue (see doc. 4a). And if applied to morgue 1 of crematorium III, it becomes totally absurd (see document 4c): There the dark smudges run in a distinct angle, which would mean that the SS men were walking from one chimney to another in odd angles for some 3-4 meters, then suddenly leaping 3 to 6 meters to the next spot – without run-up!

That Lucas’ observations have no technical relevance but are only propagandist in nature results finally from an important fact, to which he has obviously paid no attention at all. The ground of the yards in crematoria II and III consisted of the same sand which (presumably) covered morgues 1 and 2. From the point of view of the official historiography, if Lucas’ explanation were true, the thousands upon thousands of Jews who had trodden this sand before being gassed in these two crematoria should have created a literal highway of dark sand, from the gate of the yard to the entrance of morgue 2, the alleged undressing room. But the aerial photographs do not show even the slightest trace of supposedly compacted dark sand. But then how can anyone seriously argue that the smudges on morgue 1 have been caused by the sand be-

ing compacted under the boots of two men?

This shows how much the opinion of this “expert” is really worth.

The aerial photographs of May 31, 1944, are known for not showing dark spots on the roof of morgue 1 of the crematorium. This is how the authors explain that fact:

“One possible explanation is that the camouflage in the Crematorium area in general, and the gas chamber in particular, changed over time. [...]

It is therefore reasonable to assume that between May 31 and July 8, the earth banks were flattened and the roof covered with earth. This newly placed earth was compacted by the SS-men climbing onto the roof and walking between the holes.” (p. 96)

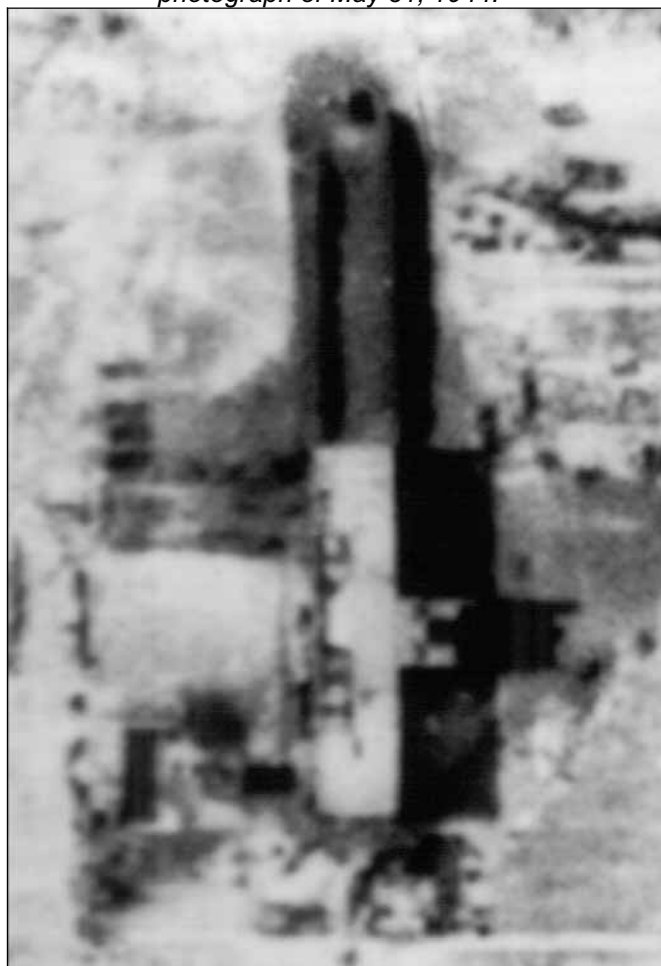
I will stress, first of all, that the conjecture of the authors regarding the nature and the development of the spots is unfounded. Secondly, the camouflage of the crematoria consisted merely of a fence to be built around them. The respective order was given to the Central Construction Office by SS *Brigadeführer* Hans Kammler, head of Office Group C at the SS-WVHA, by telegram on May 12, 1944.³⁴ On May 16th, SS *Obersturmführer* Werner Jothann, head of Central Construction Office, drew up a list of the quantities of steel needed for the fence,³⁵ which, according to the respective “situation map,” was to be a rectangle of 100 m by 125 m around each of the crematoria II and III, and of 75 m by 100 m around crematoria IV and V.³⁶

The aerial photographs of May 31, 1944, show, for crematorium II, a fence that is nearly complete, except for the south-east corner (see doc. 5). A letter from SS *Sturm-bannführer* Karl Bischoff (then head of Construction Inspectorate of the Waffen-SS “Schlesien”), dated May 17, 1944, explains that the fences were “Security measures (camouflage) of the crematoria in KL Lager II Auschwitz.”³⁹ In this context, one cannot understand the sense of “camouflaging” the morgues 1 by covering them with sand. We have already seen that the earth cover was already specified in plan 936 of the crematorium, dated January 15, 1942. A further photograph from the Kamann series published by Pressac,⁴⁰ probably dating from the summer of 1943, shows the southern part of morgue 1 covered by sand and grass⁴¹ which, in perspective, almost touches the seventh and eighth pair of windows (from north). As opposed to this, the surface of the roof of the morgue in the “Train Photograph”, published by Pressac on the opposite page, appears to be much lower with respect to the windows of the crematorium.

Summarizing, in the summer of 1943 morgue 1 of crematorium II was surely covered with a layer of sand; later, the sand is supposed to have been removed from the roof of this room and then put back some time between



Document 5: Crematorium II in Birkenau in an aerial photograph of May 31, 1944.³⁷



Document 6: Crematorium II in Birkenau in an aerial photograph on Dec. 21, 1944.³⁸

May 31 and July 8, 1944. Such a hypothesis on the part of the authors is really not very “reasonable.”

In my article mentioned above I have explained the spots on the morgues, assuming that in 1944 the roof was

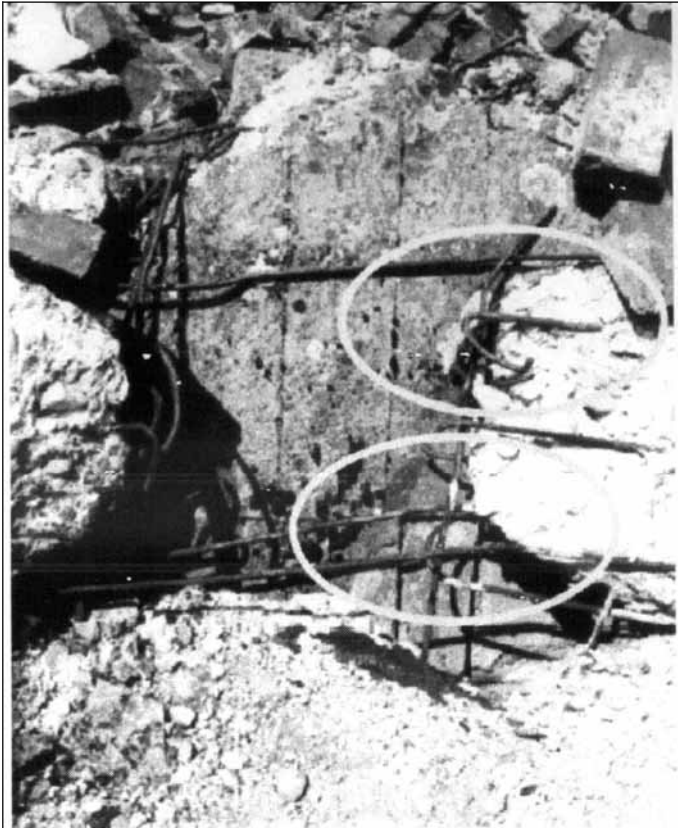
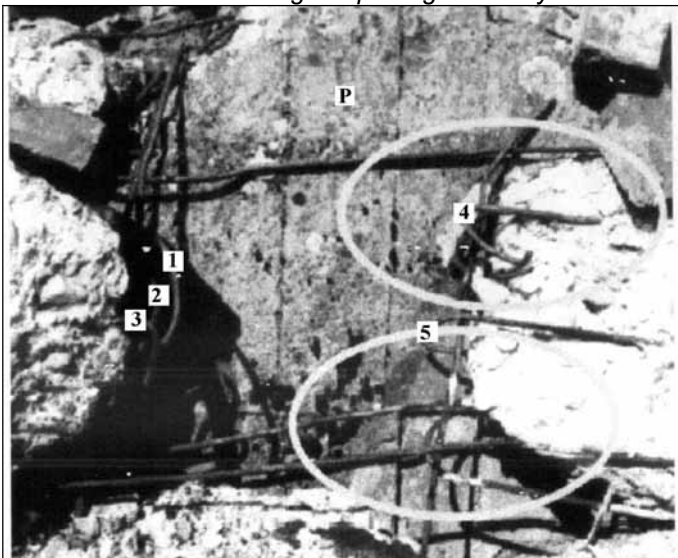


Figure 16. Remains of fourth (seen from south) Zyklon hole. Rebar skirts two sides, ends at other two sides bent inward and looped back. Note rotated roof slab showing formwork on inner side.

*Document 7: The alleged opening #4 for Zyklon B.*⁴³



Document 7a: as doc. 7, the pillar and the bent rebars marked.

devoid of sand, as results clearly already from the first photograph of the ruins of morgue 1, dating from 1945.⁴²

The aerial photograph dated December 21, 1944, confirms this fact (see doc. 6). It shows crematorium II being dismantled. Morgue 2 appears to be uncovered; the roof and a large portion of the chimney have been taken down. Morgue 1 shows quite angular contours, which means that the concrete cover was surely laid bare.

On the roof slab one can see two dark spots, more or less where spots 3 and 4 appeared in the photograph taken on August 25, 1944. Parallel to them there are two more spots along the eastern edge of the roof slab. Another, fainter spot appears roughly where the first spot shows up in the photograph of August 25, 1944, but it extends eastward into another equally faint spot. The second spot of the photograph of August 25, 1944, does not show up this time. Together, this confirms that the explanation of the spots given by the authors is completely unfounded.

6. The Openings in the Ruins of the Roof Slab of Morgue 1 in Crematorium II

The authors claim to have found, in the ruins of morgue 1 of crematorium II “strong physical evidence” (p. 73) of three out of the four presumed holes for the introduction of Zyklon B.

Before we take a closer look at their “discoveries,” it is necessary to make a few remarks.

1. First of all, the authors refer to an “architectural rule”, already distorted by Provan, according to which⁴⁴

“when violent stress is put on a concrete structure, cracks show up passing through holes made previous to the violent force, since the holes makes the structure weaker in that location.”

The authors use Provan’s untenable hypothesis and argue, that the violence of the explosion would have broken up the smooth edges of the alleged openings which, therefore, are no longer recognizable as such. Actually, as I have demonstrated by means of photographs, the smooth edges of the five rectangular ventilation openings in the ceiling of the furnace hall of crematorium III and of the round opening of the de-aeration tube in the ceiling of morgue 2 of crematorium II have remained practically intact in spite of the violent explosion, which ripped the rooms apart; The respective openings are perfectly identifiable as such.⁴⁵

2. The identification of the alleged openings was done by the authors at home in their office, and in the most wilful manner: they have simply selected from the large number of holes and cracks of all shapes and sizes, which can be found in the ruins of the roof of morgue 1, those that are closest to their assumed

pattern of the positions of the alleged openings for the introduction of Zyklon B.

3. In their fictitious identification, the authors have been careful to leave out the most important testimonial element regarding the dimensions of the alleged openings, because none of the holes they have so laboriously identified agrees with these dimensions.

Michał Kula, the self-styled maker of the alleged wire-mesh columns for the introduction of Zyklon B, has in fact declared that they had a square cross-sectional area of 70 cm × 70 cm and were 3 meters high, thus rising through the ceiling and protruding from it by (300 – 241 – 18 =) 41 cm.⁴⁶ For the installation of such a device it was therefore necessary to make an opening in the reinforced concrete slightly larger than 70 cm × 70 cm. Any brick chimneys would have measured at least (12 + 70 + 12 =) 94 cm × 94 cm (and not 60 cm × 60 cm, as the authors assert), because the standard bricks of the type “Altes Reich” at the time had a thickness of 12 cm.

4. Finally, the authors assume that the ruins at the time of their investigations (1998 – 2000) were exactly the same as those at the end of 1944 when the SS blew up crematorium II – as we shall see, this is a totally unsound hypothesis.

6.1. OPENING #1

The authors state:

“Hole 1 is the opening in the roof near Pillar 1 (Figure 11a). The pillar remains standing and protrudes through the surface of the roof (Figure 10b), which shifted as it collapsed. While it might appear at first glance that the opening could just as easily have been created by the explosion, careful examination proves thus was not the case. Portions of straight, flat edges and a 90-degree angle survive intact, though most of the concrete around the edge was damaged by explosion. The center of this hole is 4.1 m from the southern end of the roof slab, and 0.75 m west of the roof’s center. We estimate its size approximately 0.5 m square; this places its eastern edge at 0.3 m west of the western edge of the central

support beam.” (pp. 74f.)

This opening corresponds to Provan’s opening # 2. In the article mentioned at the beginning of this text I have already amply demonstrated that this is not an original opening but was produced by the Soviets or the Poles in 1945.⁴⁷

I will add here that the claim of the authors that, in this opening, “portions of straight, flat edges and a 90-degree angle survive intact, though most of the concrete around the edge was damaged by explosion”, is true, albeit on a very small scale, but, as I have demonstrated by means of photographs which I have taken over the years, this rough squaring of the hole was carried out between 1992 and 1997 by a pious pair of hands from the Auschwitz Museum wanting, in this way, to render the tale of the Zyklon B openings more credible. In this respect, I have in fact stated:⁴⁸

“Between 1992 (photograph 14) and 1997 (photograph 15) the hole has been coarsely enlarged and squared by blows with a chisel.

As can be seen from a comparison of the photographs 16, 17 and 18, hole no. 2 appearing in the photograph of 1945 has been successively enlarged, especially in its eastern part.”



Document 8: Morgue 1 of crematorium II at Birkenau. Concrete pillar protruding from concrete roof slab and the crack produced by the pillar. August 2000. © Carlo Mattogno.



Document 9: One of the supporting blocks for lamps in the ceiling of morgue 1 of crematorium II at Birkenau. October 1991. © Carlo Mattogno.



Document 10: Another one of the supporting blocks for lamps in the ceiling of morgue 1 of crematorium II at Birkenau. October 1991. © Carlo Mattogno.



Document 11: Recess in the concrete ceiling of morgue 1 of crematorium II at Birkenau for a supporting block for the lamps. July 1992. © Carlo Mattogno.



Document 12: Morgue of crematorium I at Auschwitz. One of the blocks set into the center of the supporting beam of the ceiling. October 1991. © Carlo Mattogno.

When it comes to the dimensions of the opening, the authors state that it measures about 0.5 meters square. In June 1990, this opening had a trapezoidal shape, the longest side measuring 86 cm, and a maximum width of 50 cm, the narrowest being 43 cm. However, as already stated, according to the witness Kula, the openings should have been at least 70 by 70 cm. One can thus easily see why the authors do not even in passing speak of Kula!

Van Pelt had already prepared a little sleight of hand to solve this problem. He had, in fact, presented a drawing,⁴⁹ which purports to show the make-up of the device described by Kula but which actually contains a diverging and arbitrary element: a constriction of the column at the level of the ceiling, with the width of the device dropping from 70 cm in morgue 1 itself to 48 cm within the roof slab and on the outside. The authors will, no doubt, resort

to this sleight of hand when they are confronted with Kula's testimony.

6.2. OPENING #2

Opening 2, as results from figure 12 reproduced by the authors on p. 85, is the same as Provan's opening #6. Actually, we are dealing here with a simple fissure caused by the crash of this part of the ceiling onto the sustaining pillar #6; this is shown clearly by my photographs 27 and 28.⁵⁰ In an effort to create the illusion that this crack is instead an opening that existed before the explosion, the authors are obliged to use a tedious expedient: to draw into this shapeless crack a dotted square which is to show the outline of the presumed original opening. To this square, they assign sides of 0.5 by 0.5 meters (p. 75), again at variance with those given by Kula: 0.7 by 0.7 meters.

6.3. OPENING #3

In this respect, the authors write:

“Hole 3’s projected location is in an area of the roof that is badly damaged and covered with rubble”.

Unfortunately they had not received permission from the Auschwitz Museum to disturb the rubble (p. 75), so the presumed opening does exist, but it cannot be seen!

In reality here, too, the authors again take recourse to an ordinary trick. Their photograph of the area in question (figure 15 on p. 85) presents a very restricted field of vision and was taken from the west looking east. It is sufficient to widen the field of vision and to invert the position (from east looking west)⁵¹ to realize that this area is not only not particularly “badly damaged” but that we have here two long cracks (one of which is Provan’s opening #8). These cracks have so little in common with the alleged openings for Zyklon B that the authors preferred to remain quiet about them and would rather have us believe that an invisible opening 3 does indeed exist!

6.4. OPENING #4

The identification of opening 4 is decidedly more fanciful. The authors explain:

“Hole 4 can be identified by a pattern in the rebar (Figure 16) at the very northern end of what remains of the roof. [...] Hole 4 can be identified by the unimpeded square opening set in the rebar in 1943. The surrounding edges were shattered by the explosion and the folding of the roof, leaving only the telltale rebar latticework. Its measurements are 0,5 x 0,5 m. [...] The deliberately looped rebar proves that this hole, as almost certainly the other three, was cast at the time the concrete was poured in January 1943.” (pp. 75f.)

Let us examine the photograph of this alleged Zyklon B opening (see documents 7 and 7a). The first thing that strikes the eye is the supporting pillar for the morgue ceiling, which protrudes from this hole; the vertical traces of the planking used in the construction of this pillar are clearly visible, as are the ends of the steel rods sticking out of its top. The crack is clearly the result of the ceiling crashing onto this pillar. In fact, as the authors concede, “the roof shifted considerably when it collapsed after the explosions,” which means that the ceiling rose and then fell back with its central beam out of line with the row of pillars, some of which pierced the ceiling. This is borne out by the fact that next to the alleged opening 1 one can see the top of the first concrete pillar, which has pierced the roof of the morgue creating an opening of its own (see document 8).

Secondly, this crack does not have proper sides, to say nothing of smooth edges, which would not have disappeared altogether as demonstrated by the vents of the fur-

nace hall of crematorium III or the ventilation hole of morgue 2 in crematorium II.

Thirdly, in the square formed by the rebars, to which the authors attribute so much importance, the lateral bars have not been cut as would have been necessary to erect the brick chimneys around the opening, but only bent: in document 7a, I have numbered 1-5 those that can be seen best, with “P” standing for the pillar.

The claim of the authors that this square of rebars is a direct proof that it was created in 1943 is frankly ridiculous. Over the years, the ruins of morgue 1 of crematorium II have undergone work and manipulations on several occasions. I will limit myself to the best documented ones. First of all, as early as 1946 the ruins of morgue 1 were the object of soundings and diggings undertaken by the expert Roman Dawidowski who worked under the orders of judge Jan Sehn.⁵²

In 1968, a group of Germans did precise archeological research and diggings at this site. Pressac has published four photographs thereof.⁵³

Furthermore, between 1990 and 2000 the alleged opening 1 – as I have already stated – was enlarged and squared. Provan’s opening #7 has undergone similar manipulations: in 1990, it presented five rebars up to 40 cm long bent backwards; in 2000, the opening had been roughly squared and four of those rebars had been cut.⁵⁴

How is it possible, then, to claim seriously that, in 1998, the status of the rebars in the alleged opening 4 reflects the original conditions? And how can one take such stupidity to be a “proof”? The authors just did not know what to base themselves on to “demonstrate” the existence of the fourth alleged Zyklon B opening!

7. Robert Jan van Pelt’s Hypothesis

In his brief for the Irving-Lipstadt trial, van Pelt has retained as “logical” that the alleged openings for Zyklon b in morgue 1 of crematorium II had been refilled by the SS before they blew up the ceiling of this room.⁵⁵

The authors hold this hypothesis to be unfounded and support their opinion with these arguments:

“It has been further hypothesized that the difficulty of locating the four holes may have reflected their having been filled in before the destruction of the chamber. This does not seem likely for Crematoriums II and III. The original roof consisted of three layers: a thick stone aggregate concrete slab underneath; a thinner, finer sand-aggregate concrete mixture above; and waterproofing bituminous tar paper in the middle. It is unlikely that the SS would have thought it necessary to duplicate this work, or that they could have done so in four places without leaving a trace. There are considerable areas of the original ceiling visible

from under the slab but these show no signs of tampering. In Crematorium I the holes were filled when the structure was converted to a bomb shelter for the SS (date unknown)." (p. 73)

Let me stress right away that, on account of a kind of understandable reticence, Keren, McCarthy, and Mazal did not want to come out and say that the author of such nonsense was none other than their greatest expert on Auschwitz, Robert Jan van Pelt!

Much more important, though, is the fact that the arguments used by the authors are exactly those I had used in the article mentioned initially, including the reference to the ceiling of the alleged gas chamber in crematorium I,⁵⁶ which presents clearly apparent traces of four round openings, which have been filled in but which have nothing to do with the alleged openings for the introduction of Zyklon B.² A case in point? Whichever way it is, the authors have recognized the full validity of my argumentation.

8. "Additional Findings"

The authors present further "additional findings," the most important of which, with respect to the presumed extermination, are the following three:

1. A SMALL OPENING

The first is "a small rectangular 4 x 10 cm aperture" in the ceiling of the morgue (p. 93). The authors explain its function as follows:

"It was possibly fitted with a removable gasket that allowed the insertion of a detector to test the concentration of gas: it is known that the crematoriums were equipped for this purpose." (pp. 93f.)

Aside from the fact that there is no proof of this opening being original, the authors' explanation is funny rather than unfounded, because they, like all the other nincompoops of their ilk, believe that a "detector" for hydrocyanic acid was some kind of mechanical device that could be placed into the "gas chamber". As all revisionist scholars know, the "Gasrestprobe" for hydrocyanic acid involved reactive cardboard strips soaked in a chemical solution which was prepared on the spot.⁵⁷ Hence, that opening, if it really is original, could be used for anything but what the authors maintain.

2. SHOWER HEADS

The second "discovery" consists in the finding, within the area of morgue 1, of a disc from "a probable false showerhead" (figures 22 and 23 on p. 88), of which no one knows when or by whom it was thrown where the authors found it. Scenarios like this are not uncommon.

As early as the 1980s, Pressac had found near the hole,

which the authors take to be opening 1, a cement cover of one of the inspection shafts of the sewer in the crematorium, which I, in 1991, found in the opening.⁵⁸ As we have already seen, Tauber had stated that the presumed chimneys for the Zyklon B had cement lids, and one of his zealous admirers must have felt a duty to create a "converging proof" by means of this kind of arrangement!

As far as the tale of the fake showers is concerned, so cherished in the holocaust literature, I have already demonstrated in another article that the Central Construction Office, within the framework of the "special measures for the improvement of hygienic installations" in the Birkenau camp ordered by Kammler in early May 1943, had planned a "shower installation for detainees" in the basement of crematoria II and III and that the 14 showers, which are mentioned in the transfer agreement for crematorium III of June 24, 1943 (inventory of morgue 1), belonged to this project and were real.⁵⁹

3. PIECES OF WOOD

The final "discovery" of the authors is a series of rectangular blocks set into the ceiling of the morgue:

"A number of small (approximately 10 x 15 x 4 cm), rectangular cast indentations can be seen in the ceiling of the gas chamber. At least six of these are visible in those portions of the ceiling presently accessible from below. [...] One important detail must be emphasized: the indentations containing the wooden blocks were purposely built into the ceiling of the gas chamber from the very moment the roof was built." (p. 94)

These blocks had already been seen by Pressac in the 1980s: in his first book on Auschwitz he showed two photographs of them, assuming that they were wooden bases for fake showers.⁶⁰ The authors do not say so explicitly, but clearly want the reader to believe this; they claim, in fact, that "this fixture" – i.e. the disc of the alleged fake shower and the rectangular blocks – "undoubtedly formed part of the elaborate plan to keep the victims ignorant of their fate as long as possible" (p. 95). Is there any foundation to this explanation?

In June of 1990, having attentively read Pressac's first book on Auschwitz, I went to Birkenau for the first time, accompanied by two engineers; one of our very first investigations concerned precisely these blocks, which I photographed repeatedly, also during my later visits (docs. 9 and 10). Inside the morgue I identified eight of them (including the empty holes in the concrete, which had originally contained them, doc 11). They are arranged in two parallel lines to the right and left of the central beam, at a distance of about 1.65 meters from the beam

and about 1.90 meters from one another. The dimensions vary slightly (10 cm × 11 cm; 9 cm × 12 cm), the thickness is 4 centimeters. The individual pairs of blocks (or empty holes in the concrete) are located lengthwise, and alternating with respect to the pillars of the morgue.

What was the use of those blocks? If we follow Presac, the architects of the Central Construction Office had thought up 14 fake showers in a space of 210 square meters in an effort to “fool” some thousand persons: not really much to “fool” so many people!

The inspection of the mortuary in crematorium I supplies us with the solution to this apparent mystery. Eight supporting beams of this hall present, in fact, in their center wooden blocks of the same type set into the concrete (see doc. 12). The lamps that now light up this room are fixed to three of them.

Therefore, these blocks were simply the bases, to which the lamps of morgue 1 were attached. This is confirmed also by a document. Plan 2197[b](r) of crematorium II, dated March 19, 1943,⁶¹ shows the pattern of the lamps for this hall: eight pairs of lamps are arranged in two parallel rows on both sides of the central beam, at equal distance from the pillars, i.e. at 1.90 meters from one another.

This corresponds to the positions of the blocks in question. As far as the width of the morgue is concerned, the lamps are situated next to the central beam, but it is reasonable to assume that they were actually located in the middle of each of the two halves of this room, i.e. at an intermediate distance between the beam and the opposite wall (3.3 meters), hence at about 1.65 m from the beam where, in fact, the blocks can be seen. If they had really been at the place shown in the drawing, they would have provided poor illumination for their section of the hall, and even worse for the other side, because the central beam, with its thickness of 55 cm, would have created broad shadow zones.

The strange placement on the drawing of the pairs of lamps right next to the central beam, on either side, may have the following explanation: in the western half of the morgue we also have a waste-water channel, which ran lengthwise between the central beam and the opposite wall in such a way that if the lamps had been drawn in at the location where the blocks are situated, the symbol (a small circle with an x in the center) for the seven lamps on this side of the room would have been superimposed on the lines of the channel and confusion might have resulted.

9. Conclusion

The authors claim to have furnished a concordance of evidence regarding the existence of the alleged openings

for the introduction of Zyklon B in the ceiling of morgue 1 of crematorium II at Birkenau, on the basis of Tauber's testimony, the “Train Photograph” and their own archeological findings.

This concordance is, in practice, purely fictitious for the following reasons:

1. The wire-mesh devices for Zyklon B allegedly fabricated by Kula never existed, therefore Tauber who claims to have seen them, is a false witness like Kula.
- 2a. The “Train Photograph” shows fuzzy objects of irregular shape, which only with fanciful conjecture can be considered to be chimneys for the introduction of Zyklon B.
- 2b. The alleged chimney #3 does not appear on the photograph and its existence is an arbitrary conjecture.
- 2c. The three indistinct objects, which the authors take to be chimneys for Zyklon B, are all on the eastern half of the roof slab of the morgue, which is at variance with their basic theses.
- 2d. Object #3 can be identified as the object, which can be seen in the same position on the photograph of January 1943 and is therefore not a chimney for Zyklon B.
- 2e. Objects 1 and 2 had a cylindrical shape and could therefore not be chimneys for Zyklon B.
- 2f. Object 1 stands to the east of pillar #2 instead of to the west of pillar #1.
- 2g. Another object on the roof is ignored by Keren et al., because it does not fit into their hypothesis neither by location nor by shape: it is not a Zyklon B chimney.
- 3a. On the aerial photographs of August 25, 1944, the chimneys are absolutely invisible and only fanciful conjecture allows the authors to affirm that they existed.
- 3b. The explanation of the smudges present on the ceiling of morgue 1 is absolutely erroneous.
- 3c. The smudges were all on the eastern half of the roof slab of morgue 1, which again is at variance with the fundamental thesis of the authors.
- 4a. The alleged openings for the introduction of Zyklon B that the authors claim to have “discovered” are not original.
- 4b. Opening #1 was created in 1945 by the Soviets or by the Poles.
- 4c. Opening #2 is a simple crack caused by the crash of this part of the ceiling on sustaining pillar #6.
- 4d. Opening #3, according to the authors themselves, is invisible.
- 4e. Opening #4 was created by the pillar which protrudes from it.
- 4f. The alleged openings for the introduction of Zyklon B “discovered” by the authors all have dimensions in disagreement with those indicated by the witness

Kula.

- 4g. All openings are irregular in shape and do not have properly crafted edges; the reinforcement bars have not been removed; there is no trace of mortar.
- 4h. There are no traces in the concrete (ceiling, pillars, floor) of any steel columns for introducing Zyklon B had been fastened to it.
5. The blocks set into the ceiling of the morgue did not serve as bases for the fixation of fake showers, but for the attachment of lamps lighting up this room.

The alleged “forensic investigation” by Daniel Keren, Jamie McCarthy, and Henry W. Mazal thus has no value, be it historical or technical.

© Carlo Mattogno July 2004

Abbreviations

- APMO: *Archiwum Państwowego Muzeum w Oświęcimiu* (Archive of the National Museum at Auschwitz)
- GARF: *Gosudarstvenni Archiv Rossiskoi Federatsii* (State Archive of the Russian Federation), Moscow
- NA: *National Archives*, Washington D.C.
- RGVA: *Rossiiskii Gosudarstvennii Vojennii Archiv* (Russian State Archive for War), Moscow.

Notes

- ¹ *Holocaust and Genocide Studies*, 9(1), spring 2004, pp. 68-103.
- ² See the previous article in this issue.
- ³ See in this issue, pp. 387-410. An earlier version of this paper was posted online since 2002 on the website of Russ Granata, which does no longer exist; it was first published in German as “Keine Löcher, keine Gaskammer(n)”, *Vierteljahreshefte für freie Geschichtsforschung* 6(3) (2002), pp. 284-304; the old online version is now posted at www.vho.org/GB/c/CM/noholes.html.
- ⁴ C.D. Provan, “No Holes? No Holocaust? A Study of the Holes in the Roof of Morgue 1 of Krematorium 2 at Birkenau”. Printed by: Zimmer Printing, 410 West Main Street, Monongahela, PA 15063. © 2000 by Charles D. Provan.
- ⁵ D. Keren, J. McCarthy, H.W. Mazal, op. cit. (note 1), S. 79.
- ⁶ It is the English translation of the French translation published by Pressac in: *Auschwitz: Technique and operation of the gas chambers*, Beate Klarsfeld Foundation, New York 1989, pp. 481-502.
- ⁷ Höss trial, vol. 11, interrogation of Henryk Tauber on May 24, 1945, pp. 129f.
- ⁸ “Za”, literally “behind.”
- ⁹ Kamann-Serie, APMO Negativ Nr. 20995/504.
- ¹⁰ Statement by H. Tauber on February 27, 1945. GARF, 7021-108-13, p. 5.
- ¹¹ G. Greif has limited himself to interviews with seven self-styled survivors of the so-called “Sonderkommando,” asking them banal questions, which show his very vague knowledge of the history of the camp. As a case in point, this “expert” did not even ask his partners how many Zyklon B holes there were!
- ¹² G. Greif, *Wir weinten tränenlos... Augenzeugenberichte der jüdischen “Sonderkommandos” in Auschwitz*, Böhlau Verlag, Cologne/Weimar/Vienna 1985, p. 237.
- ¹³ C. Mattogno, op. cit. (note 3), p. 389.
- ¹⁴ RGVA, 502-2-54, p. 79.
- ¹⁵ Pressac has noted that drawing 2197 of crematorium II, dated

March 19, 1943, “indicates that morgue 1 had 16 lamps and 3 taps and morgue 2, 10 lamps and 5 taps”, whereas the inventory attributes 5 taps to morgue 1 and 3 to morgue 2, therefore the two lines are inverted; hence, he ascribes an analogous inversion also to the 4 wire mesh introduction devices and to the 4 wooden covers, which would thus belong to morgue 1. (J.-C. Pressac, op. cit. (note 6), pp. 430 and 231). But as the number of lamps is correct for each one of the two morgues, nothing proves that the lines referring to the 4 wire mesh introduction devices and to the 4 wooden covers have been inverted; therefore, the irrefutable fact remains that these objects are attributed to morgue 2.

- ¹⁶ C. Mattogno, op. cit. (note 3), pp. 407f.
- ¹⁷ Höss trial, vol. 11, interrogation of Henryk Tauber on May 24, 1945, p. 139.
- ¹⁸ J.-C. Pressac, op. cit. (note 6), photo 11, p. 337.
- ¹⁹ J.-C. Pressac, op. cit. (note 6), p. 340. Cf. document 2.
- ²⁰ First analyses of this photo were made by Jean-Marie Boisdefeu (*La controversie sur l’extermination des Juifs par les Allemands*, vol. 1, Vrij Historisch Onderzoek, Berchem 1994, p. 168) and G. Rudolf (*Das Rudolf Gutachten*, 2nd ed., Castle Hill Publishers, Hastings 2001, p. 79; Engl.: *The Rudolf Report*, Theses & Dissertations Press, Chicago 2003, p. 113-116), though relying on low quality reproductions of this photo.
- ²¹ From: C.D. Provan, “No Holes? No Holocaust? A Study of the Holes in the Roof of Leichenkeller 1 of Krematorium 2 at Birkenau”, Zimmer Printing, 410 West Main Street, Monongahela, PA 15063, p. 33.
- ²² Data taken from the drawings of crematorium II published by J.-C. Pressac, op. cit. (note 6), pp. 286 and 325.
- ²³ J.-C. Pressac, op. cit. (note 6), pp. 268f.
- ²⁴ Ibidem, p. 329. The windows of the crematorium thus stood at hardly 40 cm above the surface of the layer of sand, which is confirmed by the photograph from the Kamann series of crematorium II in the summer of 1943. Cf. following section.
- ²⁵ C. Mattogno, op. cit. (note 3), pp. 394-397.
- ²⁶ Kamann series, January 1943. APMO, Negativ Nr. 20995/506.
- ²⁷ The camera stood a little distance above the level of the morgue and this explains the fact that the two objects also had a rounded top.
- ²⁸ Mission 60 PR/694 60 SQ. Can F 5367. Exposure 3185, 3186. NA.
- ²⁹ J.C. Zimmerman, *Holocaust Denial. Demographics, Testimonies and Ideologies*. University Press, Lanham, New York, Oxford 2000, p. 243.
- ³⁰ NA, Mission 60 PR/694 60 SQ. Can F 5367. Exposure 3185f., here 3185.
- ³¹ According to M. Nyiszli, two SS men were assigned to the alleged gassings: *Auschwitz. A Doctor’s Eyewitness Account*. Fawcett Crest, New York 1961, p. 45; *Im Jenseits der Menschlichkeit. Ein Gerichtsmediziner in Auschwitz*, Dietz Verlag, Berlin 1992, p. 36.
- ³² C. Mattogno, op. cit. (note 3), pp. 397.
- ³³ Ibidem, p. 404.
- ³⁴ RGVA, 502-1-229, p.11.
- ³⁵ RGVA, 502-1-229, pp. 12f.
- ³⁶ RGVA, 502-1-229, p. 14.
- ³⁷ NA, Mission 60 PRS/462 60 SQ. Can D 1508. Exposure 3055.
- ³⁸ NA, Mission 15 SG/995 5PG. Can D 1535. Exposure 4018.
- ³⁹ RGVA, 502-1-313, p. 4.
- ⁴⁰ J.-C. Pressac, op. cit. (note 6), p. 341.
- ⁴¹ In this photograph, which shows the eastern section of the morgue along a SW-NE diagonal, the grass forms a thick dark spot, which certainly covers at least the southern part of that section of the roof and which, in an aerial photograph, would have appeared precisely

as a thick dark spot.

⁴² C. Mattogno, op. cit. (note 3), pp. 391.

⁴³ Daniel Keren et al., op. cit. (note 1), p. 85.

⁴⁴ C. Mattogno, op. cit. (note 3), pp. 398

⁴⁵ Ibidem, pp. 399f.

⁴⁶ Ibidem, pp. 397f.

⁴⁷ Ibidem, pp. 400-406.

⁴⁸ Ibidem, pp. 403.

⁴⁹ R.J. van Pelt, *The Case for Auschwitz. Evidence from the Irving Trial*, Indiana University Press, Bloomington/Indianapolis 2002, p. 208.

⁵⁰ C. Mattogno, op. cit. (note 3), pp. 405.

⁵¹ Ibidem, photographs 28-30.

⁵² Ibid. p. 404.

⁵³ J.-C. Pressac, op. cit. (note 6), p. 265.

⁵⁴ C. Mattogno, op. cit. (note 3), pp. 402f., photographs 20-25.

⁵⁵ R.J. van Pelt, The Pelt Report, *Pelt Report*, Gutachten im Verfahren von David John Cawdell Irving vs. (1) Penguin Books Limited, (2) Deborah E. Lipstadt, Queen's Bench Division, Royal Courts of Justice, Strand, London, Az. 1996 I. No. 113., p. 295; *The Case for Auschwitz*, op. cit. (note 49), p. 406.

⁵⁶ C. Mattogno, op. cit. (note 3), pp. 407.

⁵⁷ "The 'Gas Testers' of Auschwitz," in: TR, 2(2) (2004), pp. 140-154.

⁵⁸ C. Mattogno, op. cit. (note 3), pp. 405, photograph 26.

⁵⁹ Carlo Mattogno, "The Morgues of the Crematoria at Birkenau in the Light of Documents", TR 2(3) (2004), pp. 276-278.

⁶⁰ J.-C. Pressac, op. cit. (note 6), p. 488.

⁶¹ Ibid., p. 312.

Reply to Carlo Mattogno and the Editor on the Gas Detectors

By Arthur R. Butz

I wish to reply to Carlo Mattogno's articles on gas detectors for the crematorium at Auschwitz (*TR*, pp. 140-155, May 2004), and the editor's prologue to those articles. In 1998 Mattogno and I wanted to air this issue in the *Journal of Historical Review*, but the editor declined to carry the exchange. I am grateful for this opportunity to do so. I shall assume the reader has studied the issue, not only in the aforementioned article, but also, and especially, in my original article,¹ and in Mattogno's rebuttal of it.²

The Problem

In the correspondence relating to the construction of crematorium II, the Central Construction Office telegraphed the furnace and crematorium oven maker Topf, on 26 February 1943, as follows:

"Send off immediately 10 gas testers [Gasprüfer] as discussed. Hand in estimate later."

Topf's reply was sent on 2 March and reads as follows:³

"Erfurt, 2 March 1943

Regarding: Crematory [II], gas testers.

We confirm the receipt of your telegram, saying:

'Send off immediately 10 gas testers as discussed. Hand in estimate later.'

In this regard we inform you that already two weeks ago we asked 5 different firms about the display devices for hydrogen cyanide residue [Anzeigegeräte für Blausäure-Reste] requested by you. We received negative answers from 3 firms, and from two others an answer is still outstanding.

In case we receive notification in this matter, we shall get close to you immediately so that you can get in contact with the firm producing these devices."

In Mattogno's present paper and its prologue there are three translations of "Anzeigegeräte," namely "display devices" (pp. 140, 150), "indicators" (p. 141), and "gauges" (caption to Fig. III.6, p. 148). I have used the first here, though I used "detection devices" in my original paper. Note that there is a substantial distinction, since the terms "display devices" and "gauges" suggest continuous measurement, while "indicators" and "detection devices" suggest activation only at some critical threshold.

I want to especially note a feature of this letter that is as important as the reference to HCN (hydrogen cyanide):

it expresses a failure to find a supplier of the desired devices. Mattogno expressed this as "Topf's difficulty in locating them".⁴ However Mattogno effectively ignored this feature of the document, both in formulating his theory and in critiquing my theory. A second fault of his critique is that he inexplicably ignored a point that I took some pains to present clearly.

Mattogno's Proposed Solution and Its Problems

Mattogno's style is prolix, possibly because he has available a wealth of documents, and one must read long and carefully to discern his main thesis. It is this: the document as it comes to us makes no sense because it would have us believe that the furnace maker Topf was asked by the Central Construction Office to supply detectors of, or testers for, residual HCN from use of the pesticide Zyklon. That is the wrong department at Auschwitz going to the wrong source. This is so implausible that Mattogno believes that the document is a forgery, produced by taking an original document and substituting alternative words. Thus he would substitute "*Rauchgasanalyse*" (flue gas analysis) for "*Blausäure-Reste*" to have the document make sense.⁵ His grounds are that for Topf a concern for flue gas was routine, and thus "simple flue gas analyzers," as he puts it, for CO or other familiar gases must have been in question.

Mattogno's analysis is masterful as regards the Zyklon, but nowhere in the present paper does he consider the possibility of a source of HCN other than Zyklon. Of course we cannot believe the document in his interpretation, for the reasons he gives. However by altering the document so that Topf is trying to fill a routine need, he worsens the situation because the document says the opposite. It says that what was being sought was not routine for Topf. It is wildly illogical to argue that we must replace a reference to an unusual need, with a reference to a routine need, when the document says it was unusual. While it is indeed not credible that Topf was asked to supply detectors of HCN generated by Zyklon, it is even more incredible that Topf said, as Mattogno would have us believe, that it can't fill an order for, or even figure out a source of, "simple flue gas analyzers" for carbon monoxide (CO) or other common products of combustion. Topf would have had no trouble finding such things. I should add that even if, despite all the considerations Mattogno has adduced, Topf had been asked to supply

detectors for HCN as a product of Zyklon, then Topf would have been able to figure out how or where to get them, despite the matter being outside its field.

Mattogno claims that if we make the substitution he proposes then “all problems discussed above disappear instantaneously!”⁶ The problems disappear because he has replaced them with a new, insoluble, problem. He has thrown the baby out with the bathwater!

The document makes less sense if we make Mattogno’s substitution. For the forgery thesis to work, the whole received document must be thrown out. I can’t see any grounds for that, and Mattogno has not found such grounds.

An Alternative Solution

My hypothesis is that the Central Construction Office asked Topf to supply detectors of HCN as a combustion product, a hazard that in 1943 had been known for only about a decade. On the last point I could have given more dates and documentation. The already cited 1977 paper by Y. Tsuchiya gives the historical background, at least for the USA.⁷ After a great loss of life in the Cleveland Clinic fire due to fumes from burning X-ray films, J.C. Olsen conducted laboratory investigations that determined amounts of HCN generated by the incineration of nitro-cellulose film, wool, and silk, and reported the results in papers published in 1930 and 1933. In this regard,

I should note an error I made when I wrote “nylon and wool can release HCN when burned, a fact that has been known since the Thirties.” I should have written “silk and wool”. Nylon was not cited in the literature, apparently, until 1962.

The HCN detectors used with Zyklon would have been useless for the detection of HCN as a product of continuing combustion, because as Mattogno explained they were chemical kits designed to be used at specific times, i.e., immediately after disinfestations with Zyklon. If residual HCN as a combustion product was a concern in the crematorium/waste incinerator installation, then continuous monitoring of some sort would have been desired. Mattogno agrees that in context the Topf letter suggests a device for such continuous monitoring.

Topf’s failure to find a source of the detectors must be taken into account in interpreting some of the things I wrote earlier. My style is terse, and this perhaps leads to misunderstandings. For example, Mattogno ridiculed my suggestion that “perhaps a detector [of HCN] generating an audible alarm was desired,” on the grounds that such devices did not exist. But that would explain perfectly why they weren’t found! I never said they existed. I have surmised that in 1943 a concern for HCN as a combustion product was relatively novel, and practicing engineers could have been somewhat uncertain on how, or what was available, to deal with it.

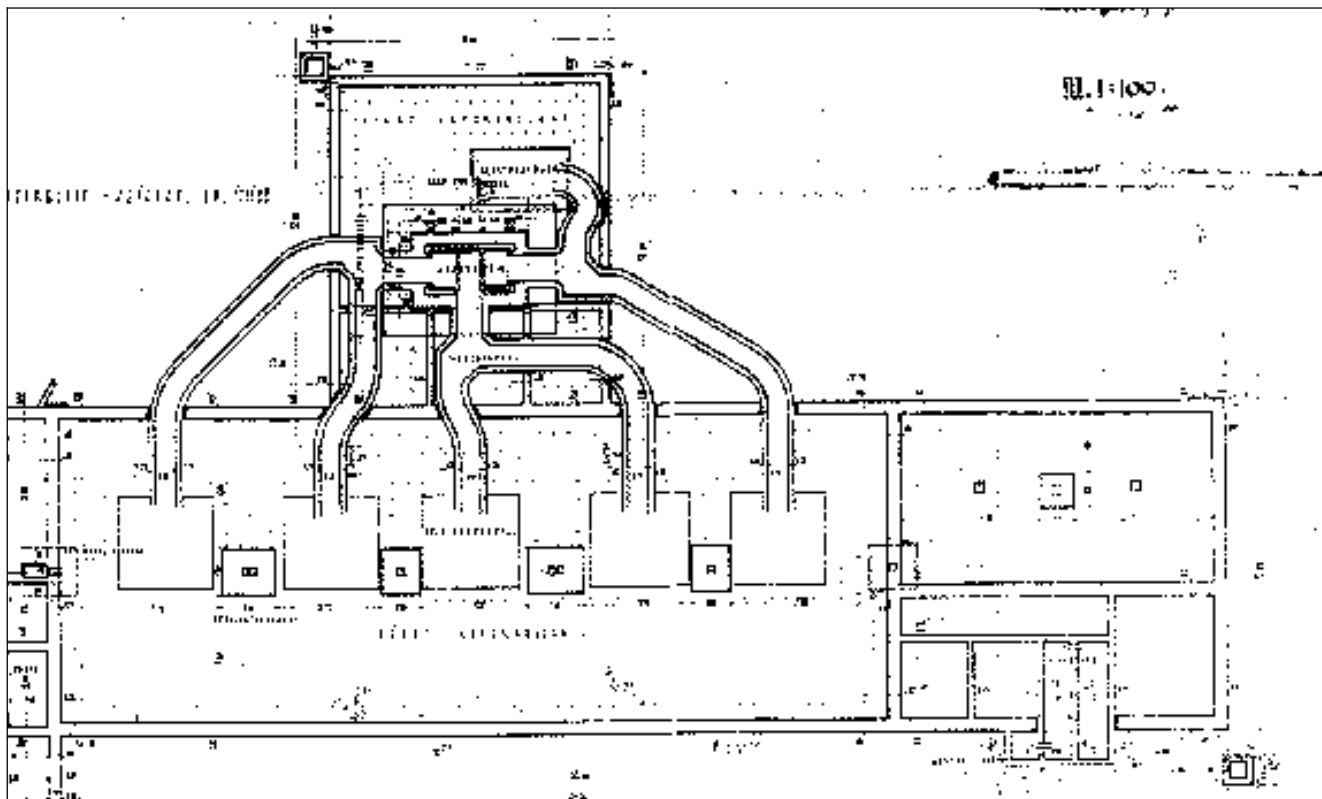


Fig. 1: Arrangement of flues and ducts for Auschwitz crematorium II.

Another point I have emphasized in this controversy is the odd design of the crematorium II chimney. I attempted to clearly lay this out in my original article, via the reproduction of an engineering drawing of the flues and ducts for the crematorium. In order to make this clear, I again reproduce this drawing as Fig. 1.⁸ The duct running between the waste incinerator (the “*Müllverbrennungssofen*” that appears as the uppermost part of the installation) and one of the cremation ovens is clearly visible on the right side of the drawing. The chimney stands between the waste incinerator and the five cremation ovens, and a common duct conducts the effluents of the waste incinerator and the right-most of the five ovens to the chimney. When I said that the design of the waste incinerator was “novel,” I meant with respect to the chimney flues; I didn’t mean the combustion chamber was novel.

Mattogno ignored this crucial point and argued that for my suggestion to work the flue gases of the waste incinerator would have to exit the chimney at a height of 16 m and then somehow make their way back into the crematorium. That is impossible. I argued, or at least I clearly implied, that the odd design of the chimney flues raised the danger of HCN reaching the crematorium ovens and furnace room directly from the waste incinerator.

Science and Engineering Practice.

Another feature of Mattogno’s critique is that he assumes an overly simplistic model for the transmission and application of scientific developments. For example, he argues on the one hand that a concern for HCN as a combustion product could not have been novel in 1943 if scientific investigations established the danger in papers published a decade earlier. He also argues that an effect involving burning rayon with impregnated flame retardants could not have been known by the Germans in 1943 because the first scientific paper on the effect in question was published in 1978.

In fact it can, on the one hand, take years for a fact established in a laboratory to be taken into account by practicing engineers, especially when the design and manufacture of special devices are required.

On the other hand, certain facts may be available to the practicing engineers long before a formal paper is published laying them out. Scientific publication is closely related to Ph.D. dissertations, and I can testify that I have examined many such dissertations which were worthy in relation to what had already been formally published, but which I knew must have been surpassed by work not published for reasons of either national security (“classified” work with military or intelligence applications), or commercial proprietorship, or just preoccupa-

tion with practice over publication.

In fact it can be very difficult to discern, from the outside, what engineers practicing in a given area, at a given time, knew or believed. Even the initial recognition of HCN as a combustion product is somewhat cloudy, as the earliest source that Y. Tsuchiya cites is an anonymous report in a 1929 engineering journal. Even he does not know to whom the initial apprehension should be credited, and there is no proof that somebody didn’t know it before 1929. Y. Tsuchiya, incidentally, lists no prewar German sources, but there must have been some.

Conclusion

I think 1943 was about the right time for practicing German engineers to have been concerned with, but not quite sure what to do about, HCN as a combustion product. My theory depends on this idea that the authors of the correspondence were not sure what they should do, but I have not postulated the uncertainty to shore up my theory. It is in the document in question, even the part of the document that Mattogno would retain.

All I am suggesting is that the reason the Central Construction Office turned to a furnace maker for HCN detectors was that what was involved was a concern for HCN as a combustion product, not a pesticide. I am bewildered that such a simple interpretation of the document in question should meet such resistance.

© Sept. 21, 2004

Notes

- ¹ “Gas Detectors in Auschwitz Crematorium II,” *Journal of Historical Review* Sept.-Oct. 1997, pp. 24-30. Reproduced as Supplement 4 in the third edition of my book, *The Hoax of the Twentieth Century*, Theses and Dissertations Press; PO Box 257768; Chicago, IL 60625, 2003. Also <http://pubweb.northwestern.edu/~abutz/di/dau/detect.html>.
- ² “Critique of the A.R. Butz article, Gas Detectors in Auschwitz Crematorium II”, www.vho.org/GB/c/CM/vpmatbutz.html
- ³ Jean-Claude Pressac, *Les crématoires d'Auschwitz: la machinerie du meurtre de masse*, CNRS Éditions, Paris, 1993. The document is reproduced, together with an English translation, by J.-C. Pressac and Robert-Jan Van Pelt in their article in Y. Gutman, M. Berenbaum (eds.), *Anatomy of the Auschwitz Death Camp*, Indiana Univ. Press, Bloomington, 1994, pp. 230f.
- ⁴ p. 148.
- ⁵ pp. 148f. Mattogno’s term was translated as “smoke gas” but the combustion product he is talking about is called “flue gas” in English.
- ⁶ p. 148.
- ⁷ Y. Tsuchiya, “Significance of HCN generation in fire gas toxicity,” *Journal of Combustion Toxicology*, vol. 4, Aug. 1977, p. 271.
- ⁸ J.-C. Pressac, *Auschwitz: Technique and Operation of the Gas Chambers*, Beate Klarsfeld Foundation, NY, 1989, pp. 284-287 (drawings of 23 Jan. 1942, on which Fig. 1 is based); pp. 306-312 (drawings of 19 March 1943, showing the same duct arrangement as in earlier drawings).

The Rudolf Report: "Psychopathological and Dangerous"

On the Psychopathology of a Declaration

By Pierre Guillaume

La Recherche, No. 300, July/August 1997:

The Rudolf Report

The members of the Chemistry Department of the [French] Academy of Sciences received a few weeks ago a document entitled 'The Rudolf Report,' accompanied by an anonymous letter which explained the ongoing witch hunt against revisionist historians.

Several days later, Le Monde informed us that the distribution and sale of this document is forbidden in France.

'The Rudolf Report' combines scientific facts, which have no connection whatsoever to the subject, with a sick, feverish delusion that the gas chambers of Auschwitz could have only been used for killing lice on the clothes of deportees from Central Europe.

We would not have paid much attention to this letter, had it not mentioned that the document had been sent to all professors of inorganic chemistry in German universities and had not received a single objection from any of them. Our silence could be interpreted as an approval. It is therefore important for us to state that this report is noteworthy only as an example of perversion of science: it is interesting to those in the field of psychopathology, but it is dangerous because of its professional appearance.

The Members of the Chemistry Department of the [French] Academy of Sciences"

The above declaration is astonishing. It is the collective opinion of the members, *all* the members, of the Chemistry Department of the French Academy of Sciences, who agreed to align themselves in this common declaration. The matter must be a serious one to inspire such solidarity. The opinion presented highlights the obvious in order to bring these items to our attention.

These obvious matters are opposed by others, and this is the reason why this outlandish declaration is granted validity through its publication in a scientific magazine.

There we have it. The authority of a scholarly magazine is used when publishing this unanimous declaration. One wonders, what could be so important that it justifies this collective initiative of academics and is handled in such a rush. What sort of document could precipitate such solidarity?

Is it spontaneous unanimity, or rather a silent agreement made under the pressure of some excited zealots who are willing to denounce anyone showing a lack of loyalty? The answer to this question could be important. The incident is there. The Chemistry Department of the French Academy of Sciences and each of its members deployed their authority, but science does not acknowledge a dispute of authority. Science is not allowed to ac-

knowledge it! In fact, the opinion of the Chemistry Department of the French Academy of Sciences doesn't have the least bit to do with chemistry, nor science. It says in the declaration:

"It is therefore important for us to state that this work is noteworthy only as an example of perversion of science: it is interesting to those in the field of psychopathology, [...]"

The members of the Chemistry Department placed their collective authority into this declaration by requesting the reader to believe their words without proof. This is exactly the opposite of a scientific refutation: it replaces proof through argument with pure authority. No matter how great or how justified the authority of a scientist may be, he loses it in that instant when he falls back on his reputation instead of arguing to support his assessment.

But is this declaration a valid assessment at all, or is it more the extension of an official prohibition of a religious nature? *The Rudolf Report* is, after all, an allegedly noteworthy example of perversion of science. Well then! The perversion of science is a serious threat, and justifies the interference of the French Academy of Sciences. The exposure and scientific dismantling of such a notable exam-

ple of perversion would honor the French Academy, its authority, and strengthen its influence throughout the world. But instead of indicating to the stunned public (and especially the scientific community) the errors, impossibilities, and allegedly perverse methods discovered in the *Rudolf Report*, the academics limit themselves to **declaring...**

This *Report*, which is "only interesting to those in the field of the psychopathology," is "quite dangerous because of its professional appearance."

How bizarre!

A report, which was submitted to support a thesis and which displays solid psychopathology, would probably lead that thesis to its final ruin. Then how can the *Rudolf Report* be dangerous?

Because it lends a professional appearance to the thesis which it defends.

Does this *Report* therefore have a professional appearance?

How strange! We are being made to believe:

"This work combines scientific facts, which have no connection with the subject whatsoever, with a sick feverish delusion, which pretends [...]"

If this were the case, the *Rudolf Report* could not deceive anyone in the scientific world who would recognize its psychopathology right away, and its distribution within the field of the scientific public could only help convince them of the senselessness of revisionist arguments.

This collective action of the French Academy (which sounds like a warning) seems to be exaggerated. If the data published in the *Rudolf Report* has no relation to the subject, and the subject is handled exactly as described by the members of the Chemistry Department, then it is not clear how it can yield a professional appearance. But, if the *Rudolf Report* is unprofessional and still appears to be professional, then any reasonable action that could eliminate this appearance would be desired.

If the facts do not support the thesis, then the only reasonable and effective way would be to prove this. A simple prohibiting declaration appealing to authority is the worst of all possible quick responses. It is important to take steps to expose the deception by clearly indicating the errors, which show the document's appearance to be deceiving. If this is not done, silence "can certainly [...] be interpreted," because this declaration by the academics says a lot – or, perhaps, not enough.

We also learn that this *Rudolf Report* was sent to all German professors of inorganic chemistry "without 'a single objection' from them." This may have been the actual reason for the collective declaration by the academics; they don't want people to say that the *Rudolf Report* was sent to all the members of their community "without 'a single objection' from them."

The terrible revisionists are correct in maintaining that the *Rudolf Report* met complete rejection and an insulted reaction from the nobility, but they were not provided with a single justified objection.

The reason for this is evident, and is possibly the message the authors intended to give: The *Rudolf Report* is not even worth being subject to the slightest justified criticism.

Why is it then "of course quite dangerous?"

If it is dangerous, it first of all requires a thorough criticism, which should be very easy to do, since the *Rudolf Report* is supposed to contain such great errors. A criticism would also be necessary since its errors are allegedly only recognizable under great scrutiny.

Is the refutation of the *Rudolf Report* difficult or easy?

It depends ...

The story offered here makes no sense at all and only offers a new impossibility. Who are these terrible revisionists, who, under the greatest expense and greatest drudgery, sent to the most competent personalities of France such a poorly composed report, full of scientific facts unrelated to the subject, in order to reveal their trickery? This is, evidently, a complex strategy, which can be shattered immediately by breaking the silence – it is that simple.

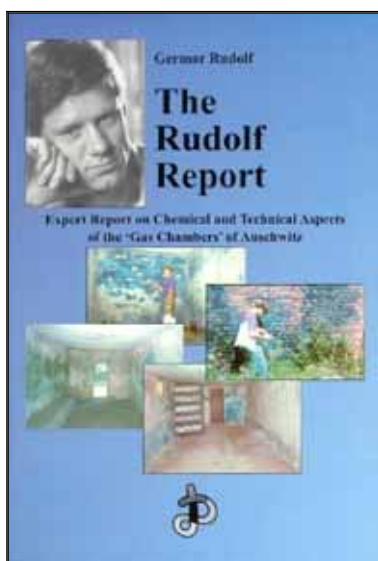
The members of the Chemistry Department of the French Academy of Sciences proved incapable of refuting the *Rudolf Report: An Expert Report on Chemical and Technical Aspects of the 'Gas Chambers' of Auschwitz*, or else they carelessly contributed their signatures without understanding the object of its research. They expose themselves to such a suspicion.

Fortunately, we were informed by *Le Monde* that the distribution and sale of this *Rudolf Report* is forbidden in France.

Therefore there are no more problems!

Sleep ... sleep, you little ones ... sleep!

Keep on walking, there is nothing to see!



The Rudolf Report: scarecrow of politically correct scientists all over the world. Order it now: +1(773) 769 1121 or online at www.vho.org/store/USA

Obituary

Memories about Russell Granata (Aug. 22, 1923 – Aug. 14, 2004)

By Carlo Mattogno

My first revisionist writings appeared in 1985. A few years later, I made an initial contact with the *Institute of Historical Review*. Russell was a most very ardent supporter of the IHR at that time. He was of Italian descent, but considering the anti-Italian atmosphere prevailing in the U.S. at that time, his parents had decided to cut off all ties to their heritage and not to teach their son to speak Italian. This way his parents hoped to save him from having to fight a bad reputation, which Italian immigrants had at that time due to a minority of criminals whose names became infamous for organized crime.

As he grew older, Russell sensed the blood of his ancestors in his veins, which made him search for his roots and learn the language of his parents. He started socializing with a circle of Italian immigrants that had formed not too far away from his home. The next logical step was to visit Italy, the home of his ancestors, to which he was increasingly attracted. Perhaps that was a reason as well for him to get in touch with me.

Our first telephone conversation was soon followed by a vivid exchange of letters. Russell was interested in my Italian revisionist writings and started to translate them into English. It did not take long for him to turn into a valuable liaison between me and the Institute for Historical Review. It was probably due to his persistence that I was invited to the 9th International Revisionist Conference in California in 1989. During our first meeting I found that I already enjoyed and valued his politeness, his maturity, his practical sense, and his generosity.

Russell accepted me in his home, where I experienced his wife Doris as a lovely and affable hostess. I also had the chance to meet his magnificent three daughters, of whom he was very proud.

At the conference mentioned above, Russell was not only my official translator, but also my co-speaker, because he stood with me at the podium; I read one paragraph in Italian, and Russell translated it into English. We first had to practice it so that this synchronization would

work! After our presentation, Russell drove with me in his car to the coast of the Baja California peninsula, showing me the proud cities of northwestern Mexico.

In subsequent years Russell was repeatedly a guest in my house, sometimes all by himself, sometimes together with Doris. This way he got to know the land of his ancestors, and he inhaled the elixir of life with deep breaths, just as he enjoyed the Italian food and its wines. Because he always was young at heart, he always craved the contact with young people. Sometimes he simply vanished, only to be found later standing in some shop peacefully chatting with some young Italians. All of my friends also became his friends, and the all welcomed him cordially and treated him with greatest affability.

My second visit to his house took place in 1994 at the occasion of the 12th International Revisionist Conference. During that meeting of scholars he distinguished himself by his modesty; he always avoided forcing himself into the foreground and was happy to be presented as my friend and translator.

He was well aware that his talents were primarily to organize things. And he made good use of his talent by setting up his own quite important website and his own small publishing company – Granata Publishing. He installed a separate section just for me on his site that after a while contained dozens of articles, which Russell translated into English.

Following this conference, Russell, Jürgen Graf, and I discussed the project of traveling to Moscow, where the archive of the Central Construction Office of the Auschwitz camp is kept. After the second book by Jean-Claude Pressac had appeared, which was heavily based on these Moscow documents, our plan quickly came to fruition.

Before I returned back home to Italy, Doris organized an excursion for all of us to the Sequoia National Park with its giant trees. What a great idea! The sight of these gigantic mammoth trees many centuries old made Russell and me awestruck.

In 1995, Russell wanted to participate at our Russian



adventure. He arrived early at my home, because we wanted to contact another person in Germany before heading for Moscow. On our way back from Germany to Italy, we stopped by in Basel, where we met Jürgen Graf. Three weeks later, in the middle of July 1995, Russell and I flew to the Russian capital, where Jürgen was already waiting for us at the airport.

I remember a strange incident. Before we left, Russell asked me to accompany him to the U.S. embassy in Rome, where he intended to change a \$100 bill into one hundred One Dollar bills, because somebody had talked him into believing that this is the best way of paying in Moscow. Of course, we quickly realized in Moscow that this was not true, because only the small Tourist stands accepted those small bills.

The experiences we had in Moscow are unforgettable, not only because we gained access to the archives with all their documents, but even more so because we could experience the daily life of the average Russian. Russell and I lived with a family, which soon after our arrival left for a journey, leaving the entire apartment to us. Jürgen lived with a different family. Since we were all by ourselves, we had to organize everything: shopping, cooking, washing the dishes, cleaning. We also had to commute independently, at least to the point where we would meet Jürgen. After some initial difficulties, traveling through Moscow actually became quite pleasant, as we had now figured out the Moscow underground system. After we had visited several archives, we also went to the Russian Central State Archive, where we were admitted thanks to Russell.

Our American friend always carried his video camera along, of which he made use in the most unexpected situations, while commenting his footage at the same time. In Moscow he produced a small documentary with many scenes from the daily life, but also with many pictures of cultural places of interest of the city, which we frequented regularly during our spare time with our Russian hostess.

After we returned from Moscow, Russell stayed a few more weeks at my place, because he wanted to celebrate his 72nd birthday here. On August 22, some twenty persons – all of them close friends – wished Russell all the best at a lavishly filled table at a nice restaurant.

On October 6th and 7th, the first international Italian revisionist conference took place in Trieste. It was a substitute conference for a conference planned by the Institute for Historical Review as well as the Swiss organization *Vérité et Justice* (Truth and Justice) to be held in Beirut in March of that year. This conference on revisionism and Zionism had been banned by the Lebanese authorities after the U.S. threatened to cut foreign aid for Lebanon. Russell was one of the lecturers in Trieste. With adorable energy and enviable enthusiasm, he flew all by himself from Los Angeles to Italy and presented an anti-conformist paper about the attacks on the WTC twin towers in New York. Before he returned back home, I had the pleasure to have him as my guest in my house and to listen to his experiences.

In August 2003, Doris accompanied her husband to Valledolmo, a village in Sicily, on the occasion of his 80th birthday. From this village, Russell's grand parents had started their journey across the big pond. Today, some distant relatives of Russell still live in that town. For Russell it was like returning back home to his origins. Shortly thereafter I met him for the last time. He advised me as to his arrival time so that I could pick him up from the airport of Fiumicino, which is named after Leonardo da Vinci.

He resided with Doris in a Hotel, where I met him with my entire family. From the granate apple tree in my yard I had picked the most beautiful fruits for him, because I knew that the Italian word for granate apple "Granata" was his family name and was considered the symbol of his clan. For half a day we had a lot of fun together, enjoying good wine, raising our glasses to each other, and promenading along the beach.

Full of pride, he then gave me a CD. During the festivities of his birthday, he had sung fervently, and he had turned to a professional recording studio, where he had it record him while singing various traditional Italian and American songs with his melodious voice. For me, this is the last and sonorous memory to a sincere and loyal friend, who contributed with passion and ambition to the progress of revisionism.

Editor's Remark: C. Mattogno's English language Internet documents can be found at www.vho.org/GB/c/CM.

Legends, Lies, Prejudices

England's Keele University Spreads Holocaust Propaganda

By Germar Rudolf

I think it was in the late nineties that a small news item in England mentioned that millions of air photos of WWII taken by the Royal British Air Force (and perhaps even some photos by the German *Luftwaffe* confiscated after the war by the British) were hidden in an Archive of Keele University. Nobody else seemed to pay a lot of attention to this news item. At that time I lived in England, and at one of my meetings with my revisionist friend Jeff Roberts, we discussed this topic. (Roberts is the creator of Carlos W. Porter's website www.cwporter.com). We agreed that it was necessary to get access to this archive in the hope of finding more air photo evidence regarding alleged locations of the Holocaust.

Jeff subsequently traveled many times to Keele University. He found out that Keele University had many British as well as captured German air photos, many of the latter covering areas behind the German-Russian front during the war. The negatives were in total disorder, its archive threatened to be dissolved due to lack of funds. After many visits, many hours of talking to the people in charge, he finally managed to get a project started to organize these air photos, in which he selflessly assisted, and he even indicated to me some two years ago that he appears to have succeeded in convincing Keele University to make those photos publicly accessible by offering them on the Internet.

In January of 2004, the international news media announced that Keele University has now indeed opened a website offering access to some of its air photos, accessible at www.evidenceincamera.co.uk/. Unfortunately, however, only the British air photos seem to be offered for public access, but not the German negatives.

Due to the massive public attention in the weeks that followed the launching and announcement of the site, requests had been so huge that the

bandwidth used exceeded the amount allotted to their server, resulting in the site being taken down temporarily.

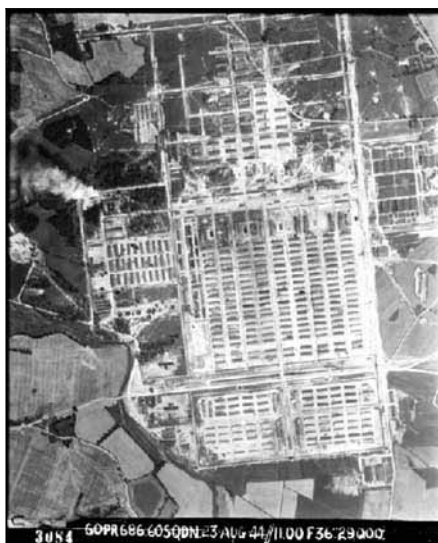
As could be expected, the media hype generated around this "discovery" – a discovery made possible because of the selfless efforts of just one almost unknown revisionist – was filled with the usual lies. The German news magazine *Der Spiegel*, for example, headlined on Jan. 19, 2004, "Five Million Pictures of Horror" and quoted the British news Agency Reuters:

"Burning Corpses in the concentration camp [...] concentration camp Auschwitz on August 23, 1944: white clouds of smoke from burning corpses. [...] One of the photos shows the concentration camp of Auschwitz at the climax of extermination madness. On this picture, a white cloud rolls over the country. Accord-

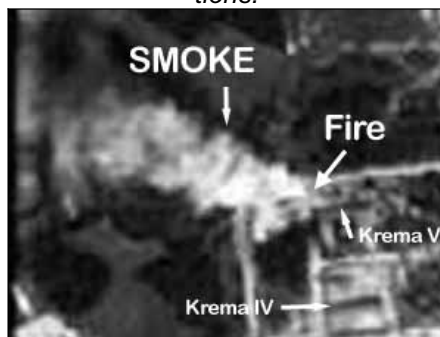
ing to the National Archive, it stems from a mass grave and not from the chimney of a crematorium. In 1943 and 1944, some 430,000 Hungarian Jews were murdered in Auschwitz – too many to be cremated in the cremation ovens of the extermination camp. [...] 'The pictures moved my very much,' says Allan Williams of the British Aerial Reconnaissance Archives at Keele University. 'To my knowledge no other reconnaissance photos of Auschwitz of that time exist.'"

That is of course wrong, since the U.S. published some of the photos of that camp, taken by U.S. and Canadian airplanes, back in 1979,² and John C. Ball published his analysis of many air photos of the U.S. National Archives relating to alleged Holocaust crimes scenes back in 1992.³

From this series of newly released British photos, one copy found particular attention: a photo of the Auschwitz-Birkenau camp of Aug. 23, 1944 (see illustration and the mentioned *Spiegel* article). It shows smoke



Picture as published by Spiegel magazine.¹ Below: section enlargement with explanatory captions.



coming from an small area north of crematorium V, that is, from the same area where a little smoke is also seen on a photo of May 31, 1944, as it was published and analyzed by Ball, and another photo taken by a German plane on July 8, 1944 (see illustration).

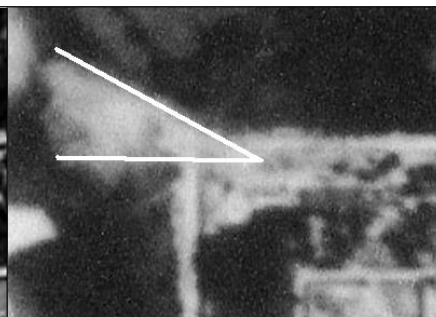
But before shrieking “This is the proof for the gas chambers, for the extermination, for mass murder, for the Holocaust,” I may remind the reader that this picture shows smoke coming from an area measuring perhaps some 100 square meters or less. According to witness claims and to the established version of the ‘Holocaust,’ however, the pits, in which ten thousand of Jews were allegedly incinerated, were located outside of the camp’s immediate perimeter, close to the so-called Bunkers, and they would have covered an area of many tens of thousands square meters, if they really had been able to incinerate that many bodies. In addition to this, we would expect not only to see smoke in this pictures, but also other obvious traces of: pits, mounds of excavated earth, piles of woods as fuel, a wide area around these items marked by massive human activity (i.e., transporting of corpses, fuel, ashes, etc.), leading to the destruction of the vegetation in this area.

Nothing of this can be seen on this or other photos taken between May and September 1944.

Though this one photo of the Royal Air Force indicates that a moderate size fire burned north of crematorium V on August 23, 1944, it does not show exactly what burned in this fire. But this photo clearly refutes claims of mass extermination with subsequent mass in-



British air photo of Auschwitz, Aug. 23, 1944, section with smoke close to crematorium V. Lines added to trace back location and size of fire.



German air photo of Auschwitz of July 8, 1944, section with smoke close to crematorium V.⁴ Lines added to trace back location and size of fire.

cineration in huge pits – just as similar air photos taken by Canadian and American reconnaissance planes. This very air photo, which is published all over the world as evidence allegedly proving the Holocaust in Auschwitz, actually proves exactly the opposite: the Holocaust is a lie, and the media continue to lie about this topic.

Notes

- ¹ www.spiegel.de/wissenschaft/mensch/0,1518,druck-282533,00.html
- ² D.A. Brugioni, R.G. Poirer, *The Holocaust Revisited: A Retrospective Analysis of the Auschwitz-Birkenau Extermination Complex*, U.S. Department of Commerce, National Technical Information Service, Springfield 1979.
- ³ J.C. Ball, *Air Photo Evidence. Auschwitz, Treblinka, Majdanek, Sobibor, Bergen Belsen, Belzec, Babi Yar, Katyn Forest*, Ball Resource Services Limited, Delta, B.C. Canada, 1992. Online: www.air-photo.com; see also the updated version in Germar Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago, IL, 2003, pp. 269-282 (www.vho.org/GB/Books/dth/fndaerial.html)
- ⁴ U.S. National Archives, DT/TM-3/Germany-East, Auschwitz/Neg No. 3. N50 E19.

The Mermelstein Lie

By Doris Hartmann

One of the most active German opponents of revisionism, Jürgen Langowski, has a website named "Holocaust Reference. Arguments against Auschwitz Deniers" (h-ref.de). It is cooperating closely with another German website called "Information Service against Right-Wing Extremism" (idgr.de), mastered by Margret Chatwin, a page dedicated to slander anyone deemed to be a right-winger by the left-wing extremists that operate the site.

Under the title "The 'Institute for Historical Review' – the Californian think tank of Holocaust deniers"¹ one can read on Langowski's site:

"German 'revisionists' want to talk us into believing that German laws would be in the way of objective research and that the great breakthrough will come as soon as one can investigate the history of the extermination of the Jews without constraints. They overlook, however, that the IHR [Institute for Historical Review] has been able to research this issue ever since its founding, and which was even established for that very reason ('research'). In contrast to Germany, no laws can disturb the 'revisionists' in the USA with their lying.

The Mermelstein case would have been a first-class opportunity. The IHR had promised to pay 50,000 dollars to anyone who could prove that gassings took place in Auschwitz.

Mel Mermelstein, a Auschwitz survivor and thus an eyewitness, had demanded the reward. What suffices in every murder case – an eyewitness – was not enough for those 'revisionist' gentlemen. The IHR refused to pay.

Mel Mermelstein sued, and the IHR was ordered to pay \$90,000 dollars (the awarded sum plus \$40,000 damages).

This trial would have been an excellent opportunity for the IHR to present convincing material and prove that the mass gassings did not happen – as the IHR claimed.

But as it looks like, after more than two decades of so-called 'research,' the IHR should start to consider closing the case: for lack of evidence."

On August 29, 2000, the German TV station TM3 broadcast the docu-

mentary "*Die Schmach des Vergessens*" (The Disgrace of Forgetting) labeled as "authentic," which reported on this "Mermelstein trial" and the judge's verdict. It was a documentary worth watching, but it did not quite agree with what the German website claims.

The IHR had offered a sum of \$50,000 to anyone who could present "provable physical evidence for the extermination of Jews in gas chambers." Because Mel Mermelstein only offered his testimony, the IHR claimed that the condition was not met and rightly refused to pay Mermelstein. Mermelstein subsequently sued the IHR for this sum.

In civil law suits in the USA, the plaintiff has to prove its case. It was therefore not the task of the defendant to present "convincing material" that the mass gassings claimed by the plaintiff did *not* take place. The argument that a simple eyewitness statement already suffices in every murder case is not necessarily true either, in particular, if it is contradicted by the defendant or other witnesses, or if there are "material and technical facts" contradicting the claim. For example, I may quote from the records of the Frankfurt Auschwitz trial held in 1964/1966:²

"25,000 murdered within 24 hours

Filip Müller, a 42 years old official from Prague, who was forced to work in the real center of the extermination camp Birkenau at the gassing facilities and the cremation ovens, reported as witness:

'[...] in 1944, at the time when the Jewish trans-

Holocaust-Referenz
Argumente gegen Auschwitzleugner

Argumente

- Revisionismus
- "Es gibt nämlich gar keinen Antisemitismus III"
- Jüdische "Kriegserklärungen"
- Gerhard Rudolfs Werke
- Die 4 Millionen von Auschwitz
- [weitere Themen ...]

Dokumente

- Die Wannsee-Konferenz
- Eichmann in Jerusalem
- Hitlers "Friedensreden"
- Der Luftkrieg
- Hat Hitler überlebt?
- [weitere Themen ...]

Dieses und jenes

- Wozu das alles?

Zitate zum Judenmord

Abends gegen 9 Uhr fuhr ich mit ungefähr 15 Frauen mit einem kleinen Lastwagen das erste Mal zur Gaskammer. Ich sagte diesen Frauen, dass sie in einen Desinfektionsraum gehen müssten, verschwand aber, dass sie vergiftet werden sollten.
Josef Kramer

Aktuell: Drohung gegen IDGR

Kurz nach Veröffentlichung einer Meldung über eine Veranstaltung von Rechtsradikalen ist beim IDGR eine Todesdrohung eingegangen, die **auf den Seiten des IDGR dokumentiert** wird.

Das ABC der Auschwitzleugner

- Auswanderung
- Präventivkriegstheorie
- Tarnbegriffe der Nazis
- Zahlenspiele
- Zitate der Auschwitzleugner
- [weitere Themen ...]

Literatur der Auschwitzleugner

- Johannes Rothkranz: Wussten Sie schon ...
- Wilhelm Stäglich: Der Auschwitz-Mythos
- Richard Harwood: Starben wirklich sechs Millionen?
- van Helting
- Roger Garaudy: Founding Myths ...
- [weitere Themen ...]

h-ref.de: Website of German Mermelstein Liars

ports from Hungary arrived, the death factory operated at full force. The special command included some nine hundred men. Work was done uninterruptedly at various working sites.

Within twenty four hours, 25,000 people were gassed. The corpses were burned in 46 large ovens.'

(To the question) Was there another way by which children were killed?

'It was in 1944 that such scenes occurred under Oberscharführer Moll. He took the child away from the mother, carried it away, which I saw in crematorium IV, where two large pits existed. He threw the child into the boiling fat of these people.'

[...] Public prosecutor Kügler: Is it true that inmates had to pour the fat dripping down from the corpses in the large incineration pits onto new corpses?

'That is absolutely correct.

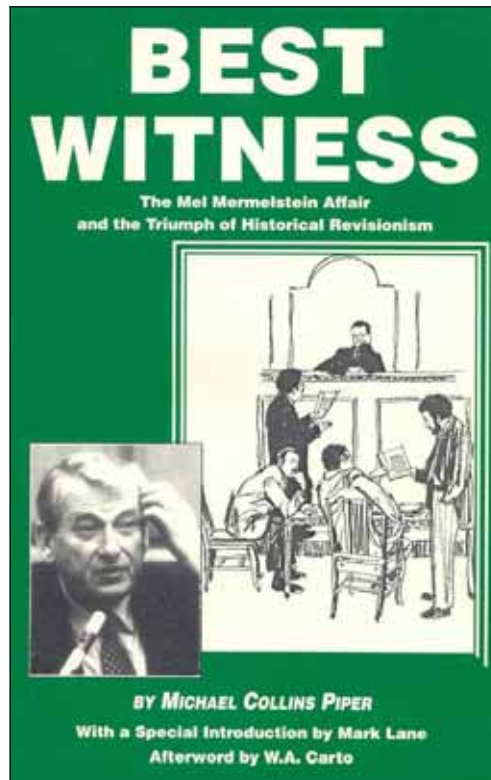
The pits were forty meters long and roughly six to eight meters wide and two and a half meters deep. They had deepenings at the ends, into which the human fat flowed. We had to pour this fat over the corpses so that they would burn better.'"

Now let us read another account of the same "eyewitness" about the ground water in Auschwitz. In his book *Sonderbehandlung*, which was published some eleven years after the conclusion of the above mentioned Frankfurt trial, Müller reports of a different pit, in which ground water had accumulated. He tells us how they tested how deep the water actually was:³

"Then we were ordered to throw the corpses into the pit. [...] We grabbed the dead bodies at their hands and feet and threw them with verve as far as possible into the pit. The water splashed in all directions as the corpses hit the water surface. Then the water closed over the corpses as they sank to the leveled ground."

Now another excerpt from Bernd Naumann's book *Auschwitz* with a description of the area where the camp Auschwitz-Birkenau was located:⁴

"On June 7th, the Broad report is read [into the



Met with total silence by all Holocausters:
The revelation of Mel Mermelstein, the
Auschwitz survivor and Auschwitz liar.
Order it now: +1(773) 769 1121
or online at www.vho.org/store/USA

record], the one description of the concentration camp Auschwitz, which the defendant Pery Broad had written down and given to the British shortly after the end of the war. After some hesitation, Broad admits that he is the sole author of this report, though he claims that he could not vouch for the entire content, because he wrote some of it only from hearsay.

[...] The situation in Birkenau was far worse than it had already been the case in Auschwitz. With every step one sank deeply into the tenacious morass. [...] For the inmates, the roll call that took place twice a day meant standing for hours in the wetness, coldness, and swamp. [...]

Finally the camp leaders decided by themselves to put an end to this. Thousands of prisoners of war were shot in a forest close to Birkenau and buried in several layers on top of each other in large mass graves. The

graves were 50 to 60 meters long, four meters deep and might have been just as wide."

How one could possibly dig deep pits in a swampy area (2.5 meters deep according to Filip Müller, but according to Pery Broad even four meters deep) and even "burn" corpses in them (the ground water level was only 30 to 120 centimeters below the ground level according to camp drainage maps⁵) is a physical mystery yet to be solved.

It is just as big a mystery, how one could possibly "pour the fat dripping down from the corpses in the large incineration pits" onto new corpses, when it is physically impossible that fat pouring out of bodies lying in a fire could be collected anywhere. Fat is an excellent fuel and would thus catch fire right away⁶ – though not under water, of course.

So much about the value of "unverified" statements of "eyewitnesses" who testified under oath. During the Mermelstein trial, the plaintiff could not present any "physical" evidence to support his claim. But the judge took "judicial notice" that the Holocaust and the killing in gas chambers with Zyklon B is a fact and that there is no appeal to a higher court.⁷

“Under Evidence Code Section 452(h), this court does take judicial notice of the fact that Jews were gassed to death at the Auschwitz Concentration Camp in Poland during the summer of 1944 [...] It is not reasonably subject to dispute, and it is capable of immediate and accurate determination by resort to sources of reasonably indisputable accuracy. It is simply a fact.”

With this decision, the judge declared as inadmissible any evidence to the contrary, which the defendant intended to present. Can a judgment be called a “confirmation of a historical fact” that is based on a hearing, during which no evidence was accepted other than the verbal claim of the plaintiff? Does such a verdict comply with the scholarly standards expected from the IHR by their German critics?

But that is not even the most important part of the entire affair, because this trial had an aftermath. A few years after this trial, Mermelstein and the IHR met again in court over the same issue. In an article on the above trial, published in a newsletter of the IHR, Bradley R. Smith, at that time a co-worker of the IHR, had called Mel Mermelstein a liar.⁸ Mermelstein promptly sued IHR anew, this time to pay him eleven million dollars for the mental and emotional damages the IHR had allegedly done to him. But this time the case was not about the Holocaust but whether or not Mermelstein was a liar. During this trial, which took place in 1991, the IHR could prove convincingly with an abundance of evidence that Mermelstein was indeed a multifold liar, so that Mermelstein lost the case on Sept. 19, 1991. It resulted in quite an echo in the U.S. news media.⁹ Mermelstein’s application for appeal was rejected on Oct. 28, 1991.¹⁰ This underscored the worthlessness of Mermelstein’s statements as a historical witness for the alleged gas chambers of Auschwitz sufficiently.

The German website trying to ridicule the IHR by referring to this case does not mention Mermelstein’s thunderous defeat at all, just as other opponents of revisionism fail to mention it.¹¹

So who exactly is it that tries to “falsify history”? Who is it that offers only defaming labels about their opponents instead of coming up with provable facts? And who is the liar here? Is the “Holocaust reference” of the “Information Service against Right-Wing Extremism” measuring up their own scholarly expectations, or is this service just another organ of those whose only goal it is to prop up the established version of the Holocaust with all means possible?

The reader can form his or her own opinion

One final remark about the false claim that historical research in the U.S. is free to find and present all the evi-

dence required to refute the Holocaust. Fact is that the free market does not finance historical research, but governments do. Almost all historians therefore depend on public funding. Any historian voicing skepticism about the Holocaust would lose his job. That is basically true for all western societies. Legal persecution is not required to suppress revisionists. Ostracizing and financially ruining them works just as well, and if that does not help, physical attacks, bombs, and arson have quite a convincing effect, too, as many revisionists have had to experience over the last three decades, including the IHR. Though it once used to be the flagship of revisionism, the IHR never had either the resources or the staff to do the research it should have done. It never really got beyond being an outlet for revisionist publications. Research has always been the focus of maverick scholars like Prof. Butz, Robert Faurisson, Germar Rudolf, and Carlo Mattogno.

Notes

- ¹ “Das ‘Institute for Historical Review’ – Die kalifornische Denkfabrik der Holocaust-Leugner,” www.h-ref.de/ar/ihr/ihr.shtml.
- ² Bernd Naumann, *Auschwitz*, Athenäum-Verlag, Frankfurt 1965, re. the Auschwitz trial in Frankfurt against Mulka and others, ref. 4 Ks 2/63 (Dec. 20, 1963), excerpt from the hearing, Oct. 1, 1964, pp. 333f.
- ³ Filip Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*, Steinhausen, Munich 1979, p. 36; Engl.: *Eyewitness Auschwitz. Three Years in the Gas Chambers*, Stein and Day, New York 1979.
- ⁴ Op. cit. (note 2), pp. 200ff.
- ⁵ See for this Michael Gärtner, Werner Rademacher, “Ground Water in the Area of the POW camp Birkenau”, *TR*, 1(1) (2003) pp. 3-12.; C. Mattogno, “‘Cremation Pits’ and Ground Water Levels at Birkenau”, *TR* 1(1) (2003), S. 14-17.
- ⁶ Cf. C. Mattogno, “Combustion Experiments with Flesh and Animal Fat”, *TR* 2(1) (2004), pp. 64-72.
- ⁷ Acc. to *IHR Newsletter*, no. 82, October 1991, as well as M. Weber, *The Journal of Historical Review* 3(1) (1982), pp. 31-51.
- ⁸ Bradley Smith, *IHR Newsletter*, September 1985; cf. *IHR Special Background Report*, September 1991.
- ⁹ Mark I. Pinsky, “Doubters of Holocaust Win a Round in Court”, *Los Angeles Times*, (Orange County Edition), Sept. 25, 1991, p. B9; cf. *IHR Newsletter*, No. 82, October 1991.
- ¹⁰ Theodore J. O’Keefe, “‘Best Witness’: Mel Mermelstein, Auschwitz and the IHR”, in: *The Journal of Historical Review*, 14(1)(1994), pp. 25-32; Michael C. Piper, *Best Witness. The Mel Mermelstein Affair and the Triumph of Historical Revisionism*, Center for Historical Review, Washington 1994.
- ¹¹ So e.g. German historian Wolfgang Benz, “‘Revisionismus’ in Deutschland”, in: Brigitte Bailer-Galanda, Wolfgang Benz, Wolfgang Neugebauer (ed.), *Wahrheit und Auschwitzlüge*, Deuticke, Vienna, 1995, p. 43; In her book *Denying the Holocaust*, Deborah E. Lipstadt wrongly claims that the case had not yet been decided by May 1992. In it she refers to another application for an appeal by Mermelstein dated May 4, 1992, even though the appeal had been rejected on Oct. 28, 1991. (German: *Betrifft: Leugnen des Holocaust*, Rio-Verlag, Zürich 1994, p. 174 and footnote 14, p. 300).

Reviews

The International Auschwitz Controversy

By Germar Rudolf

John C. Zimmerman, "Fritjof Meyer and the number of Auschwitz victims: a critical analysis", *Journal of Genocide Research*, 6(2) (2004), pp. 249-266.

The controversy about the number of victims of the former German concentration camp Auschwitz, triggered in 2002 by senior editor Fritjof Meyer of Germany's largest news magazine *Der Spiegel*, has reached international dimensions, after Meyer's paper was subjected to a detailed scrutiny by the English language magazine discussed here.¹

John C. Zimmerman is an assistance professor for book keeping at the University of Nevada in Las Vegas. Defending the Holocaust Dogma is one of his spare time hobbies. In 2000, he published a "refutation" of Holocaust revisionism.² Many of his essays have been posted on the Internet mainly by the so-called Holocaust History Project (holocaust-history.org). With the paper discussed here, Zimmerman has been accepted as a kind of official Auschwitz expert. This raises the question, as to why the uncounted numbers of full-time Holocaust experts all over the world do not address the theses published by Fritjof Meyer.

Right at the beginning Zimmerman states that he only bothers discussing Meyer's hypothesis because Meyer's victim number has the potential to get into the mainstream, where it could be quoted as an acceptable number by authors and historians not familiar with the demographics of Auschwitz (p. 249). And that has to be prevented, Zimmerman claims.

On pp. 250-255, Zimmerman tackles the questions: how many prisoners were deported altogether toward Auschwitz railway station, how many of them were registered in the camp, and how many of those not registered were either transferred elsewhere or killed by gas? Revisionists and exterminationists argue only what happened to those inmates, about whose fate we have no other evidence than general witness statements.

This lack of evidence is acknowledged by Zimmerman, who admits that in the years 1942-1994 numerous transports arrived in Auschwitz, bringing inmates that were never registered in the camp and for which there is "no information" about their fate. But in spite of this total lack of any information, Zimmerman claims that those

prisoners were gassed. (p. 251)

"No information" means in plain English: no information also about their alleged fate of having been gassed.

That there are indeed cases where it can be shown that deportees sent to Auschwitz, but not registered there, were *not* killed by means of poisonous gas, is even admitted by Zimmerman. As an alternative to the claim of immediate extermination on arrival, he mentions that during 1944, thousands of Jews deported from Hungary and Poland were temporarily quartered in the transit section of the camp (*Durchgangslager*) before transferred to other camps. These inmates never received any registration number assigned (p. 252). of course, Zimmerman cannot come up with a single document indicating the mass murder of unregistered deportees, but he quote a document which deals with the mass transfer of unregistered Jews to other camps. This is a memo written on May 29, 1944, by First Lieutenant Ferency, delegate of the Hungarian Ministry for the Interior for the deportation of Jews.³ In it Ferency explains that 184,000 Jews had been deported the previous day and that the Security Police requested that the Jews get food for five days, because they were to be transferred by train to various labor camps after their selection at Auschwitz (p. 253)

Zimmerman argues that all those Jews not registered in Auschwitz and about whose fate we have no other evidence were gassed in Auschwitz.

It is necessary here to highlight Zimmerman's perverted way of arguing:

Only a few decades ago, it was considered a "certainty" that every transport arriving at Auschwitz was subjected to a selection process, during which those unfit for labor were separated and killed "by gas." That was especially true for the Jews deported from Hungary. During the past decades, however, it turned out that many assumed to have been exterminated had not been gassed after all, but were merely transferred to other camps. Zimmerman mentions a few cases himself. In their study about the Stutthof camp, Jürgen Graf and Carlo Mattogno have pointed out more such cases.⁴

In other words: inmates, about whose fate there was no information for many years, suddenly turned out to have been very much alive.

How is it then possible to claim, as Zimmerman is do-

ing it, that all those inmates, about whose fate we still have no information today, died “in the gas”?

Zimmerman is correct when claiming that many German authorities were instructed toward the end of the war to destroy their archives (p. 256). But that is a measure taken by all countries who are threatened to be occupied by enemy forces. If each and every such destruction of secret archival material would prove a Holocaust, then we would have one Holocaust after the other everywhere in the world.

It remains a fact that the absence of evidence cannot serve as proof for a claim. But that is exactly what Zimmerman is doing. That flies into the face of scientific methods.

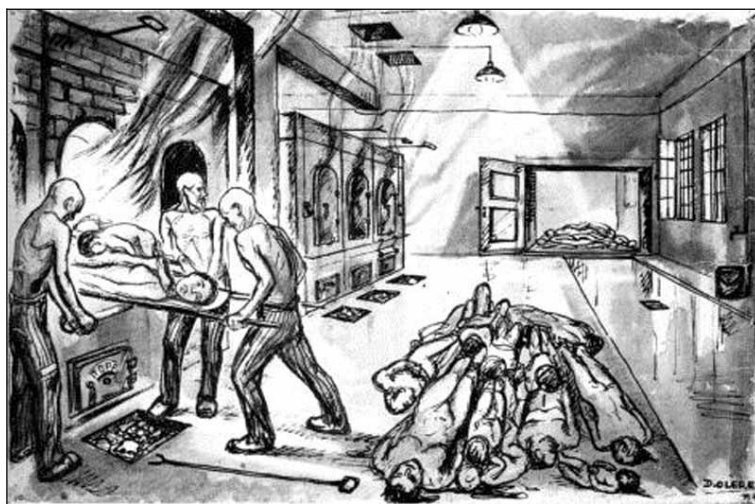
An analysis of Zimmerman’s chapter about the capacity of the crematoria in Auschwitz, starting at p. 255, quickly reveals how weak the basis is upon which Zimmerman tried to erect his thesis. Comparable to the earlier works by Pressac, Zimmerman as well considers it unnecessary to consult technical expert literature or to perform his own technical calculations when trying to solve a technical problem. He relies completely upon witness testimonies and documents, which he picks selectively without any critical analysis. It is also indicative that Zimmerman does not mention the works of his arch enemy Carlo Mattogno with a single word in this paper. Until recently, attempts in refuting Mattogno’s works was one of Zimmerman’s main objectives.⁵ But when publishing in an allegedly scientific journal, he suddenly forgets the most important scientific principle: to mention and discuss contrary evidence and opinions. So much for Zimmerman’s scholarly standards.

In order to justify his artificially increased capacity of the crematoria in Auschwitz-Birkenau, Zimmerman applies five sleights of hand:

1. He declares that the furnaces at Birkenau had a performance as similar ovens in other camps (Gusen camp, pp. 257f.). He ignores that the furnaces in Birkenau were inferior to those other ovens, because they did not have forced draft blowers.
2. He claims that the emaciated corpses of Auschwitz could be cremated faster (p. 258), ignoring that, first of all, the claimed gassing victims would not have been emaciated – that would have been true only for inmates incarcerated for an extended period of time and suffering and/or dying from either serious diseases (diarrhea, typhus) or malnutrition. Additionally, emaciated corpses with a low body fat content do not burn faster than corpses with an average content of

body fat.

3. He misinterprets a memo by Kurt Prüfer, the engineer responsible for constructing the Birkenau crematorium furnaces, stating that the Birkenau three-muffle ovens had a performance $\frac{1}{3}$ higher than those of double-muffle ovens, as a reduction of cremation time by $\frac{1}{3}$ (p. 258). Performance, however, is a physical term meaning energy per time and corpse. The time required for a cremation was not effected, but the energy, because the three-muffle ovens had only two fire places heating three muffles, so that almost the same energy was required to heat three muffles with three corpses as was required to heat two muffles with two corpses.
4. He repeats the legend that usually three, if not up to eight corpses were cremated at once in a single muffle in Birkenau, relying in this regard on the lying witness Henryk Tauber (pp. 258f.). As proof that such an overloading of the muffles was possible in Auschwitz, Zimmerman quotes newspaper articles of the 1980s and 1990s reporting about cases where civil crematories had illegally cremated many corpses at once in order to gain an advantage in time and thus in efficiency over competitors. Zimmerman should have investigated the features of these modern crematoria and should have compared those to the ovens in Birkenau,



III. 1: Painting by “witness” David Olère, depicting oven doors some 3-4 feet high.⁶ The actual oven doors of the Auschwitz crematoria were only a little over two feet wide and high, with two rolls on either side to guide the stretcher, reducing the usable height of the oven doors down to less than 2 feet with the upper part of the door consisting of a round arch (see III. 2). Note: 1. The lever law prevents a single man from balancing a stretcher as shown with a weight similar to or heavier than his own – since nothing keeps the stretcher up inside the muffle! 2. It is physically impossible to work with a naked upper body in front of open ovens doors whose inside temperature is 1,400-1,800°F. 3. No flames can come out of oven doors of coke-fired ovens. In other words: Olère and others making similar claims are liars.

which would probably have prevented his error. In comparison to the coke-fired ovens of Birkenau, modern crematoria have almost gigantic muffles, because:

- a) they have to accommodated quite large coffins at times – in Auschwitz corpses were cremated without coffins – and
- b) almost all modern crematoria operate with gas burners embedded in the muffle walls, which work efficiently only when they have a minimum distance from the coffin.

But even in such cases, the cremation of multiple corpses at once can succeed only if the fuel consumption is increased accordingly, which, as Zimmerman himself writes, lead to a fire in one of the cases he quotes, because the overcrowded muffle lead to an overheating of oven and flues.

Documents as well as pictures of the ovens in Auschwitz prove that they had been designed for single corpse cremations only. For example, the oven doors were only 600 mm × 600 mm small (23.5 inches), the upper half of which was a rounded arch. (See illustrations 1-3 and illustrations on page 463 of this issue).

5. Zimmerman doubts the times given by Meyer – who is in turn relying on Mattogno's statements – during which the crematoria were inoperable. He conjectures that repair orders for oven doors do not necessarily mean that the affected ovens had been shut down. This may or may not be the case. Due to lack of more detailed information, we can currently only speculate about that. But the fact is that Mattogno has documented many cases where the crematoria were indeed inoperable – Zimmerman ignores them all –, and in some cases, where Mattogno had



III. 2: Oven doors of the type used in the Auschwitz crematoria. Rolls to guide stretcher marked with white ellipses.

only insufficient data, he has estimated cautiously. For long periods of time during the existence of the crematoria, we do not have any documents about their activities. But instead of following Zimmerman's method: "the lack of evidence proves that the crematoria did not operate," Mattogno assumed the worst case: Where there is no evidence, he assumes full operation of the ovens.

In various occasions, Zimmerman proves that he does not know the documents. For instance, he calls the operators of the ovens "Sonderkommando" (p. 254), even though they were never called that.⁷ He thinks that the construction of additional morgues through various camps proves that the morgues of the crematoria could

no longer be used as morgues, hence, that they served as gas chambers (p. 255). The fact is that these additional morgues served only to temporarily store corpses –

J. A. TOPF & SOHNE 8/1/30
Maschinenfabrik
Feuerungstechnisches Baugeschäft

ERFURT, den 16. April 1942

Versandanzeige

An die Zentral-Bauleitung der Waffen SS und Polizei
Konzentrationslager Auschwitz
Auschwitz O/S.

Hierdurch teilen wir Ihnen mit, daß wir heute folgende Sendung auf den Weg
brachten: p. Waggon – ~~Konzentrationslager Auschwitz~~ nach Station:
Auschwitz O/S.
Waggon-Nr. 4.62703 B.M.B.

J. A. TOPF & SOHNE
VERSANDABTEILUNG

Signum	Unsere Auftrag-Nr.	Art der Verpackung	Stückzahl	Gegenstand	Gewicht in kg Netto	Gewicht in kg Brutto
J. A. T. & S.	41/2249/1			Teile zu den Topf-Dreimuffel-Ofen:		
	27621	10 lose	10	Einführtüren 600/600 mm i.l.	2290	2290
		28/	28	7 rechts, 3 links		
		28 "	28	Feuertüren 280 x 350 i.l.	1274	1274
		28 "	28	Einsatz-Schamottesteine dazu	228	228
		41 "	41	Luftkanalverschlüsse 108/128	307	307
		6 "	6	Füllgehäuseteile	402	402

III. 3: Delivery notice (cropped) from April 16, 1942, by the Topf firm for parts of the Auschwitz three-muffle cremation ovens: "10 introduction doors 600/600 mm"

mainly overnight and in order to keep rats out – before they were transported to the morgues of the crematoria.⁸ Finally, Zimmerman repeats Meyer's mistake by misquoting a statement by former camp commander Rudolf Höß. In his statement, Höß did not claim that the crematoria could operate only eight to ten hours a day, as Meyer and Zimmerman claim (p. 260), but eight to ten weeks.⁹

Zimmerman's statements about the alleged open air incinerations in deep pits contain nothing new, perhaps apart from a reference to a more recently released British air photo of the Birkenau camp, where a small plume of smoke can be spotted rising from the back yard of crematorium V. Zimmerman claims that this smoke rises from a mass grave (p. 261).

It is true that smoke rises from an area behind the crematorium V, but it is of course impossible to recognize what kind of a fire caused the smoke. And apart from this, the photo mentioned by Zimmermann is lacking all the evidence that should be there, should the theory of mass extermination in huge pits be true, as Zimmerman and his ilk claim: gigantic pits to the west and north of the camp; gigantic stacks of fuel; fires with smoke plumes covering huge areas; considering the high water table in this swampy area, large areas around those fires would have turned into a huge morass. Nothing remotely similar to this can be seen on this or comparable photos.¹⁰

At the end, Zimmerman tries to salvage the credibility of the statement extracted from Rudolf Höß by the British by means of torture. He does that by claiming that he made similar statements while in Polish custody. Zimmerman claims that Höß was treated nicely while awaiting his lynching party in a Polish prison, but he missed the following lines in Höß' statement about his Polish captors:¹¹

"During the first weeks the incarceration was quite tolerable, but all at once they [the wardens] were exchanged. From their conduct and their talks, which I could not understand but interpret, I could gather that they wanted to finish me off. I always got the smallest piece of bread and only a small ladle of thin soup. [...]"

If the prosecutor had not intervened, they would have finished me off – not just physically, but first of all psychologically."

Although he could cope with quite a lot, so he continued, the psychological torture he was exposed to by his wardens was too much for him.

Here we see the typical tactics "with a carrot and a stick," which was mastered in particular by the Stalinist henchmen, who held Höß captive: First an inmate is mistreated by the "evil" guys, and after that the "good" guys tell him that this will not happen again and that he will be

just fine, if only he is cooperative with their demands. As is known, Höß was treated so well by the Poles that shortly thereafter he was dangling from the Gallows.

The exactitude and reliability of Höß' statements and memoirs, as claimed by Zimmerman, can be deduced, i.a., from the following quotations:¹¹

"Maintaining the fire at the pits, pouring the collected fat [over the burning bodies ...]. They ate and smoked while dragging corpses [...]" (p. 126)

"The bodies were doused first with oil residues, and later with methanol. [...] He also attempted to destroy the bodies with explosives, [...]" (pp. 157ff.)

"Half an hour after the introduction of the gas, the door was opened and the ventilation installation was turned on. Removal of the bodies began immediately [...]" (S. 166.)

I do not have to make any further comment about such nonsense.¹²

So much about Zimmerman's exactitude and reliability.

Notes

¹ It was positively mentioned by Sven Felix Kellerhoff, "Interpretationen und Ideologie", in the German daily *Die Welt*, Sept. 21, 2004.

² *Holocaust Denial. Demographics, Testimonies, and Ideologies*, University Press of America, Lanham, MD, 2000.

³ Lieutenant Colonel Ferency, Representative of the Hungarian Secretary of State for the deportation of Jews, IMT, Blue Series, Vol. 4, p. 367.

⁴ *Concentration Camp Stutthof and its Function in National Socialist Jewish Politics*, 2nd ed., Theses & Dissertations Press, Chicago 2004, pp. 91-95.

⁵ See www.holocaust-history.org/auschwitz/body-disposal/~auschwitz/response-to-mattogno/. Mattogno's replies to this: www.vho.org/GB/c/CM/jcz.html; www.vho.org/GB/c/CM/Risposta-new-eng.html.

⁶ Taken from Robert J. van Pelt, *The Case for Auschwitz*, Indiana Univ. Press, Bloomington, IN, 2002, p. 179; also in David Oler, *Witness: Images of Auschwitz*, WestWind Press, North Richland Hills, Texas, 1998; cf. <http://fcit.coedu.usf.edu/Holocaust/resource/gallery/olere.htm>

⁷ They are called "Heizer" (stoker); C. Mattogno, *Special Treatment in Auschwitz*, Theses & Dissertations Press, Chicago 2004, pp. 101ff.

⁸ Cf. C. Mattogno, "The Morgues of the Crematoria at Birkenau in the Light of Documents", *TR* 2(3) (2004), pp. 271-294.

⁹ Cf. C. Mattogno, "On the Piper-Meyer-Controversy: Soviet Propaganda vs. Pseudo-Revisionism", *TR* 2(2) (2004), pp. 131-139.

¹⁰ Cf. my Contribution "England's Keele University Spreads Holocaust Propaganda" in this issue.

¹¹ R. Höß, in: M. Broszat (ed.), *Kommandant in Auschwitz*, Deutsche Verlags-Anstalt, Stuttgart 1958, p. 151.

¹² More about that in my expert report, *The Rudolf Report*, Theses & Dissertations Press, Chicago 2003, pp. 199-201.

Forced Prostitution

Forced Prostitution in State Brothels built by the National Socialists

By Paul Amner

Christa Paul, *Zwangsprostitution*, Edition Hentrich, Berlin, 1994, 240 S., €39.80

Imagine for a minute that the economy of your country was booming so well that your government imported a few million young European men to work in the fields and factories and then, a major war broke out and you and your countrymen were sent off to fight that war and you had to leave your wife or girlfriend at home alone...

Well, not quite alone as there are still a few million good looking healthy young Italians, Frenchmen, Dutchmen, Poles etc. living up the road, only too willing to take your place. It was exactly this scenario that millions of young German men faced after being sent off to fight in WWII.

The German government knew only too well how their men felt about leaving their women, so they decided to offer young ladies-of-the-night the choice between just sitting around in a labor camp or concentration camp doing nothing (because prostitution had been outlawed by the National Socialists), or carrying on with the profession these ladies had chosen to follow before war broke out, i.e., work in a brothel.

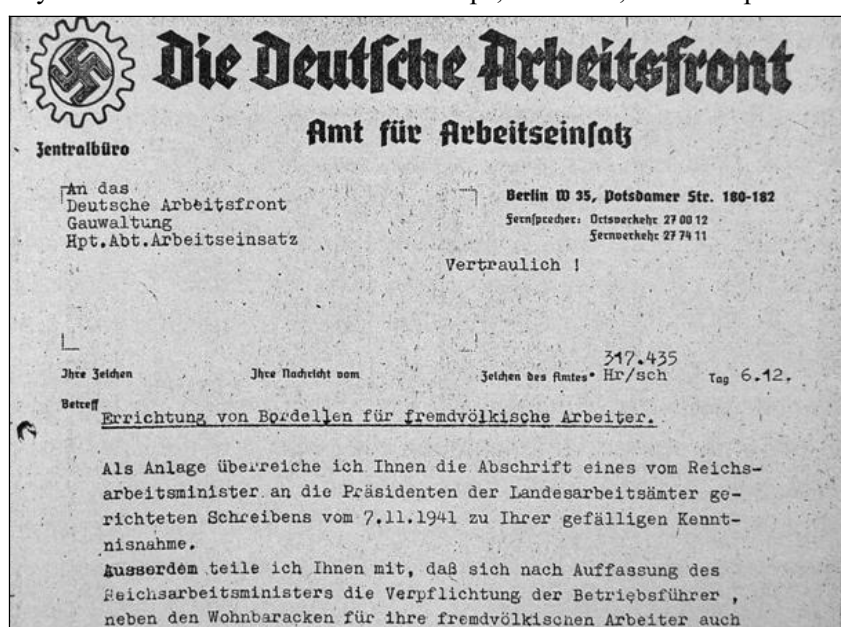
The German Ministry for Labor and "Good Ideas" set up brothels for the foreign Laborers in the labor camps *and* in most concentration camps in order to keep the inmates occupied, satisfied, and away from German women.

Yes I know, the book is called "*Zwangsprostitution*" meaning *forced* prostitution, but the truth is that the title of the book is just as deceptive as the term "*Zwangsarbeiter*" (=Forced Laborer), because most of these people were *paid* for their work and even got vacations and social benefits. If the Nazis had decided to force these women to prostitute themselves, they had the power to do it without the women being paid.

The scan in illustration 2 shows the turn-

over for the Concentration Camp Brothel of Buchenwald on the 11.07.1943. This scan, however, tells us more than just the income for the Buchenwald brothel on that one day. It also tells us that on that one day in 1943, sixteen women catered for ninety-four (94) customers and that (Reichsmarks) RM 188.- exchanged hands.

The laws in the camps, however, forbade prisoners



III. 1: "The German Labor Front, June 1942, Confidential. Re.: Setting up brothels for foreign workers"

Abtl. III Schutzhaftlager Weimar-Buchenwald, den 12.7.43 16						
Einnahme im Bordell am 11.7.43						
Nr.	Name	Zahl	Vergütung I	Vergütung II	Abzu- liefern	
1.	St.	12	24.-	5,40	0,60	18.-
2.	Za	9	18.-	4,05	0,45	13,50
3.	Ra	-	-	-	-	-
4.	En	6	12.-	2,70	0,30	9.-
5.	Fi	8	16.-	3,60	0,40	12.-
6.	Dü	6	12.-	2,70	0,30	9.-
7.	Ch	-	-	-	-	-
8.	By	7	14.-	3,15	0,35	10,50
9.	Ra	6	12.-	2,70	0,30	9.-
10.	Ko	2	4.-	1,35	0,15	4,50
11.	Go	7	14.-	3,15	0,35	10,50
12.	Mi	9	18.-	4,05	0,45	13,50
13.	Wo	6	12.-	2,70	0,30	9.-
14.	He	5	10.-	2,25	0,25	7,50
15.	Zi	4	8.-	1,80	0,20	6.-
16.	Ma	6	12.-	2,70	0,30	9.-
		94	188.-	42,30	4,70	141.-
Den Betrag von RM 141 RM erhalten: H-Standortkasse Weimar-Buchenwald						
Der Schutzhaftlagerführer H-Hauptsturmführer.						

III. 2: Balance sheet of the brothel in Buchenwald concentration camp, July 12, 1943

from keeping sums of money with or on them, as the camps were also home to many criminals and gamblers. This money was not stolen by the camp authorities but kept in safe custody and in the prisoner's name, in kind of a camp bank. It also tells us that the male prisoners had money enough to spend on such questionable delights.

For a prisoner to visit a camp brothel he had to apply, and the application form looked like the one in illustration 5.

Before he was allowed in, though, he was checked for venereal diseases by the camp doctor, and when he was cleared and got inside the brothel, it looked like shown in illustration 3, which is the waiting room in the brothel at the Buchenwald camp. As you can see, it had a radio on the wall, flowers and ashtrays on the sideboard and table.

On the 15th June 1943, however, the fun must have gotten a bit out of hand, because Office D of the SS Economic and Administrative Main Office in Oranienburg felt obliged to send out a circular to the concentration camps of Sachsenhausen, Dachau, Neuengamme, and Auschwitz telling them that during an inspection of these camps it had been noticed that the brothels had been built in the "wrong" places, and that in the future these "Sonderbauten" (special buildings) are to be built in more discrete places where they cannot be surrounded by possible Peeping Toms. (With 16 women and 94 customers, plus Peeping Toms, it makes me wonder who was doing any work?)

The book goes on to relate that the male prisoners referred to these women as "Julias," and they often fell in love with these women. The men were also apt to buy the Julias presents, such as soap or perfume in the camp canteens. O, they robbed the "Effektenlager" (the store rooms where the belongings of the prisoners were stored until they were released) to give a Julia some (body's) pretty

underwear.

While this was all going on, the German *Landser* (soldier) was being shot at, bombed, tortured, sleeping in snow or mud, and going through hell.

All photos taken from Documents on display in Camp museums, or the book "Zwangsprostitution"



III. 3: Waiting room of the Buchenwald camp brothel.

KONZENTRATIONSLAGER MAUTHAUSEN;
SCHUTZHAFTLAGER

Für _____ Häftig.Nr. _____

geb.am _____ Block: _____

Arbeitskommando: _____

Bitte gehorsamt das Bordell
besuchen zu dürfen.

Mauthausen, den _____

(Unterschrift) _____

Kontrollabschnitt A
Häftlings-Nr. _____

Mauthausen, den _____

III. 5: Application form for prisoners in the Mauthausen concentration camp to spend time at the camp brothel.

160

Wirtschafts Verwaltungshauptamt
Antagruppenhof D
- Konzentrationslager -
D I / An.: 14 o 9/Ot./S.-
Geheim Tgb.-Nr. 770/43

Oranienburg, den 15. Juni 1943

Betrifft: Sonderbauten in den Konzentrationslagern.
Bemerkung: Chef des B.-J.-u.V.-Hauptamtes -Gh.Fo/Na.- vom 9.6.43.
Anlagen: keine

Geheim

An die
Lagerkommandanten der
Konzentrationslager
Sachsenhausen, Dachau, Neuengamme und Auschwitz.

Nach Mitteilung des Hauptamtes ist ihm bei der Besichtigung bereits fertiggestellter Sonderbauten aufgefallen, daß diese nicht besonders günstig liegen.
Der Hauptamtschef hat angeordnet, daß bei der Errichtung weiterer Sonderbauten darauf zu achten ist, daß diese ihrer Zweckbestimmung gemäß etwas abseits liegen und nicht von allen möglichen Leuten begafft werden können.

I.V.
Obersturmbannführer

III. 4: Letter of SS Main Office of June 15, 1943, to Sachsenhausen, Dachau, Neuengamme, and Auschwitz camps, ordering that future brothels have to be built at discrete places where inmates cannot gape at what is going on in them.

The Courage of a Secure Retiree

By Gerhard Rudolf

Werner Maser, *Fälschung, Dichtung und Wahrheit über Hitler und Stalin*, Olzog, Munich 2004, cloth, 478 pp., €34.-

The End of Clichés

Did Hitler have Jewish ancestors? Was he a homosexual? Was he a carpet-biting psychopath? Was he an untalented postcard-painter during his youth? Or was he even a lazy good-for-nothing? Or perhaps he suffered under an inferiority complex as a young man? Was he unable to have a dialogue? Was he psychologically or physically ill? Did he drive his niece into suicide?

Even if a rumor is really too far-fetched, it has still been spread about Hitler at some point. Since Hitler has turned into the most beloved doormat of the world, everybody seems to react off his own psychosis at him. Trying to write against such historical garbage seems like a never ending, thankless task. In the work reviewed here, Werner Maser is trying to do exactly that. In 42 independent chapters, he corrects just as many historical legends and forgeries mainly about Adolf Hitler. Josef Stalin has only a minor role in this book, appearing only when he crosses the historical path of Hitler.

Prof. Dr. Werner Maser can look back onto an impressive list of publications on recent German history with a focus on studies of Third Reich history. Many of his books on the Third Reich have been translated into various foreign languages. His is considered one of the foremost experts, if not the most competent expert about the historical person Adolf Hitler.

In order to answer the more trivial questions right away: Hitler had no Jewish ancestors; he had nothing to do with the suicide of his niece; he was an active heterosexual person all through his life; he was a fairly gifted painter and composer (!); since his early childhood, he was known as a very courageous and strong-willed individual; even though he had no academic education, he was very well read; he was a virtuous orator, a gifted diplomatic negotiator, a good listener, a talented military strategist, and on top of it all perfectly healthy both mentally as well as physically, aside from a few minor health issues in his later years due to his age and the stress of

his life during the war.

It is basically the picture of a humane Hitler with several strokes of genius, which Maser holds up against those many lies and forgeries he refutes, supported with many primary sources. Maser treats the dark sides of Hitler – his animosity toward Jews and his unscrupulous will to power – briefly and does not address the background of Hitler's ideological views at all.

Historical Corrections Nonstop

Even if that were all there is to this book, it would be well worth its price. But Maser has more to offer than the mere correction of gossip about Hitler. He also corrects many historical legends, often only in passing and by referring to other literature. I have summarized some of these cases in the table below.

Maser's book is a permanent accusation against a considerable number of his historian colleagues, whom he unmasks as either ideologically biased or incompetent. With his book, Maser destroys the belief of even the most naive reader that German historians are usually objective scholars. For instance, in a footnote regarding German historian Hans-Adolf Jacobsen he writes that Jacobsen

"was occasionally accused of being unable to overcome the ideological 'brain washing,' which he was subjected to as a young officer during his Soviet captivity. There he joined the Stalinist 'National Committee Free Germany,' which had been established on July 13, 1943, in the Soviet Union." (p. 220, fn 18)

Regarding the legal problems, which historians in Germany may face due to Germany's strict censorship laws, he writes frankly:

"The sword of Damocles hovers (not just in Germany) over historians, who depict controversial historical eras in a way as it 'really was' – and who often identify officially codified ideological guidelines as historical forgeries." (p. 220)

Maser subsequently offers as an example the case of German Historian Joachim Hoffmann, whose employer, the German government's Military-Historical Research Office (Militär-geschichtliches Forschungsamt, MGFA),



tried to censor him.¹ Regarding this official historical research department of the German government, Maser states that it adopted a political guideline close to the historical dogmas enforced by former communist East Germany. After the East German communist state collapsed in 1989, most communist historians were taken over by the MGFA (p. 224).

Minefield Holocaust

The real explosives of this book are in those chapters addressing the Holocaust, because Maser dares to tread further on revisionist territory than any other established historian ever did, even though by so doing he makes several mistakes. But because Maser is no expert on the Holocaust, this can hardly surprise.

First it is necessary to state that Maser assumes that a mass extermination of Jews took place in extermination camps erected for that very purpose. This becomes apparent on the second page of his first chapter covering this topic, which discusses the infamous Wannsee conference. He quotes existing documents properly, which all point to a policy of resettlement or deportation, but which in no case refer to exterminations. But Maser opines nevertheless:

“That the conference, which did not even last two hours, addressed the mass extermination of Jews only

peripherally or not at all, as is spread by ‘Auschwitz-deniers,’ is not correct: because soon thereafter, in spring of 1942, the first mass killings of Polish and German Jews started in Belzec in the east of the General Government. The gassings in Auschwitz began in spring of 1942. After the loss of Stalingrad at the end of January 1943, the killings increased considerably, but they were considerably reduced in May of 1943 by the order of Himmler. Yet in fall [recte: spring] of 1944 they increased again enormously.” (p. 301)

Although Maser supports almost all of his other claims with an abundance of source material, this claim is totally unsupported, not even by a reference to an encyclopedia. 50 pages later he does the same again when declaring sweepingly:

“In contrast to, e.g., Auschwitz-Birkenau, Treblinka, Sobibor, and Belzec, which had been planned as extermination camps from the start, the Majdanek camp close to Lublin, which was managed by the SS and subjected to the immediate orders of Himmlers, was supposed to operate as a huge industrial production plant between spring of 1941 until the end of 1942, making the SS almost independent from the Wehrmacht regarding supplies. This turned out to be unrealistic, though, and finally turned Majdanek into an extermination camp as well, for probably some

LEGEND	TRUTH
Three million soviet soldiers were deliberately left to die of starvation in German POW camps.	1.784 million Soviet soldiers who were taken prisoners by the Germans did not return home, mainly because of Stalin's politics of "scorched earth," which made it impossible to deliver sufficient supplies to both the German troops and all the prisoners they had taken. (p. 106)
Hitler is responsible for the escalation of the air warfare.	The British air force started the air warfare, and Hitler reluctantly reacted to these provocations. (pp. 111f)
The massacre after the so-called Röhm-Putsch was initiated by Hitler.	Röhm had indeed planned a putsch and was thus the initiator of the massacre, of which he became a victim because Hitler intervened personally. (p. 115)
Concentration camps were an invention of the Third Reich.	Earlier the first president of the Weimar Republic, Friedrich Ebert, put left-wing extremists into concentration camps, and the USA relocated Japanese residing on U.S. soil into concentration camps. (p. 116)
The fire of the Reichstag-building shortly after Hitler rose to power was set by the Nazis; the communist Marius van der Lubbe was only the scapegoat.	Marius van der Lubbe was indeed the sole perpetrator. (p. 143)
The Allied victors treated their prisoners decently.	Nicolaus von Below, Hitler's adjutant, reported in detail how he was kept in coercive detention until he "confessed" what his captors wanted him to. Von Below "took them for a ride." (pp. 158f.)
The secret protocol to the Hitler-Stalin-Pact stated that the Baltic countries and other eastern Europeans areas could be annexed by the USSR.	The definition of "spheres of interest" was not considered to be equal to the right to invade and annex other countries, as a German protest note declared on Nov. 3, 1940. (p. 197)
Hitler made a wild dance after Paris surrendered.	This is a forged film footage. (p. 203)
Hitler attacked the peace-loving Soviet Union without provocation.	The German Wehrmacht waged a preventive war against the Red Army, which made preparations to overrun entire continental Europe. (pp. 216-261)

250,000 inmates.” (p. 353)

Of course, Maser’s claim about Auschwitz having been planned as an extermination camp is in sharp contrast even to what the established literature maintains – Auschwitz-Birkenau had been planned as a POW camp and a reservoir for labor. But Maser is perhaps unaware of it, since he does not give any sources, suggesting that he is merely writing from his own geriatric memory. His claims about Treblinka,² Sobibor, Belzec,³ and Majdanek⁴ are just as unfounded. But who cares? After all, aren’t those claims self-evident anyway? But even if a mass murder did occur, that does not prove Maser’s claim that such a mass murder was discussed during the Wannsee conference. The alleged protocol of this conference does not mention mass murder anywhere.

On pages 317f., Maser reproduces both versions of the accompanying letter to the so-called Wannsee Protocol, which was first revealed to be a forgery by Roland Bohlinger and Johannes Peter Ney.⁵ Maser comments as follows:

“A forged document for the Nuremberg trial: Both letters, allegedly written by Reinhard Heydrich to Under Secretary of State Martin Luther on January 25, 1942, have the same text. One of them is a forgery. It must remain open, which purpose this forgery was supposed to serve.”

Maser does not utter a single word about the fact that there are two versions of the so-called Wannsee Protocol as well – one with normal SS characters, the other with rune-shaped SS characters.⁶ Is he unaware of it?

For his claim that the Holocaust was indeed ordered by Hitler – verbally of course, which means: without leaving documentary traces, as Maser insists (pp. 311, 371) – he cites two sources: The statements by Wilhelm Höttl and Adolf Eichmann (p. 306). Only in passing I may point out that Maser himself calls Höttl a braggart 23 pages later (p. 329).⁷

A little later, Maser quotes Eichmann more thoroughly, referring to the interrogations taped while in Israeli custody:

“To the question [...], if the ‘protocol’ compiled by him is accurate, Eichmann answered: ‘The protocol gives the essential points [...]’” (p. 313)

Subsequently, Maser summarizes the essential points of the protocol, during which he emphasizes that it mentions evacuations of the Jews to the east, but not mass murder. In other places as well, Maser asserts repeatedly that in the context of the Final Solution of the Jewish question the words used were always “emigration” or “deportation,” for instance when Hitler talked about it in confidentiality (pp. 310, 312) or when Albert Speer came in touch with this issue while organizing the labor de-

ployment of Jewish forced workers (p. 325).

Let us summarize: Maser claims that there cannot be any doubt that the physical extermination of the Jews was discussed during the Wannsee Conference as an order from Hitler. He calls Eichmann as his witness that there was a verbal order of Hitler. During his interrogation in Israel in 1961, Eichmann confirmed that the protocol properly represents what was discussed during this conference. Yet this protocol does not mention any murder to be committed against the Jews at all. We therefore have to conclude that there was either no discussion of murdering the Jews during the Wannsee conference – which is also claimed by all participants who were interrogated about it after the war – or that the content of the Wannsee Protocol does *not* properly reflect the real content of what was discussed during this conference. Therefore, at least one of the claims made by Eichmann is wrong: Either the protocol does not reflect what was discussed or Hitler did not order the physical extermination of the Jews. Eichmann’s testimony is therefore not reliable.

Maser knows, of course, that German officials like Höttl and Eichmann used to “tune” the truth while in allied captivity in order to avoid or end torture or coercive detention. He describes in detail the case of Hitler’s adjutant Nicolaus von Below (pp. 158f.). But it does not seem to cross Maser’s mind that under such circumstances the testimonies of unreliable witnesses is hardly helpful to illuminate historical facts.

On p. 330, Maser displays considerable naiveté when claiming that the Israeli court had sentenced Adolf “Eichmann to death during a fair trial.” I may point out several facts which make his claim rather unlikely.

Whereas the Israeli authorities conducted investigations against Eichmann over many years with a team of several hundreds experts and the support of all governments and archives of the entire world,⁸ Eichmann and his lawyer Robert Servatius had almost no opportunity to prepare the case for the defense. This massive imbalance between prosecution and defense was similar to those during the immediate post-war trials in Germany. It was no one less than Hannah Arendt who pointed out this massive imbalance and made the comparison with the IMT.⁹

Franz J. Scheidl mentions that Servatius was not allowed to talk to his client in private and that the Israeli authorities refused to give him access to protocols of Eichmann’s interrogation.¹⁰

German witnesses from the side of the “perpetrators” (former members of German authorities) who intended to testify in defense of Eichmann, were threatened with immediate arrest and criminal prosecution when stepping foot on Israeli soil. There were therefore no such wit-

nesses.¹¹

During the rising scandal surrounding the extradition and prosecution of U.S. citizen John Demjanjuk by Israel in the late 1980s and early 1990s, a small Jewish periodical in Germany criticized the show trial character of the Demjanjuk trial, comparing it with the same atmosphere during the Eichmann trial.¹² There can indeed be little doubt about the show trial character of both trials, especially if considering their circumstances – staged in a theater, live transmission of the hearings through radio and TV, turning all Israel into a state of mass hysteria.

In my eyes, an effective defense is impossible under such conditions. If considering the defense strategy of Robert Servatius, it becomes clear that he was neither willing nor able to try to fight the show character of this trial. Dr. Servatius did not even try to conduct his defense remotely similar to any other case, during which the defendant is accused of a capital offense: Not a single witness was cross examined; not a single expert report about the claimed mass murder scenarios, the murder methods, traces of the perpetrators, of their victims, of the murder weapon or of any other traces of the crime were requested or offered. In other words: this was not a trial but a put-up job, but not by means of a conspiracy between prosecution, judges and defense. Rather, the ubiquitous propaganda and the show trial character had a mentally paralyzing effect on all participants.

How is it that in cases of trials against serial killers everybody assumes as a matter of course that the prosecution has to come up with forensic investigations on traces of the crime, of the victim, of the perpetrator and his weapon(s), but that even the most competent defense lawyer – together with the rest of humanity – considers it obvious that an even more severe accusation against a defendant, that is, that he is involved in the murder of six million people, does *not* require such evidence? That was so during the International Military Tribunal and all the other trials immediately after the war, during the Jerusalem trials (Eichmann, Demjanjuk) as well as during all (!) trials against alleged National Socialist crimes held in post-war Germany and in other European nations. Not in a single case did a lawyer, prosecutor, or judge ever come up with the idea of asking for forensic evidence about the biggest crime that defendants were ever accused in the history of mankind. This gigantic accusation of such horrendous crimes is so extremely traumatizing and paralyzing that it seems to block every normal process of thinking and acting.

It is of course also necessary to consider what would have happened to a defense attorney, had he demanded such evidence. According to the current German legal situation, a defense lawyer actually commits a crime if

asking for such evidence, because by so doing he questions the veracity of the claims made by the prosecution, and this amounts to “Holocaust denial.” This activity, however, is a crime in Germany even if committed merely indirectly by a defense lawyer while asking for evidence.¹³ This new interpretation of the law was introduced in Germany after lawyers of revisionists (= “deniers”) had woken up and were trying to do their duty (namely: Hajo Herrmann, Ludwig Bock, Günther Herzogenrath-Amelung, Jürgen Rieger, Herbert Schaller, and others). The outrage that resulted when a defense attorney dared to expose contradictions in the testimonies of “eyewitnesses” during the 1980 Majdanek trial in Düsseldorf, Germany,¹⁴ indicates that challenging the crime itself by asking for physical evidence would probably had rendered any defense impossible, because such a lawyer would have been exposed to the massive hatred of the media, the audience in the court room, and in particular of the prosecution and the judges. I therefore dare to conclude that it is impossible, for mere psychological reasons, to have *any* fair trials against individuals accused of having committed – or having been involved in – National Socialist crimes. This is quite comparable to the medieval witch trials, which for similar psychological reasons could not possibly be fair under any circumstances either.

Even though Maser himself quotes numerous documents mentioning an “evacuation” of Jews, he does not believe Eichmann who claimed during his defense in Jerusalem that he only organized this evacuation. But if what Eichmann organized was indeed merely an evacuation – the circumstances of which were terrible enough for the victims – what is supposed to be wrong with this statement of Eichmann? And which “circumstantial evidence” is Maser talking about, which in his mind “irrefutably” speaks a different language? He does not give us the slightest clue.

To cut a long story short: Maser does not even try to refer to any evidence supporting his thesis regarding the mass murder of the Jews. He does not even quote a single secondary source! I do not know if he, at some point, intended to correct that deficiency by trying to deceive his readers, because that is the impression one must get on page 307, where he tries to create the illusion of such a proof. He reproduces a document (see illustration) and adds the following caption:

“Hitler’s order (‘Top Secret!’) of December 1942 to Himmler, after coordination with him and the French Minister President Pierre Laval (1883-1945), who had visited Hitler on December 18, 1942, in East Prussia, to ‘deport’ and exterminate 600,000 to 700,000 French Jews.”

But in the document he reproduces, not a single word mentions extermination, not even if one applies the infamous “code language.”

In other words: The result of his research is already predetermined for Werner Maser: Hitler has ordered the killing of Jews, and it was thusly executed. That there is no evidence for either the order or the execution of it does not bother him.

Maser touches upon the role of Albert Speer during the Third Reich and criticizes Speer’s autobiography as an attempt at whitewashing himself (pp. 320-325). Maser is correct, as far as Speer’s attempts are concerned to suggest for posterity that he had no knowledge at all of the bad treatment of the Jews deployed as forced laborers in the construction projects supervised by him. A multitude of documents with Speer’s signature, however, proves that he knew very well what was done to the Jews. But Maser clearly overstretches his criticism when claiming that Speer had any knowledge of the Holocaust. The documents quoted only prove that Speer knew about forced deportations to the east and that those Jews were deployed at will as slave workers. After all, it was Speer

himself who organized these construction projects. But Maser is insincere when trying to construct knowledge of mass extermination from these facts.

After producing so much hot air about the Holocaust, Maser makes some very interesting points from p. 332 onward:

“Although [...] the extermination of the Jews is considered to be one of the best researched aspects of contemporary history [...], yet this is not the case. [...] Entire territories are still terra incognita, not only, [...] but also because [...] German historians shy away from addressing these horrors and to dig up details, which do not agree with depictions multiplied for years.” (S. 332).

Remember what German historian Prof. Hellmut Diwald wrote back in 1979 in the first edition of his book *Geschichte der Deutschen* (History of the Germans):¹⁵

“What really happened [under the header ‘Final Solution’] during the following years [after 1940], is still unclear in central issues despite all the literature.”

The outrage of the “politically correct” mob following this statement has been thoroughly documented by Dr. Armin Mohler and Prof. Robert Hepp.¹⁶ The German publisher of Diwald’s book withdrew the book from the market and without asking the author for permission replaced this sentence with a plethora of politically correct statements about the incomprehensible horrors of the Holocaust devoid of any factual content. Now Maser commits a similar sin, but in contrast to Prof. Diwald, he supports his thesis with evidence. Will that help him against the mob? We will see...

After this spicy introduction, Maser discusses the questionable basis for the victim count of the Holocaust: he juxtaposes the 26 million victims claimed by the Swiss newspaper *Berner Tagwacht* on August 24, 1945, to the 1.5 million victims claimed by another Swiss newspaper, the *Baseler Nachrichten* of June 13, 1946 – two classic sources often quoted by revisionists (p. 333). He then confuses the *total* Holocaust victim number of six million spread by soviet propagandist Ilya Ehrenburg several months before the end of the war¹⁷ with the four million victims of the Auschwitz camp as claimed by the Soviets at the IMT. In connection with the official reduction of the Auschwitz death toll from four million to 1.5 million, Maser quotes the Polish journalist Ernest Skalski:

“I admit that one has to hide the truth sometimes – that is, one has to lie, sometimes even for honorable motives, for example due to compassion or sensitivity. [...] Even if the truth is not always the good thing, the lie is more often the evil thing. [...]” (p. 334)

Somehow I cannot get rid of the impression that

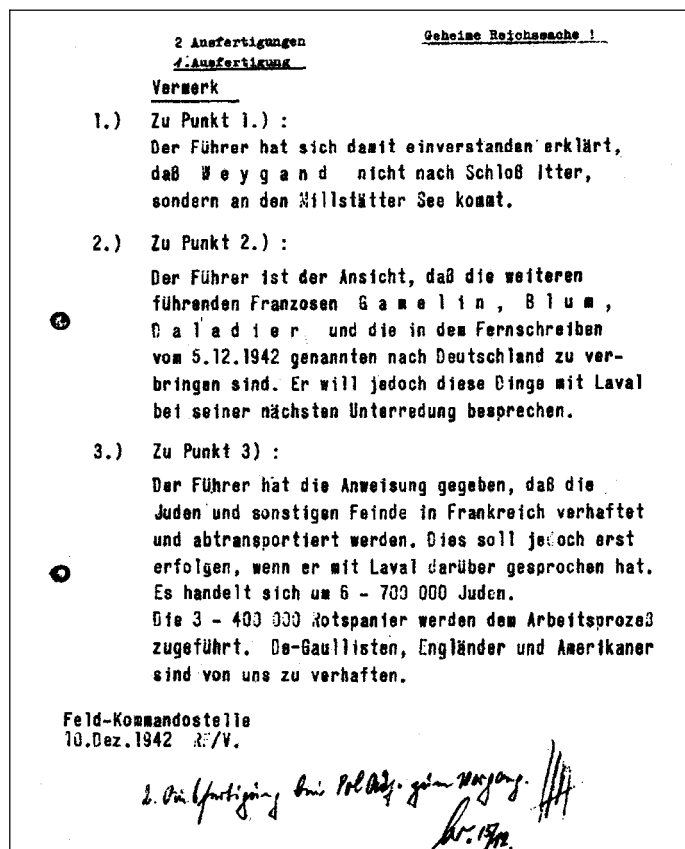


Illustration 1: Plan to deport French Jews after foreign Jews have already been deported from occupied France. This project was never realized. Werner Maser claims wrongly that Hitler had ordered the extermination of these Jews.

Werner Maser has read my Book *Lectures on the Holocaust*, in which I quoted Skalski exactly in that way.¹⁸

Next Maser quotes Yehudah Bauer, professor at the Hebrew University in Jerusalem, as well as Léon Poliakov, Gerald Reitlinger, and Raul Hilberg, each of them giving different numbers for the total victim count of the Holocaust. His line of argument and the sources he quotes follow a pattern well known to revisionists, even if the way he tries to connect the dots indicates that Maser does not fully master this topic.¹⁹ And indeed: In lack of a “better” source he quotes my German revisionist journal *Vierteljahreshefte für freie Geschichtsforschung*, the German sister magazine of *The Revisionist*, for the first time in his footnote 73 on p. 334! Of course by making some denigrating remarks:

“Although this journal is obviously an obscure organ of right-wing radical contemporaries, the documents reproduced in it doubtlessly have documentary value. This journal is quoted in this book only where this is clearly the case.”

In other words: Maser claims that some of the documents I reproduce in my journals may not have documentary value, i.e., they are suspected to be forgeries. This implicit suspicion of forgery is of course completely unfounded and amounts to defamation.²⁰ Subsequently Maser quotes only those documents and contributions from my journal which support his thesis. Ignoring evidence and arguments that run contrary to one’s thesis is what he seems to call scholarly behavior. But at least Werner Maser is reading revisionist journals and cannot help but quote them at least once in a while. That is at least a start!

In the introduction to his new book on pp. 25f., Maser clearly indicates that his knowledge of Revisionism is not very deep, because he make a series of embarrassing mistakes:

- Paul Rassinier was a teacher (primarily for geography), not professor.
- Rassinier never claimed anywhere that the “thesis of six million Jews” was “invented by world Jewry,” per Maser. And such a claim was also never “elevated to a proven fact” by any other revisionist. Maser is in “good” company with this false claim. Michael Shermer and Alex Grobman made a similar faulty claim in their book *Denying History* (2000, p. 106), but that does not make it true. This raises the suspicion that Maser has not read Rassinier’s books.
- Maser misquotes revisionist literature:
 1. Emil Aretz is given as the author of the brochure *Die Auschwitz-Lüge* (The Auschwitz Lie), when in fact it was written by Thies Christophersen. Aretz was the author of the book *Hexeneinmaleins einer Lüge* (The Witchcraft Tables of a Lie).²¹
 2. As the title of Prof. Dr. Arthur R. Butz’ book he gives *The Hoax of the Century*, omitting the *Twentieth*.

– Maser writes erroneously that Fred Leuchter and I had claimed that the “rock samples of Auschwitz analyzed by us did not contain any compounds of prussic acid (cyanide compounds).” It would be correct if Maser had written that the “wall samples of the (alleged) gas chambers of Auschwitz did not contain any significant compounds of prussic acid (cyanide compounds).” Maser gives no reference to either the Leuchter Report or to my expert report.²²

On his pages 335f., Maser positively mentions a paper authored by German journalist Fritjof Meyer, in which he reduced the Auschwitz death toll down to half a million and in which he decommissioned the Auschwitz crematories as locations of mass extermination.²³ Maser attacks polemic critics of Meyer’s work, written by German journalist Sven Felix Kellerhoff and former German left-wing terrorist turned right-wing radical Horst Mahler, who had the chutzpah to file a criminal complaint against Meyer for Holocaust denial (which was, of course, ignored). It seems, though, that Maser’s knowledge of the topic is not deep enough to enable him to get involved in the factual debate around Meyer’s thesis.²⁴

On p. 336, Maser briefly mentions the microwave delousing facility installed in Auschwitz, but wrongly places its location in the so-called “Central Sauna” in Birkenau (BW 32). As a matter of fact, this device was installed in BW 160, the new reception building at the Auschwitz main camp.²⁵

On the same page, Maser refers to an alleged inspection of a homicidal gassing by Himmlers in Auschwitz in summer of 1942 – without reference. However, using numerous documents, Carlo Mattogno has exposed this myth to be unfounded.²⁶

On page 339, Maser’s own revisionism gets some momentum:

“Stalin’s four million dogma initiated the creating of entire libraries, whose authors were primarily concerned to support this guideline of Stalin and not only to prove it with ‘source references,’ but to even correct it following Ilya Ehrenburg’s fantasy figure [...]. Neither he nor other chroniclers understood that Stalin’s only concern was to prevent by means of his own exaggerations and artificial criteria that he and his responsible functionaries would be exposed as criminals against humanity in front of the world. [...] For many of them it did not matter that Stalin had untruthfully depicted those two million Jews, which could not return home from the USSR after the war because they had lost their lives there, as victims of the NS regime.” (emphasis added)

"On Hitler's 53rd birthday, April 20, 1942, German counter intelligence reported from Krakow that the Polish underground movement had printed thousands of posters similar to the format and style of the German 'announcements,' which state that the General Government has ordered as 'announcement no. 35' 'an ... excursion of a committee of all ethnic groups living in Poland to Auschwitz' to be organized. 'The excursion shall investigate,' so the ironic-dreadful text presumably originating from the infamous lying 'poison kitchen' of Sefton Delmers and Ellic Howes, which followed the first German public reports about 3,000 Polish victims exhumed from mass graves in Katyn, 'how, in comparison to the methods used by the bolshevists, humanitarian the means are which are used for the mass extermination of the Polish people. German science performed a miracle for European culture; instead of brutal massacres against troublesome rabble, one can see the gas and steam chambers, electric plates, asf., with which thousands of Poles are delivered most rapidly from life to death, and in a way which will be to the honor of the entire German nation. It suffices to indicate that the crematorium alone can finish up 3,000 corpses a day.'" (S. 341, emphasis added)

In footnote 103 he explains:

"In a personal interview with me Ellic Howe stated on June 12, 1967, that he could no longer remember exactly who had written that text."

As explosive as Maser's statement seems, he probably made a mistake with the year, because the mass graves of Katyn were discovered only at the end of March 1943 and subsequently used by the German propaganda. But let's hear more of what Maser has to say:

"In May or June of 1942, the underground movement in Auschwitz succeeded for the first time to send a report to London, in which a reference to 'gassings in gas chambers' during 'recent times' can be found. On August 25, 1942, the British Secret Service was informed by these Poles that sick people had been gassed; on August 29 that the SS had erected two 'chambers specifically built for that purpose,' in which 1,200 inmates would fit; and that until August of 1942 300,000 had already been killed, which the Brits accepted without a word as well, even though everybody could see that this was a fantasy figure that had nothing to do with reality. But not even the report of the camp partisans of October 10, 1942, which stated that only 30,000 male and 150 (yet probably 15,000) female Jews had been deported to the Auschwitz concentration camp, of which 10,000 had been murdered, led to any corrections.

For the British Secret Service, the decisive reason for covering up these propaganda lies was that they had to make an effort to oppose the German propaganda, which was supported by authentic facts, in spite of the fact that the British knew about the Katyn crimes of the Red Army and Stalin's mendacious disinformation measures. But not only the British ignored their knowledge in favor of Stalin; the Americans did the very same thing. Thus, the U.S. Office of War Information in London decided to 'blow up the crimes of the Germans in Poland and other occupied countries.'

The boundless exaggerations of the enemy propaganda – not just that of the Soviets – about Auschwitz and the concentration camp Birkenau, which was erected later, were based on the data and news of secret reports of the communist Auschwitz inmates, who sent their version of the events in the camp – by radio transmitters – via Krakow to London. 'I believe it is no exaggeration if I say,' explained the former communist functionary Bruno Baum in 1949, 'that the most part of Auschwitz propaganda, which was spread around the world during that time, had been written by ourselves in the camp.' That these propaganda versions, which were intended to attract attention, were exaggerated, was even admitted by Victor Cavendish-Bentinck, the president of the Allied 'Joint Intelligence Committees' in August of 1943, when he explained that statements from Polish and Jewish sources about gassings were invented and comparable to the propaganda of Germany's enemies during the First World War, where Germans were accused to have produced soap from the fat of corpses. 'I think', he admitted, 'that we weaken our case against the Germans by publicly giving credence to atrocity stories for which we have no evidence ... As regards putting Poles to death in gas chambers, I do not believe that there is any evidence that this has been done.'

If the British had published what their Secret Service knew since summer of 1941 and what he was able to learn in the following time, they would have contributed to revealing certain aspects of the extermination of Jews, but at the same time they would have back-stabbed their ally USSR, who tried hard to stabilize her propaganda lie about the killings of Katyn, which had been personally ordered by Stalin on March 5, 1940, by inventing further untrue propaganda versions and by depicting the crime committed by Soviet forces as a crime of the German Wehrmacht. Furthermore, the British would also have been forced to assume responsibility for publicly spreading Soviet forgeries of history as authentic information. On March 23, 1943, for instance, 37 days after the open-

ing of the Katyn mass graves by the Wehrmacht together with Polish helpers had started – in the first mass grave the remains of 3,000 murdered Poles were exhumed – the radio station ‘Swiet’, run by the British Secret Service and broadcasting in the Polish language, published the invented claim, meant as counter propaganda, of their eastern agent Stefan Karbonski, according to which the Germans would burn some 3,000 people every day in the crematory of Auschwitz, ‘mainly Jews.’ On April 15, 1943, ‘Pravda’ tried energetically to thwart the figure 3,000, which had also been published by the German broadcasting service on April 13, 1943, in the context of the first exhumed Polish victims of mass murder. ‘Pravda’ attempted to blame the Germans for the crime of Kaytn.

The morgue of the concentration camp Auschwitz had a area of 210 square meters, which was known to the British Secret Service due to reports smuggled out of the camp by the Stalinist underground movement inside the camp. Considering the horrible situation, in which the authors of these reports found themselves, their reports cannot be considered historically accurate. The British knew therefore that it was impossible to put 14 persons onto one square meter. But they silently put up with this version.” (pp. 342f., emphases added)

And now some samples of what Maser has to say about some of the better known Auschwitz witnesses:

“[...] the information given by Wetzler and Vrba were compilations of statements by other inmates; because they themselves had never either witnessed a gassing or seen a gas chamber. What they conferred, they had been told in Auschwitz for example by their communist comrade Filip Müller. [...] What they [the Allies] learned from Wetzler and Vrba were descriptions from ‘hearsay’ [...]. Additionally, neither of these two reporters could be described as reliable couriers. Vrba evidently tended to exaggerations, and Wetzler [...] turned out to be a would-be poet [...]” (p. 344)

To this, Maser adds a quick criticism of the claims made by Wetzler/Vrba. Maser does not only accuse both of inaccuracies, but also of boundless exaggerations, which “was also done by the Auschwitz ‘supplier of facts’ Filip Müller,” whose 1979 book²⁷ Maser, with reference to Jean-Claude Pressac,²⁸ considers to be a “novel based on a true story” (p. 345). With at least one of his “facts,” however, Müller proves himself a liar, which I want to explain to Prof. Maser so he can better understand the scope and scale of the lies of this witness:²⁹

“The two pits that had been excavated had a length of 40 to 50 meters, were roughly 8 meters wide and 2

meters deep. But the large extermination site was far from finished. After the rough work had been done, the details thought out by Moll were to be implemented, which revealed an extermination fantasy of horrifying inventiveness.

Together with his assistant Eckart, the killer engineer climbed down into a pit and marked a strip some 25 to 30 centimeters wide onto the bottom, running along the length of the pit. By taking out the soil, a canal was to be made with a slight slope from the middle to both ends, so that the fat of the corpses burning in the pit could flow into two collecting containers excavated at the end of the canal at the both sides.”

And later:³⁰

“Because the heap of corpses collapsed more and more and would not get any air from outside, we stokers had to constantly pour oil, methanol, and human fat onto the burning mass in the pit. The fat had accumulated in abundance in the two collecting containers at the head ends of the pit, where it was boiling. Using a long iron pole that was bent like a walking stick at the lower end, the simmering fat was scooped out with buckets, which we grabbed with thick gloves. When the fat was poured into the pit at all possible places, huge flames shot up with intense hissing and crackling.”

Yet fat does not boil. It decomposes and automatically bursts into flames at high temperatures. It is therefore impossible that fat can accumulate within a fire, because in the presence of embers or flames, it catches fire when heated above 184°C (363°F). It follows from this that fat flowing out of corpses, which are lying in a fire, would automatically burn (compare the grease dripping onto the embers of a barbecue grill).

But back to Maser’s witness critique:

“The ‘witnesses’ Wetzler and Vrba were not the only ones who told their stories in order to achieve the use of military force to liberate the inmates. [...] In order to achieve this, propaganda versions, lies and forgeries were justifiable in his eyes and in the eyes of Vrba.” (p. 346, emphasis added)

Miklos Nyiszli is ripped apart in Maser’s footnote 145:

“Nyiszli [...] lied excessively [...] in his book that appeared in 1947 in communist Romania.” (p. 348, emphasis added)

As a reason why the crown witnesses of the gas chamber murder lied, exaggerated, and forged so excessively, Maser states:

“The witnesses reporting about the murder with gas in the Auschwitz crematoria I and II, the in-

mates Henryk Tauber and the physicians Charles Sigismund Bendel and Miklos Nyiszli, did not do that under the circumstances of a state under the rule of law, but under the psychological and physical pressure of their interrogators." (pp. 348f.)

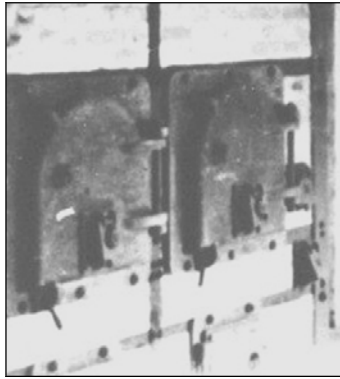
Maser does not say more about Henryk Tauber, a witness who, according to Maser, had seen more than Vrba and Wetzler "while being a stoker at the Auschwitz crematorium I." But similar to Müller – and similarly ignored by Maser – Tauber as well reported about a³¹

"pit close to the crematorium, which was full of boiling human fat. At that time, corpses were being burned in open pits, from which the fat flowed in a separate reservoir that had be dug into the ground. This fat was poured over the corpses in order to accelerate the incineration."

Tauber reaches another climax of his invented tales when describing his activity as a stoker in crematorium II.³¹

"When cremating these corpses, we used coke only to ignite the fire, because fat corpses burned by themselves, because their body fat burned. Occasionally, if we were short of coke, we put straw and wood into the ash container underneath the muffle, and once the fat of the corpses had caught fire, the other corpses started to burn by themselves. [...] We generally burned four to five corpses at once in one muffle, but often we put more corpses into the oven. One could put eight Muselmen [emaciated corpses] at once into it. Such a large number of corpses were burned at once without the knowledge of the head of the crematorium, if air raid alarm was given; the especially large flames shooting out of the chimneys were meant to attract the attention of the pilots. We believed that this way we could give our fate a push."

As early as 1993 I explained why this description is technically absurd for various reasons:³⁴ a large part of the corpses consists of water, which is why enormous amounts of energy is required to cremate them within a short period of time in a crematorium oven. A brief call at a crematorium would suffice to find out that corpses do not burn by themselves. It is not necessary to consult expert literature for this.³⁵ However, only the consultation of original construction plans of the Auschwitz crematory ovens reveals that it would have been impossible to put four, five, or even eight corpses into one muffle at a time,



III. 2: Oven doors of crematorium II in Birkenau.³²



III. 3: Same doors – with humans around to compare sizes – at the crematorium in Buchenwald.³³

because the oven doors were constructed for introducing only one corpse without coffin at a time. The doors were only 60 cm wide, and above the roles upon which the corpse stretcher was placed, the doors measured only 50 cm, the upper 30 cm being part of a circular arch (see illustration 2f.). It is also impossible that flames shoot out of crematory chimneys³⁶ or that one could start cremations in the Auschwitz ovens by lighting a fire in the ash container underneath the muffle. This would have reversed the flow of the oven gas: fresh air would have been drawn from the chimney, and the hot exhaust gasses would have been pushed into the oven room.³⁷ So compared to the other liars, what exactly is more credible about Tauber's statement?

Even though Maser concedes that it was not always the free decision of the inmates to tell their lies and exaggerations, but that they did so "under the psychological and physical pressure of their interrogators" – what are we supposed to consider as "physical pressure"? – he refuses to acknowledge the same kind of circumstances when witnesses from the SS were interrogated.

For instance, he mentions that during his Krakow trial former Auschwitz camp commander Rudolf Höß recanted his affidavit introduced at the Nuremberg trial, but Maser does not mention at all that Höß was tortured by his British captors to make him sign an affidavit he could not even read. The veracity of this "third degree" interrogation is today generally acknowledged.³⁸ Maser also omits that Höß reported during his custody in Poland about very rough treatments he received from his Polish prison guards.³⁹

In the same sentence about Henryk Tauber, who had allegedly "seen more," Maser also refers to SS-Hauptsturmführer Hans Aumeier as a reliable witness for the gas chambers. Aumeier was commander of the Auschwitz main camp from February 16, 1942, until August 15, 1943. He was captured by the British on June 11, 1945, in Norway. During his first interrogation he still naively claimed to have no knowledge about homicidal gassings, but after Aumeier had been interrogated again and was ordered to give exact answers about the how and how many of such gassings as well as about his own responsibility for them – he was no longer given the choice to argue that it did not happen or that he did not know – his British captors could announce success:⁴⁰

"The interrogator is satisfied that the major part of

the material of this report is in conformity with the truth as far as the facts are concerned, but the personal reactions of Aumeier and his way of thinking may change a bit when his fate gets worse." (emphasis added)

Thus, the "truth" had already been "established" beforehand by the British in summer of 1945, because they had been "enlightened" about it by the Soviets. And the British were confident that they would be able to completely break Aumeier's already weakening resistance.

Did Aumeier therefore make his confessions "very obviously without force," as Maser proclaims, so that his testimony "does not allow for doubts about the gassings"? (p. 347) But already the content of Aumeier's testimony as quoted by Maser reveals a different story:

"According to my memory", he confessed – very obviously without force, 'it was in the month of November or December 1942 when the first gassing of some 50-80 Jews inmates was conducted. [...]

We were all quite scared and excited, but he [the camp commander] continued to say to us that the entire affair would be a top secret matter and that due to our oath we could be punished with death by the RFSS [Himmler] if we talked about these events. We also had ... to sign a declaration, which was stored at the L.K. [camp commander...]

In the meantime, two empty houses close to the burial sites were equipped with gas chambers by the construction office. One house had two, the other four chambers. The houses were called Bunker I and II. Each chamber could hold roughly 50 to 150 people. End of January <1943> or in February, the first gasings were performed there.'" (pp. 347f.)

Historically seen, Aumeier's testimony doesn't make any sense, because he massively contradicts other statements: His chronology of the alleged events of mass murder are in crass contradiction to the version, which is considered to be "true" by the established Holocaust historiography and which was compiled by calculating a statistical average of many contradicting witness statements. According to this, the first gassing is supposed to have happened in fall or winter of 1941 in the arrest bunker 11.⁴¹ The bunkers in Birkenau are not supposed to have gone into operation during January/February 1943, but in spring or summer of 1942.⁴⁰ The number of chambers and their maximum load is also not in agreement with what we are told today to be "true." Even Aumeier's claim that the SS men had to sign a declaration under threat of death penalty is not in conformity with what various German courts have determined after the war: There was neither ever a threat nor even a putative threat, because no SS man was ever forced to do what they are claimed to have

done, and there is also no evidence that they ever had to sign any document of secrecy.

But why did Aumeier make up these bold lies in his second testimony, if he did not tell such lies during his first interrogation? The answer is easy regarding the false dates he gives: He moved the gassing stories to a time frame, during which he was present at Auschwitz (spring 1942 to summer 1943), because this was the only way that enabled him to confess the things his captors demanded him to confess.

Considering all this, who can seriously believe that Aumeier made his statements without force?

As his last sentence in his chapter about the Holocaust, Maser writes this summarizing sentence:

"And not rarely the contradictions [of the official Holocaust version] were striking indeed. (p. 350)

It seems that Prof. Maser has scratched only the surface of these contradictions.

Gas Chambers in the Reich Proper

Maser's chapter following his elaborations on the Holocaust with the title "Controversial: Gas Chambers for Mass Extermination on German Soil" is probably the best chapter in Maser's book, seen from a revisionist viewpoint. In it, he not only summarizes this controversy raging now for some 45 years, for which he — horrible dictu — quotes my German journal *Vierteljahreshefte für freie Geschichtsforschung* two more times.⁴²

Maser also adds new aspects to this discussion. For example, he discusses the case of the alleged gas chamber in the Sachsenhausen camp in detail, during which he also quotes the witness testimonies of Fritz Dörbeck and Gerhart Schirmer. Both witnesses were German soldiers who had been incarcerated as POWs in the Sachsenhausen camp by the Soviets after the war. In separate sworn affidavits, Dörbeck and Schirmer had testified that they were ordered by the Soviets to build a gas chamber in that camp after the war for propaganda purposes, so that the gruesome device could be shown to visitors. Maser concludes:

"That the Soviets ordered the erection of the gas chamber [in the Sachsenhausen camp] in fall of 1945 was a result of the boundlessly exaggerated claims by the Soviet prosecutors during the Nuremberg trials about the number of victims murdered in the camps. The Nuremberg trials had just ended at that time,^[43] and the Soviet death toll figures were going around the globe and were discussed widely. Right after occupying the Sachsenhausen camp, the Soviets had forced a captured SS officer to state during a 'documentary film' that a gas chamber existed in the camp. But what he had to shown and label a gas chamber

under massive threats had nothing to do with a gas chamber." (p. 358)

Maser also deals with the gas chamber lie of the Buchenwald camp and discusses the problem of the skin of deceased or murdered inmates of that camp allegedly used for producing a wide array of items (lamp shades, gloves, purses, etc.), without offering these things as "indubitable truth."

The only alleged homicidal gas chamber in a former National Socialist camp on German soil that is still completely intact, however, the one in the former Dachau camp, is ignored by Maser, even though the background of this facility is the best documented of all, including a forensic examination of the place.⁴⁴ But perhaps even Prof. Maser is still one of those historians, whom Prof. Robert Faurisson once called "paper historians."

Conclusion

With *Fälschung, Dichtung und Wahrheit über Hitler und Stalin* Maser has presented his most revisionist book ever. Although it hardly contains any new research results, the many summaries of various older studies are well worth reading. If dealing with the Holocaust, it becomes quickly apparent that Maser is not an expert in that field, as he commits many mistakes that could easily have been avoided. Even though he generally adheres to the traditional view on the Holocaust, his statements are so riddled with revisionist arguments that the book deserves to be called sensational. After all, it was written by nobody else but the world's foremost expert on Hitler.

Several years ago, Maser stated in a private circle to a mutual friend of ours⁴⁵ that as a historian in Germany he could not say and write what he should say and write when considering the evidence, because this would jeopardize his career or even get him in conflict with the law. He even expressed shame over the fact that he would cowardly avoid the issues and tell half lies rather than the entire truth.

His new book indicates that he gained a little more courage after he retired, because he has no career to lose anymore. Another reason may be the paper published recently by Fritjof Meyer, behind whose anti-fascist back Maser can comfortably hide. Let us hope that Maser's courage will grow steadily.

Notes

¹ Cf. for this Michael Gärtner, "Deutsche Geschichtsschreibung," *Vierteljahreshefte für freie Geschichtsforschung* 3(4) (1999), pp. 455-458.

² Cf. C. Mattogno, Jürgen Graf, *Treblinka*, Theses & Dissertations Press, Chicago 2004.

³ Cf. C. Mattogno, *Belzec*, Theses & Dissertations Press, Chicago

2004.

⁴ Cf. C. Mattogno, Jürgen Graf, *Concentration Camp Majdanek*, 2nd ed., Theses & Dissertations Press, Chicago 2004.

⁵ R. Böhlinger, J. P. Ney, *Gutachten zur Frage der Echtheit des sogenannten Wannsee-Protokolls und der dazugehörigen Schriftstücke*, Deutscher Rechts- und Lebensschutz-Verband (ed.), Verlag für ganzheitliche Forschung und Kultur, Viöl 1992; cf. also Roland Böhlinger (ed.), *Die Stellungnahme der Leitung der Gedenkstätte Haus der Wannsee-Konferenz zu dem von Böhlinger und Ney verfaßten Gutachten zur Frage der Echtheit des sogenannten Wannsee-Protokolls und der dazugehörigen Schriftstücke*, Verlag für ganzheitliche Forschung, Viöl 1995. Both documents are online at www.vho.org/D/Wannsee

⁶ H. Wahls, *Zur Authentizität des "Wannsee-Protokolls"*, Veröffentlichungen der Zeitgeschichtlichen Forschungsstelle Ingolstadt, Band 10, Ingolstadt 1987.

⁷ See also my review of Höttl's autobiography: "Wilhelm Höttl – ein zeitgeschichtlich dilettantischer Zeitzeuge", *Vierteljahreshefte für freie Geschichtsforschung*, 1(2) (1997), pp. 116f.

⁸ Adalbert Rückerl, Germany's foremost "Nazi-Hunter", regarding all trials against NS crimes, *NS-Verbrechen vor Gericht*, C.F. Müller, Heidelberg, 2nd ed., 1984, pp. 242f., 262f.

⁹ H. Arendt, *Eichmann in Jerusalem*, Reclam-Verlag, Leipzig 1990, pp. 352f.

¹⁰ Franz J. Scheidl, *Geschichte der Verfemung Deutschlands*, Selbstverlag, Vienna 1968, vol. 4, pp. 239f.

¹¹ Rudolf Servatius, *Verteidigung Adolf Eichmann*, Harrach, Bad Kreuznach 1961, p. 64.

¹² Abraham Melzer, "Ivan der Schreckliche oder John Demjanjuk, Justizirrtum? Justizskandal!", *Semitimes*, special edition March 1992. Shortly after having published this controversial issue, this periodical was forced out of business.

¹³ Attorney at law Jürgen Rieger was sentenced in 2002 for inciting the masses because during a trial in 1996 against a "denier" he had filed a motion to hear me as an expert witness for the fact that the defendant's claims about Auschwitz are correct; *Bundesgerichtshof*, ref. 5 StR 485/01, *Neue Juristische Wochenschrift* 2002, p. 2115, *Neue Strafrechts-Zeitung* 2002, p. 539.

¹⁴ Heiner Lichtenstein, *Im Namen des Volkes?*, Bund, Cologne 1984, pp. 70f., 89, 97f. regarding attorney at law Ludwig Bock, who in 1999 was sentenced in a similar case for filing a motion to introduce exonerating evidence, cf. Rudi Zornig, "Rechtsanwalt wegen Stellung von Beweisantrag verurteilt", *Vierteljahreshefte für freie Geschichtsforschung* 3(2) (1999), pp. 208f.

¹⁵ Hellmut Diwald, *Geschichte der Deutschen*, 1st ed., Propyläen, Frankfurt-Berlin-Vienna, 1978, p. 165.

¹⁶ In: Rolf-Josef Eibicht (ed.), *Hellmut Diwald. Sein Vermächtnis für Deutschland. Sein Mut zur Geschichte*, Hohenrain-Verlag, Tübingen 1994, pp. 110-147.

¹⁷ With reference to *Soviet War News*, Dec. 22, 1944, see the reproduction in Joachim Hoffmann, *Stalin's War of Extermination 1941-1945*, Theses & Dissertations Press, Capshaw, AL, 2001, pp. 402-405.

¹⁸ First German edition: Ernst Gauss, *Vorlesungen über Zeitgeschichte*, Grabert, Tübingen 1993, p. 26.

¹⁹ See for instance the great compilation of claimed victim numbers by Robert Faurisson, "How many Death at Auschwitz?", *TR*, 1(1) (2003), pp. 17-32.

²⁰ Following a similarly derogatory style, Maser puts quotation marks around the word "expert" when referring to Fred Leuchter's and my appearances as expert witnesses in courts of law, even though I had been properly summoned by the defense in each of these cases

and had filed a copy of my expert report in the court files. In the same way Maser treats the word "scientific" when using it in the context of our works, pp. 26, 353.

²¹ 1st ed.: von Bebenburg, Pähl 1970, 3rd ed.: Verlag Hohe Warte, Pähl 1973.

²² In a footnote Maser falsely writes, again without a source:

"Germar Rudolf was fired without notice after he had sent some 1,000 'expert reports' [...] and after he had stated to be a 'scientist of the Max Planck Institute' on a letter head of the institute, [...]"

As a matter of fact, my employment contract had been annulled in mutual agreement. It was Otto-Ernst Remer, a defendant on whose behalf I had compiled my expert report, and his coworkers who sent some 1,500 copies of my expert report without any contribution of mine. I also never stated to be a 'scientist of the Max Planck Institute,' and certainly not on a letter head of this institute. Remer's defense lawyer Dr. Schaller claimed that I was a scientist of that Institute. He did that against my wishes during his final plea during the trial against Remer for inciting the people ("Holocaust Denial"). I had appeared at this trial as an expert witness on the initiative of the defense. Dr. Schaller's words were quoted in a report about that trial, which was added as an appendix to a version of my expert report, which Remer had distributed. This text was added to my report without my knowledge and without my consent: "There sits the technical expert and he must not say a word. A scientist from the Max Planck Institute is turned away! And the General should go to prison? You will be responsible for that?" (E. Haller, "Justiz in Deutschland 1992: 'Todesurteil für General Remer'", as an appendix in: Germar Rudolf, *Gutachten über die Bildung und Nachweisbarkeit von Cyanidverbindungen in den 'Gaskammern' von Auschwitz*, Manuskript, Stuttgart 1992, pp. 116-120; reprinted in G. Rudolf, *The Rudolf Report*, Theses & Dissertations Press, Chicago 2003, pp. 352-369, here p. 367.

(www.vho.org/GB/Books/cq/remer.html.) The use of letter heads of my then employer for private correspondence as well as Dr. Schaller's mentioning of my employer in this trial was relevant for the termination of my employment contract only because both events created a link between my private activity as an expert witness and my employer. The pressure exerted upon my employer by the media and by Jewish lobby groups as a result of this was the reason why the contract, which was to end three months later anyway, was terminated prematurely in mutual agreement.

²³ Maser mentions a manuscript by Meyer, with which the latter claims to have proven mass gassings in the so-called "Bunkers" of Auschwitz-Birkenau, p. 336, fn 82. Cf. for this Carlo Mattogno, *The Bunkers of Auschwitz. Reality and Propaganda*, Theses & Dissertations Press, Chicago 2004.

²⁴ Maser does not mention a single one of the many critiques written in response to Meyer. Cf. e.g. Carlo Mattogno, "Auschwitz. Fritjof Meyer's New Revisions", *TR* 1(1) (2003), pp. 30-37; Mattogno, "On the Piper-Meyer-Controversy: Soviet Propaganda vs. Pseudo-Revisionism", *TR*, 2(2) (2004), pp. 131-139.

²⁵ Hans-Jürgen Nowak, "Kurzwellen-Entlausungsanlagen in Auschwitz. Revolutionäre Entlausungstechnik als Lebensretter im Konzentrationslager", *Vierteljahreshefte für freie Geschichtsforschung* 2(2) (1998), S. 87-106; Hans Lamker, "Die Kurzwellen-Entlausungsanlagen in Auschwitz, Teil 2", *Vierteljahreshefte für freie Geschichtsforschung* 2(4) (1998), S. 261-273.

²⁶ Carlo Mattogno, *Special Treatment in Auschwitz*, Theses & Dissertations Press, Chicago 2004, here in particular the chapter "The Himmler Visit to Auschwitz" starting on p. 17.

²⁷ Filip Müller, *Sonderbehandlung. Drei Jahre in den Krematorien*

und Gaskammern von Auschwitz, Verlag Steinhausen, Munich 1979; Carlo Mattogno has shown that Filip Müller's book is a plagiarize of the story told by Miklos Nyiszli: *Auschwitz: un caso di plagio*, Edizioni La Sfinza, Parma 1986.

²⁸ In Maser's footnote 125, acc. to J.-C. Pressac, *Auschwitz: Technique and operation of the gas chambers*, The Beate Klarsfeld Foundation, New York 1989, p. 181

²⁹ Filip Müller, op. cit. (note 27), pp. 207f.

³⁰ Ibid., p. 217.

³¹ Appendix 18, Vol. XI, Höss Trial, acc. to J.-C. Pressac, op. cit. (note 28), p. 489.

³² APMO, Neg. Nr. 291, section.

³³ US Army Audio-Visual Agency, SC 263997, section.

³⁴ Ernst Gauss, op. cit. (note 18), pp. 283f.

³⁵ Which do exists, of course, which was even called "valuable" by German leftist historian Fritjof Meyer in his article in *Osteuropa* (see note 24): C. Mattogno, F. Deana, "The Crematoria Ovens of Auschwitz and Birkenau," in: G. Rudolf (ed.), *Dissecting the Holocaust*, 2nd ed., Theses & Dissertations Press, Chicago 2003, pp. 373-412.

³⁶ See C. Mattogno's study "Flames and Smoke from the Chimneys of Crematoria", *TR* 2(1) (2004), pp. 73-78.

³⁷ Detailed cross sections of the Auschwitz crematory ovens can be found in Pressac, op. cit. (note 31).

³⁸ Robert Faurisson, "How the British obtained the confessions of Rudolf Hoess," *Journal of Historical Review*, 7(4) (1986), pp. 389 ff.; cf. D. Irving, *Nuremberg. The Last Battle*, Focal Point, London 1996, pp. 241-246.

³⁹ R. Höß, in: M. Broszat (ed.), *Kommandant in Auschwitz*, Deutsche Verlags-Anstalt, Stuttgart 1958.

⁴⁰ See for this C. Mattogno, *The Bunkers of Auschwitz*, Theses & Dissertations Press, Chicago 2004, pp. 133-136.

⁴¹ Cf. C. Mattogno, *Auschwitz: The First Gassing*, Theses & Dissertations Press, Chicago, in preparation.

⁴² With reference to Reinhold Schwertfeger, "Gab es Gaskammern im Altreich?", *Vierteljahreshefte für freie Geschichtsforschung* 5(4) (2001), pp. 446-449.

⁴³ The Nuremberg trials ended on Oct. 1, 1946.

⁴⁴ Cf. Fred Leuchter, Robert Faurisson, *The Second Leuchter Report*, Samisdat Publishers, Toronto 1990; *Journal of Historical Review* 10(3) (1990), pp. 261-322 (www.vho.org/GB/Journals/JHR/10/3/LeuchterFaurisson261-322.html).

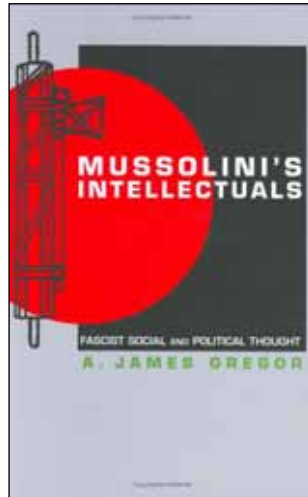
⁴⁵ Although Maser is not aware that we have this mutual friend.

Book Notices

By Francis Dixon

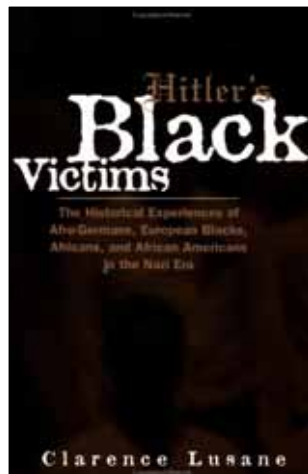
A. James Gregor, *Mussolini's Intellectuals: Fascist Social and Political Thought*, Princeton University Press, Princeton, NJ, hardcover, 288 pp., \$35.-

A. James Gregor, professor of political science at the University of California at Berkeley, is that rarity among scholars of Fascism: brilliant, learned, and above all objective. In *Mussolini's Intellectuals* Gregor brings four decades of study of the ideology of Fascism to bear on the lives and thought of its leading thinkers. Where establishment academics have only seen clowns and villains, Gregor gives respectable attention to the "gifted intellectuals" (his words) who pioneered Fascist thought, including Giovanni Gentile, Ugo Spirito, Sergio Panunzio, Alfredo Rocco, and latter-day cult figure Julius Evola. This first chronological account of Mussolini's thinkers is distinguished by its author's verve and bite as well as by his judicious scholarship: Gregor's chapter that dismisses the critics of Fascist ideology among Marxist, psychoanalysts, and liberals is a classic (and funny) demolition of leftist bias and pretensions.



Clarence Lusane, *Hitler's Black Victims*, Routledge Press, New York and London 2002, paperback, 320 pp., \$23.95

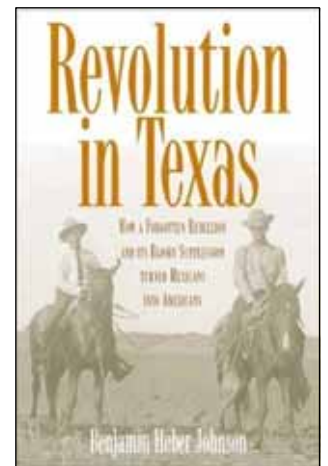
This study by an African-American history professor (American University) and journalist explores an increasingly trendy niche of Hitler-era victimology by describing and analyzing the treatment of full-blooded and mixed-blooded blacks in Germany and abroad. The title misleads, for author Lusane also mines German colonial history in Africa for the overblown (though not in his



mind) 1904 "genocide" of the Hereros in Southwest Africa and other alleged misdeeds, without being able to show that any of them exceed similar practice by British, French, Belgian, and other colonial powers. Lusane, despite his lack of familiarity with German history and the German language, is more sensible and more balanced on the lot of blacks in Germany during the Third Reich, showing that despite their exclusion from the racial community, blacks were not singled out for persecution, and, while certain mulattoes born of rape or liaisons with foreign soldiers were sterilized, a fair number of those mix-breeds fought in the Wehrmacht and were even admitted to the Hitler Youth. Hitler's Black Victims is especially valuable for its insights on African American experiences in 1930s Germany, throwing fascinating light on the pro-German leanings of black intellectual W.E.B. Du Bois as well as conventional accounts of the German (and American) reception of Olympian Jesse Owens and boxer Joe Louis.

Benjamin Heber Johnson, *Revolution in Texas: How a Forgotten Rebellion and Its Bloody Suppression Turned Mexicans into Americans*, Yale University Press, New Haven 2002, clothbound, 260 pp., \$30.-

An enlightening account of a largely forgotten chapter in American history: a 1915 insurrection by Mexican guerrillas and resident Chicanos in southern Texas that resulted in the murders of numerous whites before being crushed by the Texas rangers and local posses. Johnson, an assistant professor of history at Southern Methodist, predictably enough devotes more attention and censure to the bloody white reprisals than to

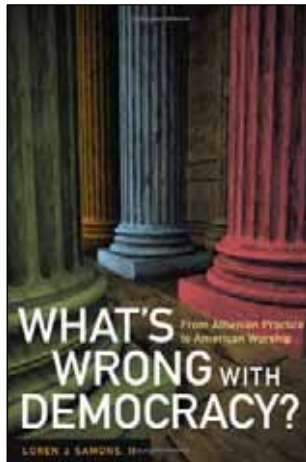


the Mexicans' killings. The author also underrates the influence on the Mexican marauders of the Plan de San Diego, which was devised by revolutionaries south of the border and prescribed the killing of all "Anglo" males over sixteen as part of its scheme for unleashing a race war. Nonetheless, *Revolution in Texas* provides a valuable, and given today's immigration situation, timely ac-

count of an incident that has been neglected in favor of Pancho Villa's more episodic 1916 raids. The 1915 rebellion may have inspired the Zimmerman telegram (if it was not a British forgery), and, Johnson shows, its suppression was the direct impetus for the organization of the still influential League of United Latin American Citizens (LULAC).

Loren D. Samons II, *What's Wrong with Democracy? From Athenian Practice to American Worship*, University of California Press, Berkeley, CA, 2004, hardcover, 327 pp., \$27.50

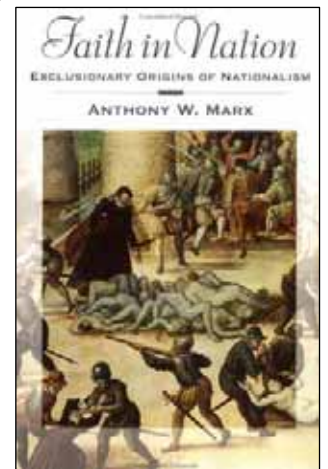
Loren Samons, professor of classical studies at Boston University, takes deadly aim at the cult and taboo of democracy in twentieth century America by reminding of democracy's serious shortcomings in its cradle, fifth century Athens. Samons reminds of the turbulence, corruption, imperialist aggression, and constant danger of oligarchy or mob rule that vitiated popular rule in Athens even at its apogee—and shortly helped reduce the city-state to a political backwater for the following two and a half millennia. Then Samons shows how democracy worship is at its pinnacle in today's America, detailing the grim consequences of that for the nation's present and future: devaluation of the constitutional republic devised by America's founders, with its checks of the tyranny of the majority (or the majority's puppeteers); expropriation of wealth and property by political majorities; uncritical embrace of the popular values of freedom, choice, diversity, and comfort at the expense of the nation-sustaining vir-



tues of duty, discipline, self-sacrifice, and hardiness; and a universal glorification of plebeian coarseness. *What's Wrong with Democracy?* further shines in demonstrating that democracies from Athens to America tend to be warlike, rather than peace-loving, thus debunking an old anti-German canard that today's neocons have dusted off to justify their past and future aggressions against peaceable countries to be "democratized" by bullets, bombs, and missiles.

Anthony W. Marx, *Faith in Nation: Exclusionary Origins of Nationalism*, Oxford University Press, New York 2003, hardcover, 304 pp., \$26.-

This analytic account of the rise of the European nation-state strikes a death blow to the liberal "Whig" theory of leftward "progress" in history by dispatching the myth that tolerance, inclusion, and a nascent democracy were central to the origins of early modern Britain, France, and Spain. Marx, now the president of Amherst College, establishes that the roots of mass political participation in these countries lie in the exclusionary and often intolerant policies of royal rulers in the sixteenth and seventeenth century, when Ferdinand and Isabella cleansed Spain of Jews and Moors, Henry VIII and his successors crushed English Catholicism, and France's religious wars culminated in the expulsion of the Huguenots in 1685. Written in dense prose and in observance of the regnant academic political conventions, *Faith in Nation's* demolition of longstanding establishment historical pieties makes it a pathbreaking revisionist work.



ALL THE BOOKS YOU CAN READ

Castle Hill Publishers now offer for sale almost any book that is available on the U.S. book market. The only condition is that we must be able to get it from our wholesaler. So if you like a cookbook, a children's book, a do-it-yourself book, novels or sagas, history or science, fiction or non-fiction, we are happy to serve. Just call us at normal business hours, and we will be happy to help you out:

Phone: 1(773) 769 1121 – Tollfree: 1(877) 789 0229

Castle Hill Publishers, PO Box 257768, Chicago, IL 60625; www.vho.org/store

In Brief

Memories of Auschwitz as Excuse not to Shower

Nursing homes in Chicago are organizing their residents on ethnic lines, where each group has its own traditional food, activities, and a staff that speaks its language. Specialized ethnic care can be helpful, advocates argue. Nursing homes must be aware, for example, of elderly Jewish residents for whom a trip to the shower may trigger memories of the Holocaust. (*Yahoo News*, Oct. 12, 2004) Jews who remember this today must have experienced proper water showers in Auschwitz, though, or otherwise they would not be in these nursing homes today.

Germans Demand War Reparations

When German Chancellor Schröder visited Poland to mark the 60th anniversary of the Warsaw uprising, it inspired the Federation of German Expellees to make demands on Poland. Rudi Pawelka, head of *Preussische Treuhand*, which represents the interests of the former inhabitants of East Prussia, indicated he will initiate court action in Germany and before the European Court of Justice. He claims that because Poland is now a member of the European Union, claims on it are now appropriate. (*The Washington Times*, August 10, 2004) Warsaw resident Izabela Brodacka wanted to be the first Pole to take the German government to court over compensation for suffering caused during World War II. (*Bloomberg*, September 2, 2004) Shortly thereafter, Germany and Poland signed a contract ruling out any civil law suits of their citizens against each other over WWII issues and its aftermath.

IBM asks court to block US\$12 billion Holocaust suit

IBM has asked a Swiss court to block a \$12 billion dollar lawsuit filed by a Gypsy organization alleging that the computer giant's punch card machines used by Germany facilitated the murder of gypsies during World War II. IBM claims that it had no control of its German subsidiary during the war. The charges primarily stem from research done by writer Irwin Black, who in 2001 published a book titled *IBM and the Holocaust*, in which he claimed that IBM supplied the Nazis with both hardware and the software of the day to "computerize" the Holocaust bureaucracy. (*IT News*, Sept. 6, 2004)

Jewish Students Criticized at Auschwitz

A group of university students from Israel, Poland,

and the US were verbally 'attacked' by three French males while visiting the Auschwitz camps. The students were accused of using Auschwitz as a publicity tool for pro-Israeli propaganda. (*Jerusalem Post*, Aug. 11, 2004)

Treblinka, Chelmno, Sobibor to Get Museums

Yad Vashem and the government of Poland are going to build a museum at the former Treblinka camp. It is claimed that about 870,000 people were murdered there. In the future, similar museums will be opened at the former camps at Chelmno and Sobibor. At the same time, the final wording of a memorial plaque in memory of the Jews murdered by fellow Poles in the northeastern Polish village of Jedwabne is still the subject of controversy, and the final text of the memorial plaque may not be ready for years. A recent book documenting the killing of thousands of Jews in Jedwabne by their Polish neighbors – and not, as previously thought by the Nazi occupiers – caused a major stir in Poland, after decades, in which Poles often portrayed themselves as equal victims to the Jews during World War II. (J.T. Gross, *Neighbors*, Princeton University Press, 2001; *Jerusalem Post*, Aug. 20, 2004)

For a revisionist view on these camps see:

- www.ihr.org/jhr/v12/v12p133_Allen.html
- www.air-photo.com/english/trebarea.html
- www.fpp.co.uk/Auschwitz/Treblinka/groundscan.html
- www.cwporter.com/pg2.htm
- vho.org/GB/Books/t
- vho.org/GB/Books/b

Hunt for Swedish 'War Criminals' off Limits

In an unprecedented act of civil courage, Sweden keeps its WWII archives closed to researchers hunting for geriatric veterans who fought against the Soviets and are suspected by Jewish head hunters to have been involved in mostly trumped-up Holocaust charges (*Jerusalem Post*, Aug. 15, 2004).

Citizenship of Alleged NS Camp Guard Revoked

84 year old Joseph Wittje of Bensenville, Illinois, was stripped of his US citizenship and accused by the Justice Department of hiding his membership in an SS battalion that provided guards at the Sachsenhausen camp where thousands died. The government said that because the Waffen SS was a movement hostile to the United States, Wittje was not lawfully admitted to this country when he

was granted citizenship in 1959. (*AP*, Aug. 28, 2004)

Germany Breaks Hitler Taboo with “The Downfall”

A decades-long taboo was broken in Germany in August 2004 with the launch of a movie in which Adolf Hitler appears for the first time in a central role, not as a ranting demagogue but as a soft-spoken dreamer. “The Downfall” is a huge shift from the previous tendency in German cinema to show Hitler only as a background figure or an insane character. It tells the story of the last 12 days of Hitler’s life in his 25ft-deep bunker in Berlin, including his suicide alongside his new wife Eva Braun on April 30, 1945, while advancing Soviet troops pulverize the city with shellfire. (*Daily Telegraph*, Aug. 24, 2004)

Croatians Weep as Wartime Pride is Erased

In an attempt to please European bureaucrats in order to get their approval to join the European Union, Croatia has conducted its first “de-Nazification” since the country became independent in 1991. Under heavy police security, two plaques commemorating war-time officials were removed: one about Mile Budak, war-time education minister, and the other about the former Ustasha military commander Jure Francetic, founder of the Black Legion. Few Croatians show shame about the country’s former liaison with Hitler. Several Croats wept as workers took away the plaques under an escort provided by special police forces. Croatia is also preparing amendments to its penal code to ban the promotion of all totalitarian ideologies, including communism and fascism. (*Daily Telegraph*, Aug. 28, 2004)

German Dissident’s Bank Account and Home Seized

Dr. Rudolf Großkopf, a retired physicist, accidentally learned about revisionism in the early 1990s and made contact with German revisionist publisher Germar Rudolf in 1995. For several years now, Dr. Großkopf was a pro forma co-signer of a bank account owned by Rudolf, which was used by Rudolf’s German customers to pay their invoices. End of August 2004, the German government ordered the bank account seized, and declared that Rudolf owed the German authorities all amounts ever earned by the sale of historical literature deemed illegal in Germany. Since Rudolf was unreachable, the police arrested Dr. Großkopf instead and confiscated his car and home, even though he was never involved in Rudolf’s business. Dr. Großkopf was released after paying a bail of some \$400,000. (*Der Spiegel*, no. 41, Oct. 2, 2004; *Stuttgarter Nachrichten*, Oct. 6, 2004.)

Ernst Zündel’s Appeal Rejected

The Supreme Court of Canada refused to hear the ap-

peal filed by German-born Revisionist Ernst Zündel. As of February 2005, Zündel has been held in solitary confinement in Canada for two years. He has not been charged with any crime, but is merely considered a threat to Canada’s security, based upon secret evidence. The Supreme Court rubberstamped this outrageous act. (*Grand Forks Herald*, Sept. 30)

Estonian Mayor Writes Revisionist Book

Tiit Madisson, mayor of the town of Lihula, Estonia, has written a revisionist book called “New World Order,” which claims that Jews and Masons brought Hitler to power, that Hitler and some of his leading minions were Jews, that there were no mass killings of Jews during the war, and that the supposedly few Jews who did die in the camps were killed by diseases, not poison gas. He also writes that Masons continue to rule Estonia today. The book might be illegal under Estonia’s recently enacted anti-incitement laws. (*Postimees* and *Meie Maa*, Sept. 7, 2004)

Anti-Jewish Writings Found in Paris Main Library

Several books were recently rubberstamped with anti-Jewish inscriptions at the main public library in Paris. A dozen books about the Dreyfus case and legal issues were vandalized. They were rubberstamped on their edge with the words “Against the Jewish Mafia and Jewish Racism” followed by the addresses of a revisionist and an Islamic website. (*Jerusalem Post*, August 26, 2004)

Students Create Stir with Buchenwald Souvenirs

The Bauhaus University in Weimar has begun to create concentration camp souvenirs – until then a taboo topic. The idea sprang from the Buchenwald Memorial, which had until then merely offered books and postcards in its assortment of souvenirs. Now any tourist visiting the Goethe and Schiller city of Weimar can add a souvenir hunt in former concentration camp Buchenwald. (*New York Times*, Sept. 16, 2004)

Using boredom to fight hate. France to distribute copies of ‘Shoah’ film in anti-hate drive

Claude Lanzmann’ 1985 nine-hour film Shoah, has been copied to DVD and will be made available to France’s 5,500 elite high schools in an effort to fight France’s growing anti-Judaism. The number of anti-Jewish attacks within the past year has tripled. (*Ha’aretz*, Sept. 15, 2004) Is Lanzmann aware that spreading Jewish propaganda only increases hostilities toward Jews? But then again, maybe that is what he wants.

Jews Condemn Flick's Berlin Art Show

'Blood money' was the cry mainly of Jewish organizations as Friedrich Christian Flick's art exhibition opened in Berlin, paid mainly with money he inherited from his ancestors. Flick is the Grandson of Friedrich Flick, a former arms manufacturer and steel magnate who equipped the Wehrmacht with weapons. Friedrich Christian, however, deflects any kind of guilt-trip that his art collection was tainted, pointing out that "My grandfather had slave laborers in his firm. That was unjust, but he was sentenced for it. That was just. I don't believe you can inherit guilt. I believe you can inherit responsibility." (*West Australian*, Sept. 22, 2004)

Global Holocaust Denial Bill Passed in Knesset

Legislation that would make Holocaust denial committed overseas an offense under Israeli legal jurisdiction was approved unanimously in first reading by the Knesset on July 20, 2004. The passage of the measure would enable Israel to demand the extradition of Holocaust deniers for prosecution. The bill was drafted as a move against former Palestinian Authority Prime Minister Mahmoud Abbas (Abu Mazen) for his doctoral dissertation 20 years ago, in which he estimated that the Germans killed less than a million Jews. It is likely to serve as a deterrent against Holocaust deniers visiting Israel, although the possibility of countries consenting to extradition on the offense is unlikely. The legislation expands the territorial jurisdiction of the Israeli law against Holocaust-denying outside of its borders. (*Jerusalem Post*, July 20, 2004)

South Australia to Legislate against Racism

Following on from New South Wales and Victoria, South Australia will introduce legislation condemning anti-Semitism and racism. In a speech to B'nai B'rith Adelaide chapter, South Australian Premier Mike Rann confirmed that the Racial Vilification Bill would be introduced into State Parliament soon. "I hope this bipartisan motion will send a clear and unequivocal message that we will never accept violence directly against individuals, religious and cultural institutions," Rann said. The South Australian initiative came about through lobbying by the B'nai B'rith Anti-Defamation Commission (ADC), Victoria's anti-racism watchdog. ADC chairman Dr Paul Gardner said Rann had agreed to introduce the bill to parliament but failed to provide a time frame. He said Australia's existing state and federal bills broadly condemn all manifestations of racism. (*Australian Jewish News*, Aug. 6, 2004)

Wal-Mart Ends Sale of the Protocols

Bending to Jewish pressure, America's largest retailer,

Wal-Mart Inc., has stopped selling *The Protocols of the Learned Elders of Zion*. The description, now withdrawn from the Wal-Mart Web site, said, "If ... The Protocols are genuine (which can never be proven conclusively), it might cause some of us to keep a wary eye on world affairs. We neither support nor deny its message. We simply make it available for those who wish a copy." Both Barnes & Noble and Amazon.com sell "The Protocols" online but with strong disclaimers. (*Reuters*, September 24, 2004)

K.R. Bolton's 2003 book, *The Protocols of Zion in Context: The Doctrine of the Protocols of the Learned Elders of Zion in the Context of Religion, History & Politics*, clarifies a number of issues. It is available for \$15.00 New Zealand, from Renaissance Press, P.O. Box 1627, Paraparaumu Beach, New Zealand

AOL Leads Political Censorship in U.S.A.?

Some months ago the email newsletter Mid-East Realities (MER) was subject to censorship by the Internet service provider AOL. Subscribers complained and MER again began to arrive in email letter boxes. Now censorship has again reared its ugly head, and MER has stopped arriving. (www.middleeast.org/, Oct. 6, 2004)

FBI Seizes Indymedia Servers in U.S. and U.K.

In late August 2004, several lists of Republican National Convention delegates were posted on IndyMedia sites, including home and e-mail addresses and the New York area hotels at which they were staying. Subsequently a U.S. federal grand jury, at the behest of the Secret Service, began investigating and subpoenaed a Web hosting service, Calyx Internet Access, for IndyMedia contact info. Allegedly Italy and Switzerland asked the U.S. for help in suppressing the material on IndyMedia sites, which is why the U.S. went to British authorities, cited a treaty between the two countries, and obtained permission from Britain's Home Office to seize IndyMedia's computers. The FBI insists that it was just trying to help out Italy and Switzerland in their investigation.

The International Federation of Journalists has called for an investigation into the FBI-led seizure of IndyMedia's computers in England and elsewhere in the world. The Electronic Frontier Foundation is helping IndyMedia, and the ACLU jumped in to assist IndyMedia as well. (*Voice In Focus*, Oct. 12, 2004)

Leuchter Report in German by Mainstream Publisher

Teacher, community leader, politician, and 'Holocaust' skeptic Günter Deckert was sentenced to over five years prison, among others for having translated a speech given by Fred Leuchter in November 1991 who claimed

that there were no homicidal gas chambers at Auschwitz. On September 24, 2004, Deckert initiated legal action against the German publishing firm Rowohlt who translated and published Stephen Trembley's book *The Execution Protocol. Inside America's Capital Punishment Industry* (New York 1992). In the German edition of Trembley's book under the chapter "Missouri," at p. 124ff., the whole Leuchter Report is reproduced, something that could be actionable.

Virus Attack Against Holocaust Promoters

A new computer virus uses infected computers to launch denial-of-service attacks against the Web site "Holocaust History Project" (holocaust-history.org) that vilifies revisionists and tries to refute them with twisted reasonings. (*TechWeb News*, September 30, 2004) This backfires on revisionism, of course, because suspicions will arise that a revisionist may be the originator of this virus.

UN Weapons Inspector: Iraq Inspection Was Rigged

Scott Ritter, U.N. weapons inspector in Iraq between 1991-1998, says the inspection process was rigged to create uncertainty over WMD to bolster the US and UK's case for war. The final report on the fake chase for WMD in Iraq by the organization "Iraq Survey Group" has taken away any legitimacy that may still be in the public's perception that the Bush-Blair invasion of Iraq was justified. Ritter: "ISG report concludes that all of Iraq's WMD stockpiles had been destroyed in 1991, and WMD programs and facilities dismantled by 1996." Iraq had been burdened with the impossible task of proving a negative. Hence, the inspection process was pre-programmed to fail. Neither the US nor the UK accepted any finding. (*Independent*, Oct. 10, 2004) Ritter has written a book about this: *Frontier Justice: Weapons of Mass Destruction and the Bushwhacking of America*, published by Context Books.

Israelis arrested on 9/11 sue U.S.

Four Israelis arrested in New York on September 11, 2001, a short while after the attacks on the World Trade Center, filed a multi-million-dollar suit in New York District Court on Monday against the American Department of Justice, claiming that their arrests were illegal, and that they were held for months while they were interrogated and tortured. The four were employed by a New Jersey moving firm and were caught filming the attacks and cheering. (*Ha'aretz*, Sept. 15, 2004)

U.S. to Rate Allies on Treatment of Jews

On October 11, 2004, U.S. Congress endorsed the

"Global Anti-Semitism Awareness Act," which requires the U.S. State Department to publish in its annual survey on world human rights abuses an additional special report on treatment of Jewish citizens, although the State Department has a "special envoy for holocaust issues." Criticism from within the State Department calling this special treatment of Jews "favoritism" was denounced by Tom Lantos, a California Democrat and Holocaust survivor, as an alarming nod to "anti-Semitic stereotypes." (*News.telegraph*, Oct. 13, 2004)

Nuclear Whistleblower Vanunu Explains Motivation

On condition that he not speak to foreigners and to any media, Mordechai Vanunu was released on April 20, 2004 after spending 18 years in an Israeli prison. Yet Vanunu gives interviews to foreigners. Following is an unedited verbatim excerpt of an interview on occasion of his 50th birthday with Tony Jones of ABC (Australian Broadcasting Corporation) TV's Lateline:

TONY JONES: You've called these nuclear bombs that Israel has made holocaust weapons. Why draw the comparison with the Jewish holocaust?

MORDECHAI VANUNU: That is true. Any atomic bomb – one atomic bomb is like a Holocaust because it is genocide. Nuclear weapons are genocide. They are not making any distinction between anyone. They are killing children, elders, women, any human being, even animals.

So the atomic bomb is genocide and Israel who are for 50 years brain washing by their historic Holocaust, they are not allowed to use Holocaust weapon and they should be the first people around the world to be against nuclear weapons, but what we saw is Israel was more aggressive and have the atomic bomb and a lot of atomic bomb – all kinds, and they were ready to use them.

So I was the one to remind them and to let the world see that this is a propaganda of Holocaust is not real, not true because at the same time they are speaking about the Holocaust, they are ready to bring Holocaust on human beings in the Middle East and Arab state."

TONY JONES: Mordechai, what do you say to actual survivors of the Holocaust or their children who say that it is precisely because of these weapons that we can prevent another Holocaust ever happening again?

MORDECHAI VANUNU: What I am telling them to the Israel people in Israel, you who have survived the Holocaust, who have the history of the Holocaust, you should be the first people to be against nuclear weapons and to lead, guide, bring the world towards

abolition of nuclear weapons around the world. There is no justification to use atomic bomb. There is no justification to cause Holocaust on other people or genocide. You cannot, even for existence of Israel to use atomic bomb.

In fact, to use atomic bomb will only cause another Holocaust on the Israeli state because that will cause a nuclear war or genocide war with mass destruction weapons, so I believe the Jewish people and I also believe there are many, many people in Israel who are against nuclear weapons, but Israel Government, Israel spy don't let the people speak, raise, to question, to debate this issue of Holocaust weapon, nuclear weapon, but this cannot be forever. The people will rise and will speak and the all the world now against nuclear weapons and the same Israel, too, must be against nuclear weapons.

TONY JONES: But in this case, you not only gave up Israel's secrets, you gave up your own religion, you gave up being a Jew. Why was it necessary to stop being a Jew?

MORDECHAI VANUNU: My issue of religion was a long time before this case, it begun in the age of 16, 17, when I was growing and studying in a Jewish religion school and I start questioning this religion and concluded that I am rejecting this Judaism and I should have my own faith, choose my own religion and towards the beginning of a long way from the age of 16 to the age of 30, then I was baptized in Sydney, Australia." (ABC, Oct. 13, 2004)

Former Israeli Prime Minister Banned from Campus

Two years after it banned former Israeli Prime Minister Binyamin Netanyahu from addressing its students, Concordia University, Ontario, Canada, has now banned another former Israeli prime minister, Ehud Barak. "At a peaceful demonstration outside Concordia's downtown campus last week, speaker after speaker condemned the university for denying the principle of free speech." (*Australian Jewish News*, Oct. 14, 2004) Tell that to David Irving who has faced bans organized by Jewish interests.

Spitting on the Cross – a Talmudic Edict?

The Armenian archbishop in Israel, Nourhan Manougian, did not like it when, during the procession of the Exaltation of the Holy Cross in Jerusalem's Old City, a yeshiva student spat at the cross and at the Archbishop. The Archbishop retaliated by slapping the student, and during the ensuing brawl the Archbishop's 17th century ceremonial Medallion broke. Religious Jews, among them yeshiva students, customarily spit on the ground as a sign of disgust on seeing the cross, as it is demanded by the Talmud. The Armenians, who live adjacent to the Jewish Quarter of the Old City, suffer from this phenomenon more than any of the other Christian sects in the Old City. "The Israeli government is anti-Christian," Manougian charges. Lawmaker Rabbi Michael Melchior (Labor Party) says the phenomenon should be tackled through educational means. "I would expect prominent figures among the religious and ultra-Orthodox sectors, such as the chief rabbis, to denounce this phenomenon," he says. (*Ha'aretz*, Oct. 11, 2004)

Battle over Al Aqsa Mosque Continues

Israel's Antiquities Authority backed an assessment by police that the eastern wall of the mosque compound became increasingly unstable after an earthquake in February 2004, and it could collapse with an influx of large crowds during the holy month of Ramadan. Muslim clerics dismissed Israel's claims, saying Arab engineers assured them the site was stable. Ikrema Sabri, mufti of Jerusalem, said: "The Israelis want to reduce the number of Muslims that visit the Al Aqsa compound for one reason only, and that is to create a role for themselves in administering the holy sanctuary and keep as many Muslims away from it as possible," (*The Australian*, Oct. 14, 2004)

Updated: November 30, 2004